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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. XXIV.

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THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

PAAS. See PASSE.

PAAW (PETER), or in Latin PAVIUS, a physician and anatomist, born at Amsterdam in 1564, was educated in medical studies at Leyden, whence he proceeded to Paris for farther improvement. He afterwards spent some time in Denmark, and at Rostock, where he received the degree of doctor in 1587, and at Padua. On his return to Leyden, he was appointed professor of medicine in 1589, in which office he acquired the approbation and esteem both of the public and his colleagues, and died universally regretted, in August 1617, at the age of fifty-four. Anatomy and botany were the departments which he most ardently cultivated; and he was the founder of the botanic garden of Leyden. His works are, 1. "Tractatus de Exercitiis, Lacticiniis, et Bellariis." Rost. 2. "Notæ in Galenum, de cibis boni et mali succi," ibid. These two pieces appear to have been his inaugural exercises. 3. "Hortus publicus Academiæ Lugduno-Batavæ, ejus Ichnographia, descriptio, usus, &c." Lugd. Bat. 1601. 4. "Primitiæ Anatomicæ de humani corporis Ossibus," ibid. 1615. 5. "Succenturiatus Anatomicus, continens Commentaria in Hippocratem de Capitis Vulneribus. Additæ sunt Annotationes in aliquot Capita Libri octavi C. Celsi," ibid. 1616. 6. "Notæ et Commentarii in Epitomen Anatomicum Andreæ Vesalii, ibid. 1616. To these we may add some works which appeared after his death. 7. "De Valvulâ Intestini Epistolæ duæ." Oppenheim, 1619, together with the first century of the Epistles of Fabricius Hildanus. 8. "De Peste Tractatus, cum Henrici Florentii additamentis." Lug. Bat. 1636. 9. "Anatomicæ Observationes selectiores."

Hafniæ,[c] 1657, inserted in the third and fourth centuries of the anatomical and medical histories of T. Bartholin. He also left in MS. a "Methodus Anatomica," which was in the library of M. de Vick of Amsterdam.[1]

PACATUS (LATINUS DREPANIUS), a poet and orator, was born in the fourth century, at Drepanum in Aquitania, but, according to others, at Bourdeaux; or, according to Sidonius, at Agen. He discovered a remarkable taste for poetry from his youth; and Ausonius informs us, wrote love verses. Ausonius adds, that he was equal to Catullus, and surpassed all the Latin poets, except Virgil. Ausonius probably thought all this; for he certainly had a very high opinion of him, dedicated some of his own works to him, and paid the greatest deference to his judgment. Pacatus was sent to Rome in the year 388, to congratulate Theodosius the Great on his victory over the tyrant Maximus; and on this occasion he delivered a panegyric on the emperor in the senate house, for which he was rewarded, in the year 390, with the proconsulship of a province in Africa, and, in the year 393, with the office of superintendant of the imperial domain. We have no farther particulars of his life. None of his poems are extant, and the only proof of his talents to which we can appeal is his panegyric on Theodosius, the second part of which is the most interesting, and gives some curious historical facts. In style and manner he is thought to resemble Seneca or Pliny rather than Cicero. The best edition is that by Arntzenius, Amst. 1753, 4to.[2]

PACE (RICHARD), a learned Englishman, was born about 1482, at or near Winchester, as is generally supposed, and was educated at the charge of Thomas Langton, bishop of that diocese, who employed him, while a youth, as his amanuensis. The bishop, pleased with his proficiency, and particularly delighted with his early turn for music, which he thought an earnest of greater attainments, bestowed a pension on him sufficient to defray the expences of his education at Padua, at that time one of the most flourishing universities in Europe. Accordingly he studied there for some time, and met with Cuthbert Tonstall, afterwards bishop of Durham, and William Latimer, whom he called his preceptors. On his return, he studied for

[1] Eloy Dict. Hist. de Medicine.
[2] Biog. Univ. et Moreri in art. Drepanius.—Fabric. Bibl. Lat.

some time at Queen's-college, Oxford, of which his patron Langton had been provost; and was soon after taken into the service of Dr. Christopher Bambridge, who succeeded Langton in the office of provost, and became afterwards a cardinal. He attended him to Rome, about the beginning of the sixteenth century, and continued there until the cardinal's death in 1514. He appears, before this, to have entered into holy orders, for in the beginning of this year, and while abroad, he was made prebendary of Bugthorp, in the church of York, in the room of Wolsey, afterwards the celebrated cardinal; and in May of the same year, was promoted to the archdeaconry of Dorset, on the resignation of his friend Langton, at which time, as Willis supposes, he resigned the prebend of Bugthorp.

On his return to England, he was sent for to court, probably in consequence of the character given of him by his deceased patron, cardinal Bambridge; and became such a favourite with Henry VIII. that he appointed him, as some say, secretary of state, which Mr. Lodge doubts; but it seems certain, that he either held that, or the office of private secretary, or some confidential situation, under Henry, who employed him in affairs of high political importance. In 1515, he was sent to the court of Vienna, where the object of his embassy was to engage the emperor Maximilian to dispossess the French king Francis I. of the duchy of Milan, his royal master being alarmed at the progress of the French arms in Italy. Pace succeeded in his negociation, so far as to persuade the emperor to undertake this expedition; and he also engaged some of the Swiss cantons to furnish him with troops; but the scheme was ultimately so unsuccessful that Maximilian was obliged to make peace with France. Pace, however, profited so much by his acquaintance with this emperor, as to acquire a very useful knowledge of his character; and when he afterwards offered to resign his crown in favour of Henry VIII. he was enabled to give his sovereign the best advice, and to assure him, that Maximilian had no other design, by this apparently liberal offer, than to obtain another subsidy, and that, in other respects, very little credit was due to his word. In this opinion cardinal Wolsey, at home, seems to have concurred.

In 1519, Maximilian died, and the kings of France and Spain immediately declared themselves candidates for the Imperial throne. Henry, encouraged by the pope, was

also induced to offer himself as a candidate, and Pace was ordered to attend the diet of the empire, sound the opinions of the electors, and endeavour to form a judgment of the likelihood of his success. Pace, however, soon discovered that his royal master had started too late, and that even the electors of Mentz, Cologn, and Triers, who were disposed to favour his pretensions, pleaded, with a shew of regret, that they were pre-engaged. The election fell on Charles V. In 1516, Pace was instituted treasurer of Lichfield, which he resigned in 1522, on being made dean of Exeter. In 1519, he succeeded Colet as dean of St. Paul's; and some say, held also the deanery of Sarum, but this is not quite clear, although he is called dean of Salisbury by Herbert, in his "Life and Reign of Henry VIII." In 1521, he was made prebendary of Combe and Harnham, in the church of Sarum, and we find mention of some other church preferments he held from 1516 to 1522, but they are so dubiously related that it is difficult to give them in due order.

On the death of pope Leo X. when cardinal Wolsey's ambition aimed at the papal throne, he sent Pace to Rome to promote his interest; but before his arrival there, Adrian, bishop of Tortosa, had been chosen: and on his death, in 1523, Pace was again employed to negotiate for Wolsey, but with no better success, Clement VII. being elected. He obtained, however, from the pope, an enlargement of Wolsey's powers as legate, which the latter was at this time desirous to obtain. Pace was soon afterwards sent on an embassy to Venice, where he carried with him the learned Lupset as his secretary. Wood declares that on this occasion "it is hard to say whether he procured more commendation or admiration among the Venetians; both for the dexterity of his wit, and especially for his singular promptness in the Italian tongue; wherein he seemed nothing inferior, neither to P. Vannes here in England, the king's secretary for the Italian tongue, nor yet to any other, which were the best for that tongue in all Venice."

It was at this time, however, that Pace fell under cardinal Wolsey's displeasure; the effects of which are said to have been very serious. The cardinal is thought to have been enraged against him, first, because he had shewn a readiness to assist Charles duke of Bourbon with money, for whom the cardinal had no great affection: and, secondly, because he had not forwarded the cardinal's design

of obtaining the papal chair with so much zeal as Wolsey expected. Such are the reasons assigned by some historians for Wolsey's displeasure, who is said to have ordered matters in such a manner, that for nearly the space of two years, Pace received no instructions from his court as to his proceedings at Venice; his allowance for expences was also withdrawn, and no answer returned to his letters. On one occasion, when the Venetian ambassador residing in London asked Wolsey whether he had any commands for the English ambassador at Venice, he answered *Paceus decipit Regem:* and this singular treatment, we are told, so affected Pace that he became insane. As soon as the king was informed of this, Pace was ordered home; and, being carefully attended by physicians at the king's command, was restored in a short time to his senses, and amused himself by studying the Hebrew language, with the assistance of Robert Wakefield. In the interval, he was introduced to the king at Richmond, who expressed much satisfaction at his recovery; and admitted him to a private audience, in which he remonstrated against the cardinal's cruelty to him. But the cardinal was too powerful at this time, and when urged by the king to answer the charge against him, he summoned Pace before him, and sat in judgment, with the duke of Norfolk and others, who condemned Pace, and sent him to the Tower of London; where he was confined for two years, till discharged at length by the king's command. Pace, thus degraded, and depressed in body and mind, resigned his deanries of St. Paul and Exeter, a little before his death; and, retiring to Stepney for his health, died there, in 1532, when not quite fifty years of age.

There is an elegant and just character of him by Leland, written upon his return from Venice; and he certainly was much esteemed by the learned men of his time, especially by sir Thomas More and Erasmus. The latter admired Pace for his candour and sweetness of temper; and was so much afflicted at his misfortunes, that he could never forgive the man that caused them. He styles him *utriusque literaturæ calentissimus;* and wrote more letters to him than to any one of his learned friends and correspondents. Stow gives him the character of a right worthy man, and one that gave in council faithful advice: learned he was also, says that antiquary, "and endowed with many excellent parts and gifts of nature; courteous, pleasant, and delighting in

music; highly in the king's favour, and well heard in matters of weight." There is extant a remarkable letter of his to the king, written in 1527, in which he very honestly gives his opinion concerning the divorce; and Fiddes observes, that he always used a faithful liberty to the cardinal, which brought him at last to confinement and distraction.

He wrote, 1. "De fructu qui ex doctrina percipitur liber." Basil, 1517, dedicated to Dr. Colet. This was written by our author at Constance, while he was ambassador in Helvetia; but, inveighing much against drunkenness as a great obstacle to the attaining of knowledge, the people there supposing him to reflect upon them, wrote a sharp answer to it, and even Erasmus calls it an indiscreet performance; in which Pace had, between jest and earnest, represented him as a beggar, and a beggar hated by the clergy. He bids sir Thomas More exhort Pace, since he had so little judgment, rather to confine himself to the translation of Greek writers, than to venture upon works of his own, and to publish such mean and contemptible stuff. (Erasm. epist. 275, and Ep. 287). 2. "Oratio nuperrimè composita de fœdere percusso inter Henricum Angliæ regem, et Francorum reg. Christianiss. in æde Pauli Lond. habita," 1518. 3. "Epistolæ ad Erasmum," &c. 1520. These Epistles are part of the "Epistolæ aliquot eruditorum virorum." 4. "Exemplum literarum ad regem Hen. VIII. an. 1526," inserted in a piece entitled, "Syntagma de Hebræorum codicum interpretatione," by Robert Wakefield. Pace also wrote a book against the unlawfulness of the king's marriage with Katharine, in 1527, and made several translations: among others, one from English into Latin, "Bishop Fisher's Sermon," preached at London on the day upon which the writings of M. Luther were publicly burnt, Camb. 1521, and a translation from Greek into Latin of Plutarch's piece, "De commodo ex inimicis capiendo."[1]

PACHECO (FRANCIS), a Spanish artist, supposed to have been born in 1571, at Seville, is said by Mr. Fuseli, to owe his reputation more to theory, writing, and the celebrity of his scholars Cano and Velázquez, than to the superiority of his works. He was a pupil of Luis Fernan-

[1] Ath. Ox. vol. I.—Dodd's Ch. Hist.—Lodge's Illustrations, vol. I.—Fiddes and Grove's Lives of Cardinal Wolsey.—Knight and Jortin's Lives of Erasmus.

dez, but, though partial to the great style, does not appear to have studied it in Italy. With sufficient correctness of outline, judgment in composition, dignity of characters, propriety of costume, observance of chiaroscuro and perspective, Pacheco displeases by want of colour, timidity of execution, and dryness of style. Seville possesses the best of his historic performances; of his numerous portraits, those of his wife and Miguel de Cervantes were the most praised. He possesses considerable erudition, and there is much wit and humour in his epigrams. He died in 1654. Of his works we know only one, entitled "Arte de la Pintura, su antiguedad y grandezas," Seville, 1649, 4to.[1]

PACHOMIUS (St.), a celebrated abbot of Tabenna in Egypt, was born about the year 292, of heathen parents. He bore arms at the age of twenty, and was so touched with the charitable works of some Christians, that he returned to Thebais when the war ended, and embraced Christianity. He afterwards placed himself under the direction of a solitary named Palemon, and made so astonishing a progress in religion with this excellent master, that he became founder of the monastery of Tabenna, on the banks of the Nile, peopled Thebais with holy solitaries, and had above 5000 monks under his care. His sister founded a convent of nuns on the other side of the Nile, who lived in a community, and practised great austerities. St. Pachomius died May 3, 348. We have some of his "Epistles" remaining, a "Rule," and some other pieces in the library of the fathers. M. Arnauld D'Andilly has translated a life of him into French, which may be found among those of the fathers of the desert.[2]

PACHYMERA (George), an eminent Greek, flourished about 1280, under the reign of Michael Paleologus, and Andronicus his successor. He was a person of high birth, and had acquired no less knowledge in church-affairs in the great posts he had among the clergy of Constantinople, than of state-matters in the high employments he held in the court of the emperor; so that his "History of Michael Paleologus and Andronicus" is the more esteemed, as he was not only an eye-witness of the affairs of which he writes, but had also a great share in them. This history was published by Poussines, a Jesuit, Gr. et Lat. "ex in-

1 Pilkington, by Fuseli. 2 Cave, vol. I.—Moreri, in Pacome.

terpr. et cum not. P. Possini," Rome, 1666—69, 2 vols. fol. Pachymera composed also some Greek verses; but they were little esteemed, and never printed. Brucker mentions a compendium of the Aristotelian philosophy published from his manuscripts; and Tilman published his paraphrase on the epistles of Dionysius the Areopagite, "Georgii Pachymeræ paraphrasis in decem epistolas beati Dionysii Areopagitæ," Paris, 1538.[1]

PACIAUDI (PAUL MARIA), antiquary and librarian to the duke of Parma, and historiographer of the order of Malta, was born at Turin, Nov. 13, 1710. After studying in the university of Turin, he took the religious habit in the order of the Theatins, at Venice, and then went to Bologna to study mathematics and natural philosophy under the celebrated Beccari. It appears that he began his subsequent literary career with the last-mentioned pursuit; and that as soon as he had attained the higher orders, he was appointed professor of philosophy in the college of Genoa; and was one of those who first dared to explode, from the schools of Italy, the old rooted prejudices of fantastic systems, and to substitute for them the eternal truths discovered by Newton. He did not, however, long remain in the professorship of philosophy, at Genoa, but quitted philosophy for divinity, and devoted ten years to preaching and the composition of sermons, by neither of which he acquired much reputation; but within this period he published some orations, his "Treatise on the Antiquities of Ripa Transone," the ancient Cupra; and three years after, his "Explanation of an ancient engraved Stone."

The precise date of Father Paciaudi's most meritorious labours may be properly fixed at 1747, the thirty-sixth of his life; and, from that time to 1760, he was seen almost in a state of continual preregrination at Naples, at Florence, at Venice, and at Rome. In the first of these cities, during the years 1747, 48, and 49, he published a learned "Dissertation on a Statue of Mercury," in 4to; "Observations on some foreign and odd Coins," likewise in 4to; and, "A Series of Medals representing the most remarkable Events of the Government of Malta," in folio. At Florence appeared in 1750, in 4to, his "Treatise on the ancient Crosses and Holy Monuments which are found at Ravenna;" at Venice, in the same year, his unrivalled

[1] Moreri.

work, "De sacris Christianorum Balneis;" and at Rome, from 1751 to 1756, no less than eight volumes in 4to, containing as many different works, issued from his pen; the best of which was accounted the treatise "De Athletarum Cubistesi." His position, in this disquisition, was, that the Greeks, though they placed dancing in the same rank as the military march, considered it as an art tending to regulate, adjust, and beautify the movements of the body, and divided it into four genera according to its various application to religious ceremonies, warlike exercises, theatrical performances, and domestic enjoyments; yet the cubistic art, whose object is to teach jumping and uncommon corporeal exertions, although perfectly known, was never held in great estimation in ancient Greece.

The year 1757 is perhaps the most remarkable in Paciaudi's literary life; that being the period in which he entered into a correspondence with count Caylus, and began to supply him with numberless heads of valuable information for his "Recueil d'Antiquités." Paciaudi may, in fact, be considered if not one of the authors, at least as a contributor to that work. And his letters, which were published in 1802 at Paris, are a proof of the ample share of fame to which he is entitled in this respect. This correspondence was carried on for eight years, from 1757 to 1765. But neither were Paciaudi's powers confined to it alone, nor was he without further employments during that period. It was then (in 1761) that he published his capital work "Monumenta Peloponnesia," in 2 vols. 4to, containing a complete illustration of those celebrated statues, busts, bas-reliefs, and sepulchral stones, which, from the continent and the islands of Peloponnesus, had been removed to Venice, and which formed a part of the numerous collection of antiquities possessed by the illustrious family of Nani, in that metropolis. Then too it was that he received from the celebrated Parmesan minister Tillot, the invitation to go to Parma to superintend the erection of the library which had been projected by his royal highness the Infant Don Philip.

From a confidential declaration to count Caylus, it appears, that Mr. Paciaudi was highly satisfied with his employment. He considered it as an opportunity of rendering useful his extensive erudition, without those inconveniencies which attend the necessary intercourse with the world. He therefore engaged in the business with a zeal

bordering on enthusiasm. Besides the acquisition which he made of the excellent library of count Pertusati at Rome, in 1762, he went to Paris in search of other books; and such was his exertion, that, in less than six years, he collected more than sixty thousand volumes of the best works of every kind, and thus erected one of the most copious libraries in Italy. He also compiled such an excellent "Catalogue raisonnée" of its articles as deserves to be adopted as a model by all who are at the head of large bibliographical establishments.

Whilst he was thus active in the organization of the library, he received additional honours and commissions from the royal court of Parma. In 1763 he was appointed antiquary to his royal highness, and director of the excavations which, under the authority of government, had been undertaken in the ancient town of Velleja, situated in the Parmesan dominions; and in 1767, on the expulsion of the Jesuits, he was declared "president of studies," with the power of new modelling as he thought proper, the whole system of public instruction throughout the state. In this new organization of studies he displayed the same spirit of order by which he had been already distinguished in the formation of the library. He endeavoured to arrange the different subjects in the minds of his pupils as he had formerly classified the books upon the different shelves.

Notwithstanding so many signal services to the court of Parma, Paciaudi fell a victim to mean intrigues, and lost the favour of his sovereign. He had been intimately connected with the minister who then happened to be disgraced, and was in some measure involved in the same misfortune. He forfeited his places. But, conscious of his own integrity, he did not choose to leave Parma, and patiently waited for the transit of the storm. His innocence being soon ascertained, he was restored to his several functions, and to the good opinion of the prince. He made, however, of this favourable event, the best use that a prudent man could do; he endeavoured to secure himself against a similar misfortune in future, by soliciting permission to retire to his native country; and this "voluntary exile," says M. Dacier, in the eulogy of Paciaudi, "banished the last remains of suspicion against him. Nothing was now remembered but his merit and his zeal: his loss was severely felt; and the most engaging solicita-

tions were made to him to resume his functions. In vain did he plead in excuse his advanced age, and the necessity of repose; his excuses were not admitted, and he was finally obliged to return to Parma."

The literary establishments which had been formed by him in that place, did not then require so much of his attention and care, as to prevent him from indulging himself in other pursuits. He therefore conceived the plan of a general biography of the grand masters of the order of Malta. In 1749, when he published, at Naples, the series of medals concerning the government of Malta, he had received from the grand master, Pinto, the place of historiographer of the order; but his uninterrupted labours in other pursuits had prevented him, for nearly thirty years, from directing his attention to that great object, the most interesting, perhaps, in the religious and military history of the middle ages. At last he devoted to it some of his latter years, and, in 1780, published from the unrivalled press of Bodoni, of Parma, his "Memorie de Gran Maestri," &c. or "Memoirs of the Grand Masters of the Holy Military Order of Jerusalem," in 3 vols. 4to. This publication contains only the history of the first century of the order, and consequently, not more than the lives of its founder and of the first ten grand masters. It would have been continued, if the author had not, soon after its appearance, fallen into that languor, which generally attends long labours and old age, and which accompanied him till his death, which took place on the 2d of February 1785, in the 75th year of his age.

Mr. Paciaudi was an excellent man: religious, disinterested, and cordial; and although not without personal vanity, and often chargeable with severity of criticism on his antagonists, was always kind and polite, beloved by the great, consulted by the learned, and esteemed by people of every description. He was intimately connected with the greatest literary men of his age, among whom, besides Caylus, it is sufficient to mention the illustrious Winkelmann, and the author of the Travels of Anacharsis, to whom he stood indebted for the academical honours which he received at Paris.[1]

[1] Essay on his Life prefixed to his Letters, published at Paris in 1802.—Baldwin's Literary Journal, vol. II.—Fabroni Vitæ Italorum, vol. XIV.

PACIUS (JULIUS), an eminent lawyer and philosopher, called PACIUS DE BERIGA, from the name of a country seat belonging to his father's family, near Vicenza, was born at the latter city in 1550. His parents bestowed every pains on his education, and he is said to have made such progress in his first studies as to have composed a treatise on arithmetic at the age of thirteen. For farther proficiency he was sent to Padua, with his brother Fabius, who afterwards became a physician of eminence, and is mentioned with great honour by the medical biographers. Julius, after taking his degree of doctor in law, returned to his own country, where, in the course of his extensive reading, he became acquainted with the sentiments of the reformers, and concealed his attachment to them with so little care, that he was menaced by the horrors of the inquisition, from which he escaped to Geneva. This step being attended with the loss of his property, he gained a livelihood for some time by teaching youth, until his character becoming known, he was encouraged to give lectures on civil law, which he did for ten years with great success and reputation. At Geneva also he married a lady whose family had fled from Lucca for the cause of religion, and had a family of ten children by her.

In 1585 he accepted the offer of the law professorship at Heidelberg, which he held for ten years, and then removed to Sedan, where he taught logic for some time; but the war which took place induced him to return again to Geneva, and thence to Nismes, where he was appointed principal of the college. His next settlement, which he hoped would have been final, was at Montpellier, where he was made regius professor of law, and where he certainly acquired a high reputation, and brought together from all parts a numerous concourse of students, among whom was the celebrated Peiresc, who induced him to return to the Roman catholic religion. After various changes of place, however, he fixed at last at Valence in Dauphiné, where he died in 1635, at the age of eighty-five. His principal works were, 1. "Corpus Juris Civilis," Geneva, 1580, fol. 2. "Consuetudines Feudorum," ibid. 1580, fol. 3. "Justiniani Imperatoris institutionum Libri quatuor," &c. ibid. fol. 4. "Aristotelis Organum, hoc est libri omnes ad logicam pertinentes, Gr. et Lat." Morgiis, 1584, 8vo, reprinted in 1592, and at Francfort in 1598, which is the best edition of what is reckoned a very

valuable translation of the Aristotelian logic. 5. "Sapientissimi Curopalatæ de officialibus Palatii Constantinopolitani, et officiis magnæ ecclesiæ libellus, Gr. et Lat." Heidelberg, 1588, 8vo. This was published by Codinus. Pacius only supplied the MS. from his library. 6. "Aristotelis naturalis auscultationis libri octo." Gr. and Lat. Francfort, 1596, 8vo. 7. "Aristotelis de anima libri tres, Gr. et Lat." ibid. 1596, 8vo. 8. "Aristotelis de Cœlo libri quatuor," &c. Gr. et Lat. ibid. 1601, 8vo. 9. "Doctrina Peripatetica tomi tres," Aureliæ Allobrogum (Geneva) 1606, 4to. Niceron enumerates various other works which he published, some of a temporary kind, and some compiled for the use of students; but the above appear to have contributed most to the reputation he enjoyed.[1]

PACK (RICHARDSON), an English poetical and miscellaneous writer, the son of John Pack, of Stoke-Ash, in Suffolk, who, in 1697 was high sheriff of that county, was born about 1680. He was educated at Merchant Taylors' school, whence, at the age of sixteen, he removed to St. John's college, Oxford, and remained there two years, at the end of which his father entered him of the Middle Temple, intending him for the profession of the law. His proficiency, as a law student, must have appeared in a very favourable light to the benchers of this honourable society, as he was at eight terms standing admitted barrister, when he was not much above twenty years of age. But habits of study and application to business not agreeing either with his health or inclination, he went into the army, and his first command, which he obtained in March 1705, was that of a company of foot. He served afterwards abroad under general Stanhope, and the duke of Argyle, who for his distinguished bravery promoted him to the rank of major, and ever after honoured him with his patronage and friendship. Some of the best of major Pack's effusions were in celebration of his grace's character, at a time when there was a jealousy between him and the duke of Marlborough. The major died at Aberdeen in Sept. 1728, where his regiment happened then to be quartered. He published first a miscellany of poems in 1718, dedicated to colonel Stanhope, which sold rapidly, and when it came to a second edition was enlarged by some prose pieces. In 1719 he published the "Life of Pomponius Atticus," with

[1] Niceron, vol. XXXIX.—Chaufepie.—Saxii Onomast.

remarks addressed to the duke of Aygyle; in 1720, "Religion and Philosophy, a Tale;" and in 1725, a "New Collection" of poetical miscellanies, to which he prefixed the "Lives of Miltiades and Cymon," from Cornelius Nepos. His "Whole Works" were afterwards collected and published in one vol. 8vo, 1729. In all he discovers considerable taste, vivacity, and learning. His connections, as well as his principles, appear to have been of the superior cast. [1]

PACUVIUS (MARCUS), a Latin tragic poet, was a native of Brindisi, the ancient Brundusium, and nephew to Ennius. He flourished at Rome about 154 B. C. According to his last biographer, he was held in high esteem by C. Lelius, and particularly by Cicero, who affirmed him to be superior to Sophocles in his tragedy of "Niptra," and classed him in the first rank of tragic poets. They are said likewise to have looked upon every one as an enemy to Roman literature who had temerity enough to despise his tragedies, particularly his "Antiope." We have nothing, however, of his works left except some fragments in Maittaire's "Corpus Poetarum." Pacuvius was a painter also, as well as a poet; and Pliny speaks of one of his pictures which was placed in the temple of Hercules, and was admired by the connoisseurs of those times. He died at Tarentum, when beyond his ninetieth year. He wrote his own epitaph, which is preserved in Aulus Gellius. Annibale di Leo, who was also born at Brindisi, published in 1764 a dissertation on his life and writings, in order to do honour to his native place, which certainly would not have been less honoured if he had omitted to tell us that among the eminent men of Brindisi, was M. Lenius Strabo, the first inventor of bird-cages. [2]

PAGAN (BLAISE FRANCIS COUNT DE), an eminent French mathematician, was born at Avignon, in Provence, March 3, 1604, and entered the army at fourteen, for which he had been educated with extraordinary care. In 1620 he was engaged at the siege of Caen, in the battle of the bridge of Ce, and other exploits, in which he signalized himself, and acquired a reputation above his years. He was present, in 1621, at the siege of St. John d'Angeli, as also at that of Clerac and Montauban, where he lost his

[1] Life prefixed to his works.—Cibber's Lives.—Jacob's Lives.
[2] Vossius de Poet. Lat.—Saxii Onomast.—Leo's Dissertation in Month. Rev. vol. XXXII.

left eye by a musket-shot. At this siege he had another loss, which he felt with no less sensibility, viz. that of the constable of Luynes, who died there of a scarlet fever. The constable was a near relation to him, and had been his patron at court. He did not, however, sink under his misfortune, but on the contrary seemed to acquire fresh energy from the reflection that he must now trust solely to himself. Accordingly, there was after this time, no siege, battle, or any other occasion, in which he did not signalize himself by some effort of courage and conduct. At the passage of the Alps, and the barricade of Suza, he put himself at the head of the forlorn hope, consisting of the bravest youths among the guards; and undertook to arrive the first at the attack by a private way, which was extremely dangerous; but, having gained the top of a very steep mountain, he cried out to his followers, "See the way to glory!" and sliding down the mountain, his companions followed him, and coming first to the attack, as they wished to do, immediately began a furious assault; and when the army came up to their support, forced the barricades. He had afterwards the pleasure of standing on the left hand of the king when his majesty related this heroic action to the duke of Savoy, with extraordinary commendations, in the presence of a very full court. When the king laid siege to Nancy in 1633, our hero had the honour to attend his sovereign in drawing the lines and forts of circumvallation. In 1642 his majesty sent him to the service in Portugal, in the post of field-marshal; but that year he had the misfortune to lose his eye-sight.

Disabled now from public service, he re-assumed, with greater vigour than ever, the study of the mathematics and fortification; and, in 1645, gave to the public his "Treatise of Fortification." It was allowed by all who understood the science, that nothing superior had then appeared on that subject; and, whatever improvements have been made since, they have been derived in a manner from this treatise, as conclusions from their principles. In 1651 he published his "Geometrical Theorems," which shew a perfect knowledge of all parts of the mathematics. In 1655 he printed a paraphrase, in French, of the "Account," in Spanish, "of the River of the Amazons," by father de Rennes, a Jesuit; and we are assured, that blind as he was, yet he drew the chart of that river, and the parts adjacent, which is seen in this work. Of this work

an English translation was published by W. Hamilton in 1661, 8vo.

In 1657 he published "The Theory of the Planets; cleared from that multiplicity of eccentric circles and epicycles, which the astronomers had invented to explain their motions." This distinguished him among the astronomers, as much as his work on fortification did among the engineers; and he printed, in 1658, his "Astronomical Tables," which are very succinct and plain. But, as few great men are without their foible, that of Pagan was a prejudice in favour of judicial astrology; and, though he is more reserved than most others, yet what he wrote upon that subject must not be classed among those productions which do honour to his understanding. He was beloved and visited by all persons illustrious for rank, as well as science; and his house was the rendezvous of all the polite and worthy both in city and court. He died at Paris, Nov. 18, 1665, having never been married. The king ordered his first physician to attend him in his illness, and gave several marks of the extraordinary esteem which he had for his merit.

His character is that of an universal genius; and, having turned himself entirely to the art of war, and particularly to the branch of fortification, he made extraordinary progress in it. He understood mathematics, not only better than is usual for a gentleman whose view is to rise in the army, but even to a degree of perfection above that of the ordinary masters who teach that science. He had so particular a genius for this kind of learning, that he obtained it more readily by meditation than by reading, and accordingly spent less time on mathematical books than he did in those of history and geography. He had also made morality and politics his particular study; so that he may be said to have drawn his own character in his "Homme Heroïque," and to have been one of the completest gentlemen of his time. Louis XIII. was heard to say several times, that the count de Pagan was one of the most worthy, most adroit, and most valiant men in his kingdom. That branch of his family which removed from Naples to France in 1552, became extinct in his person.[1]

PAGE (WILLIAM), an English divine, was born in 1590, at Harrow on the Hill, Middlesex, and entered of Baliol

[1] Perrault Les Hommes Illustres.—Moreri.

college, Oxford, in 1606. Here he took his degrees in arts, and in 1619 was chosen fellow of All Souls. In 1629, by the interest of Laud, he succeeded Dr. Denison, as master of the free school of Reading. In 1634 he was admitted D. D. but ten years after was deprived of his school by the parliamentary commissioners for Berkshire. He held, however, the rectory of East Locking in that county, to which he had been presented by his college, until his death, which happened Feb. 14, 1663, at the rectory-house. He was buried in the chancel of his own church. At the restoration he had obtained a writ of restitution to the school, which was publicly read, he being present, as appears by the diary of the corporation; but, after some debate it was carried that Mr. Singleton, the then master, should have notice before an answer was resolved upon; and it appears that Mr. Singleton was confirmed in the place, being the sixth person who held it after Page.

Dr. Page was thought well versed in the Greek fathers, an able disputant, and a good preacher. He wrote "A Treatise of justification of Bowing at the name of Jesus, by way of answer to an appendix against it," Oxford, 1631, 4to; and an "Examination of such considerable reasons as are made by Mr. Prynne in a reply to Mr. Widdowes concerning the same argument," printed with the former. The fate of this publication was somewhat singular. The point in dispute was at this time eagerly contested. Archbishop Abbot did not think it of sufficient importance to be allowed to disturb the peace of the church, and, by his secretary, advised Dr. Page to withdraw his work from the press, if already in it. Laud, on the contrary, who was then bishop of London, ordered it to be printed, viewing the question as a matter of importance, it being a defence of a canon of the church; and it accordingly appeared. Dr. Page was also the author of "Certain animadversions upon some passages in a Tract concerning Schism and Schismatics," by Mr. Hales of Eton, Oxon. 1642, 4to; "The Peace Maker, or a brief motive to unity and charity in Religion," Lond. 1652, 16mo; a single sermon, and a translation of Thomas a Kempis, 1639, 12mo, with a large epistle to the reader. Wood mentions "Jus Fratrum, or the Law of Brethren," but is doubtful whether this belongs to our Dr. Page, or to Dr. Samuel Page, vicar of Deptford, who died in 1630, and was the author of some pious tracts. It belongs, however, to neither, but to a John

Page, probably a lawyer, as the subject is the power of parents in disposing of their estates to their children.[1]

PAGI (ANTHONY), a famous Cordelier, and one of the ablest critics of his time, was born at Rognes, a small town in Provence, March 31, 1624. He took the monk's habit in the convent of the Cordeliers at Arles, and professed himself there in 1641. After he had finished the usual course of studies in philosophy and divinity, he preached some time, and was at length made four times provincial of his order. These occupations did not hinder him from applying to chronology and ecclesiastical history, in which he excelled. He printed in the Journal des Savans, Nov. 11, 1686, a learned "Dissertation upon the Consular Office," in which he pretends to have discovered the rules, according to which the Roman emperors took the dignity of consul at some certain times more than others, but in this he is not thought to have been successful. His most considerable work is "A Critique upon the Annals of Baronius;" in which he has rectified an infinite number of mistakes, both in chronology and in facts. He published the first volume of this work, containing the first four centuries, at Paris, in 1689; with a dedication to the clergy of France, who allowed him a pension. The whole work was printed after his death, in four volumes, folio, at Geneva, in 1705, by the care of his nephew, father Francis Pagi, of the same order. It is carried to the year 1198, where Baronius ends. Pagi was greatly assisted in it by the abbé Longuerue, who also wrote the eloge of our author, which is prefixed to the Geneva edition. Another edition was published at Geneva in 1727. It is a work of great utility, but the author's chronology of the popes of the first three centuries is not approved by the learned. He has also prefixed a piece concerning a new chronological period, which he calls "Græco-Romana," and uses for adjusting all the different epochas, which is not without its inconveniences. Our author wrote some other works of inferior note before his death, at Aix, in Provence, June 7, 1699. His character is that of a very able historian, and a learned and candid critic. His style has all the simplicity and plainness which suits a chronological narration. He held a correspondence with several learned men, as Stillingfleet, Spanheim, Cuper, Dodwell, the cardinal Noris, &c.[2]

[1] Ath. Ox.—Coates's Hist. of Reading.
[2] Chaufepie.—Niceron, vol. I.—Moreri.—Dupin.

PAGI (FRANCIS), nephew of the preceding, was born at Lambesc in Provence Sept. 7, 1654. The extraordinary inclination that appeared in his infancy for polite learning induced his parents to send him to study, among the priests of the oratory, at Toulon; where he soon made so great a proficiency, that his uncle, Anthony Pagi, sent for him to Aix, where he then resided. The conversation of his uncle inspired him with a desire of devoting himself to the church, and accordingly he entered into the order of the Cordeliers, and made his profession. After having taught philosophy in several convents, he desired to return to his uncle at Aix; and, having obtained leave, remained studying under his directions for several years; and assisted him in his "Critique upon Baronius's Annals;" of which, as we have mentioned in the preceding article, he became the editor. Father Francis afterwards laid the plan of another work, which he published under the title "Breviarium Historico-chronologico-criticum, illustriora pontificum Romanorum gesta, conciliorum generalium acta, nec non complura tum sacrorum rituum, tum antiquæ ecclesiæ disciplinæ, capita complectens," 4 vols. 4to, 1717, &c. In this he discovers the most bigoted zeal for the Ultramontane theology, and every thing which exalts the authority of the pope. A long illness, brought on by a fall, prevented his finishing the last volume, which was not published until 1727, six years after his death, which took place Jan. 21, 1721.[1]

PAGIT, or rather PAGET (EUSEBIUS), a Puritan divine, was born at Cranford in Northamptonshire, about 1542, and at the age of twelve years came to Oxford, where he was first choirister, and afterwards student of Christ Church. He made, according to Wood, a considerable progress in logic and philosophy, but, although a noted sophister, left the university without taking a degree. As Wood passes immediately to his being presented to the rectory of St. Anne's, Aldersgate-street, that biographer seems to have known nothing of the intermediate events. On his leaving Oxford, he became vicar of Oundle, and rector of Langton in his native county, where, in 1573, he was first prosecuted for nonconformity. He was afterwards preferred to the rectory of Kilkhampton in Cornwall, and although he had acquainted both his patron and ordinary that there were some things in the book of Common Prayer

[1] Chaufepie.—Bibl. Germanique, vol. III.—Niceron, vol. VI.

with which he could not comply, and they had promised, that if he would accept the cure, he should not be molested on that account, yet a prosecution was commenced against him, which ended in his losing all his preferments, and even a school which he attempted to establish for his maintenance. This appeared particularly hard in his case, as, according to every authority, he was "a learned, peaceable, and good divine, who had formerly complied with the customs and devotions of the church, and had been indefatigable in the ministry." He appears to have remained some years under ecclesiastical censure; but at last, in September 1604, was promoted to the rectory of St. Anne and St. Agnes, Aldersgate-street, which he held till his death in May 1617, in the seventy-fifth year of his age. His remains were interred in this church. An account of his prosecution may be seen in the Harleian MSS. 813, fol. 14, b. and an abridgment of it in Neal's "History of the Puritans." He was the author of a sermon "on Tithes;" another "of Election;" a Latin "Catechism," Lond. 1591, 8vo; a translation of Calvin's "Harmony of the Gospels," ibid. 1584, 4to; and "The History of the Bible, briefly collected, by way of question and answer." It does not appear when this first appeared, but it was afterwards printed at the end of several of the old editions of the Bible.

He had a son EPHRAIM, who was born in 1575, and educated also at Christ Church, where he became so uncommon a proficient in languages, that at the age of twenty-six, he is said to have understood and written fifteen or sixteen, ancient and modern. His only preferment was to the church of St. Edmund the King, Lombard-street, London, from which he was driven by the usurping party, for his loyalty. In religious sentiments he does not appear to have differed from his father; but he adhered to the king and constitution, which was then an unpardonable crime. He retired to Deptford in Kent, where he died in April 1647, aged seventy-two. In addition to the other causes of his sufferings, he wrote much against the Independents, baptists, and other sectaries, as appears by his "Heresiography;" yet, in 1645, two years before his death, he united with his brethren in London, in petitioning parliament for the establishment of the Presbyterian discipline, which he thought better than none. He wrote some books that are still valued as curiosities, particularly

his "Christianographia, or a description of the multitudes and sundry sorts of Christians in the world, not subject to the pope," &c. Lond. 1635, 4to, often reprinted, with (in some of the editions) a "Treatise of the religion of the ancient Christians in Britany;" and his "Hæresiographia, or a description of the Heresies of later times," ibid. 1645, &c. 4to. Of this there have been at least four editions.[1]

PAGNINUS (SANCTES), an Italian of great skill in Oriental languages and biblical learning, was born at Lucca in 1466, and afterwards became an ecclesiastic of the order of St. Dominic, and resided for the greater part of his life at Lyons. He was deeply and accurately skilled in the Latin, Greek, Hebrew, Chaldee, and Arabic tongues, but especially in the Hebrew. In the course of his studies he was led to conceive that the Vulgate translation of the Scriptures was either not by Jerome, or greatly corrupted; and he therefore undertook to make a new one, following Jerom only where he conceived that his version corresponded with the original. This design, so very soon after the restoration of letters, is calculated to give us a very high opinion of Pagninus's courage and learning, and appeared in so favourable a light to pope Leo X. that he promised to furnish him with all necessary expences for completing the work; and he was likewise encouraged in his labours by the succeeding popes, Hadrian VI. and Clement VII. who licensed the printing of it. It appears, by a letter of Picus Mirandula to Pagninus, that he had spent twenty-five years upon this translation. It is the first modern translation of the Bible from the Hebrew text; and the Jews who read it affirmed, that it agreed entirely with the Hebrew, and was as faithful, and more exact than the ancient translations. The great fault of Pagninus was, that he adhered too closely and servilely to the original text; and this scrupulous attachment made his translation, says father Simon, "obscure, barbarous, and full of solecisms. He imagined, that, to make a faithful translation of the Scriptures, it was necessary to follow exactly the letter, according to the strictness of grammar. This, however, is quite contrary to his pretended exactness, because two languages seldom agree in their ways of

[1] Ath. Ox. vol. I. and II.—Brook's Lives of the Puritans.—Fuller's Worthies.—Lloyd's Worthies, folio, p. 510.—Strype's Life of Whitgift, p. 377.

speaking; and therefore, instead of expressing the original in its proper purity, he defaces and robs it of its ornaments." Father Simon, nevertheless, allows the great abilities and learning of Pagninus; and all the later commentators and translators of the Scriptures have agreed in giving him his just commendation. Huetius, though he seems to think father Simon's criticism of him well grounded, yet makes no scruple to propose his manner as a model for all translators of the sacred books: "Scripturæ interpretandæ rationibus utile nobis exemplar proposuit Sanctus Pagninus."

He afterwards translated the "New Testament" from the Greek, and dedicated it to pope Clement VII. It was printed with the former at Lyons in 1528. He was also the author of an "Hebrew Lexicon and an Hebrew Grammar; which Buxtorf, who calls him "Vir linguarum Orientalium peritissimus," made great use of in compiling his. He died in 1536, aged seventy. Saxius places his birth in 1471, and his death in 1541. Though he appears to have lived and died a bigoted Catholic, Luther spoke of him, and his translations, in terms of the highest applause. [1]

PAJON (CLAUDE), a French Protestant divine, was born in 1626, and studied, with great success and approbation, at Saumur; after which he became minister of a place called Marchenoir in the province of Dunois. He was an able advocate against the popish party, as appears by his best work, against father Nicole, entitled "Examen du Livre qui porte pour titre, Prejugez legitimes contre les Calvinistes," 2 vols. 1673, 12mo. Mosheim therefore very improperly places him in the class of those who explained the doctrines of Christianity in such a manner as to diminish the difference between the doctrines of the reformed and papal churches; since this work shews that few men wrote at that time with more learning, zeal, and judgment against popery. Pajon, however, created some disturbance in the church, and became very unpopular, by explaining certain doctrines, concerning the influence of the Holy Spirit, in the Arminian way, and had a controversy with Jurieu on this subject. The consequence was, that Pajon, who had been elected professor of divinity at Saumur, found it necessary to resign that office; after which he

1 Moreri in Sanctes.—Le Long Bibl. Sacra.

resided at Orleans, as pastor, and died there Sept. 27, 1685, in the sixtieth year of his age. He left a great many works in manuscript; none of which have been printed, owing partly to his unpopularity, but, perhaps, principally to his two sons becoming Roman Catholics. A full account of his opinions may be seen in Mosheim, or in the first of our authorities. [1]

PAJOT (LEWIS-LEO), Count d'Ansembray, a French nobleman, was born at Paris in 1678. During his education he discovered an inclination for mathematical pursuits, and was instructed in the philosophy of Des Cartes. After this he increased his knowledge by an acquaintance with Huygens, Ruysh, Boerhaave, and other eminent men of the time. On his return from his travels he was appointed director-general of the posts in France; but, coming into possession of a country-seat at Bercy, by the death of his father, he collected a museum there furnished with philosophical and mechanical instruments, and machines of every description, which attracted the attention of the learned, and was visited by Peter the Great, the emperor of Germany, and other princes. In the Transactions of the Academy of Sciences, of which he was a member, there are several of his papers; among which is a description of an "Instrument for the Measurement of Liquids;" —of "An Areometer, or Wind Gage;" and of a "Machine for beating regular Time in Music." He died in 1753, bequeathing his valuable museum to the academy. [2]

PAINE (THOMAS), a political and infidel writer of great notoriety, was born in 1737, at Thetford, in Norfolk. His father was a staymaker, a business which he himself carried on during his early years at London, Dover, and Sandwich. He afterwards became an exciseman and grocer, at Lewes in Sussex; and, upon the occasion of an election at Shoreham, in 1771, is said to have written an election song. In the following year he wrote a pamphlet, recommending an application to parliament for the increase of the salaries of excisemen; but, for some misdemeanours, was himself dismissed from his office in 1774. In the mean time, the ability displayed in his pamphlet attracted the notice of one of the commissioners of excise,

[1] Chaufepie.—Moreri.—Blount's Censura.—Saxii Onomast.
[2] Dict. Hist.

who sent him to America, with a strong recommendation to Dr. Franklin, as a person who could be serviceable at that time in America. What services were expected from him, we know not, but he arrived at a time when the Americans were prepared for the revolution which followed, and which he is supposed to have promoted, by scattering among the discontented his memorable pamphlet, entitled "Common Sense."

His first engagement in Philadelphia was with a bookseller, who employed him as editor of the Philadelphia Magazine, for which he had an annual salary of fifty pounds currency. When Dr. Rush of that city suggested to Paine the propriety of preparing the Americans for a separation from Great Britain, he seized with avidity the idea, and immediately began the above mentioned pamphlet, which, when finished, was shewn in manuscript to Dr. Franklin and Mr. Samuel Adams, and entitled, after some discussion, "Common Sense," at the suggestion of Dr. Rush. For this he received from the legislature of Pennsylvania, the sum of 500*l.*; and soon after this, although devoid of every thing that could be called literature, he was honoured with a degree of M. A. from the university of Pennsylvania, and was chosen a member of the American Philosophical Society. In the title-page of his "Rights of Man," he styled himself "Secretary for foreign affairs to the Congress of the United States, in the late war." To this title, however, he had no pretensions, and so thorough a republican ought at least to have avoided assuming what he condemned so vehemently in others. He was merely a clerk, at a very low salary, to a committee of the congress; and his business was to copy papers, and number and file them. From this office, however, insignificant as it was, he was dismissed for a scandalous breach of trust, and then hired himself as a clerk to Mr. Owen Biddle of Philadelphia; and early in 1780, the assembly of Pennsylvania chose him as clerk. In 1782 he printed at Philadelphia, a letter to the abbé Raynal on the affairs of North America, in which he undertook to clear up the mistakes in Raynal's account of the revolution; and in the same year he also printed a letter to the earl of Shelburne, on his speech in parliament, July 10, 1782, in which that nobleman had prophesied that, "When Great Britain shall acknowledge American independence, the sun of Britain's glory is set for ever." It could not be difficult to answer

such a prediction as this, which affords indeed a humiliating instance of want of political foresight. Great Britain *did* acknowledge American independence, and what is Great Britain now? In 1785, as a compensation for his revolutionary writings, congress granted him three thousand dollars, after having rejected with great indignation a motion for appointing him historiographer to the United States, with a salary. Two only of the states noticed by gratuities his revolutionary writings. Pennsylvania gave him, as we have mentioned, 500*l.* currency; and New-York gave him an estate of more than three hundred acres, in high cultivation, which was perhaps the more agreeable to him, as it was the confiscated property of a royalist. In 1787 he came to London, and before the end of that year published a pamphlet on the recent transactions between Great Britain and Holland, entitled "Prospects on the Rubicon." In this, as may be expected, he censured the measures of the English administration.

He had long cherished in his mind a most cordial hatred against his native country, and was now prepared in some measure for that systematic attack on her happiness which he carried on, at intervals, during the remainder of his life. Being released, in November 1789, from a spunging-house where he was confined for debt, he beheld with delight the proceedings of the French, and hastened to that country, but made no long stay at this time; and finding, on his return to London in 1790, Mr. Burke's celebrated work on the French revolution, he produced, within a few months, the first part of his "Rights of Man," and in 1792, the second part. Had these been left to the natural demand of the public, it is probable they might have passed unnoticed by government, but the industry with which they were circulated by the democratic societies of that period, among the lower classes of society, betrayed intentions which it would have been criminal to overlook; and prosecutions were accordingly instituted against the author and publishers. The author made his escape to France, and never returned to this country more. His inveteracy against her establishments, however, continued unabated, and perhaps was aggravated by the verdict which expelled him from the only nation where he wished to propagate his disorganizing doctrines, and where he had at that time many abettors. When the proceedings of the latter had roused the loyal part of the nation to address the

throne in behalf of our constitution, Paine published "A Letter to the Addressers," the object of which was to procure a national convention in contempt of the parliament. This likewise was circulated by his partizans with no small industry. In the mean time, although ignorant of the French language, he was chosen a member of the French convention, and in consistency with his avowed malignity, gave his vote for a declaration of war against Great Britain. His adopted country, however, was not very grateful for his services, for when Robespierre gained the ascendancy, he sent Paine, with that mad enthusiast Anacharsis Cloots, to prison at the Luxemburgh, and Paine narrowly escaped being guillotined, amidst the hundreds who then underwent that fate, or were murdered in other ways.

During his confinement, which lasted eleven months, he certainly merited the praise of his friends, for his calm unconcern, and his philosophy; and they no doubt would rejoice to hear that he passed those hours of danger in "defying the armies of the living God," by his blasphemous composition called "The Age of Reason," the first part of which was published at London in 1794, and the second the year following. If any thing can exceed the mischievous intention of this attack on revealed religion, and which certainly produced very alarming effects on the minds of many of the lower classes, among whom it was liberally circulated, it was the ignorance of which his answerers have convicted him in every species of knowledge necessary for a discussion of the kind *.

His subsequent publications were "The Decline and Fall of the English system of Finance;" a most impudent letter to general Washington, whom he had the ingratitude

* Should our language in speaking of Paine's ignorance and arrogance appear too harsh, the reader who is of that opinion, may exchange it for what Mr Gilbert Wakefield has said of the second part of his "Age of Reason:" "Every man who feels himself solicitous for the dignity of human nature, who glories in the prerogative of rationality, or is charmed by the loveliness of virtue, will observe, with humiliating sympathy, a debasement of his species, in the most astonishing, unprincipled, and unparalleled arrogance, to the last, of such a contemptuous, self-opinionated, ill-informed writer. His excess of folly will be lamented by all his friends, not estranged, like himself, from shame and modesty; and his enemies will read his outrageous vaunts, united to such an excess of ignorance and stupor, with that *pleasure*, which results from a just expression of mingled abhorrence, derision, and contempt. For my part, his unprecedented infatuation almost strikes me dumb with amazement. I am not acquainted with such a compound of vanity and ignorance as Thomas Paine, in the records of literary history."

to revile as an apostate and impostor. "Agrarian Justice opposed to Agrarian law, and to Agrarian Monopoly;" "Letter to Mr. Erskine on the prosecution of T. Williams, for publishing the Age of Reason." He continued in France till 1802, "drunk," as his biographer informs us, "every day, mixing with the lowest company, and so filthy in his person, as to be avoided by all men of decency. His habitual drunkenness seems to have commenced with the delirium of the French revolution, and the practice gained upon him while in London." Tired at length with France, which now had nothing of a republic left, he wished to return to America, but knew not well what to do with himself. He could not return to England, where he had been outlawed, and he was aware that he was odious in the United States, where Washington had justly considered him as an anarchist in government, and an infidel in religion. He had no country in the world, and it may be truly said he had not a friend. He was obliged, however, to return to the United States, where his farm, now greatly increased in value, would supply all his wants.

In Oct. 1802, accordingly, he arrived at Baltimore, under the protection of the president Jefferson, but was no longer an object of curiosity, unless among the lower classes of emigrants from England, Scotland, or Ireland. With them, it appears, "he drank grog in the tap-room, morning, noon, and night, admired and praised, strutting and staggering about, showing himself to all, and shaking hands with all; but the leaders of the party to which he had attached himself paid him no attention." He had brought with him to America a woman, named madame Bonneville, whom he had seduced from her husband, with her two sons; and whom he seems to have treated with the utmost meanness and tyranny. By what charms he had seduced this lady, we are not told. He was now sixty-five years old, diseased in body from habitual drunkenness, and gross in manners. It would be too disgusting to follow his biographer in his description of the personal vices of this man. It may suffice that he appeared for many months before his death to be sunk to the lowest state of brutality.

The closing scene of his life, as related by his medical attendant, Dr. Manley, is too instructive and admonitory to be omitted. "During the latter part of his life," says this physician, "though his conversation was equivocal, his conduct was singular. He would not be left alone night

or day. He not only required to have some person with him, but he must see that he or she was there, and would not allow his curtain to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and holla, until some person came to him. When relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death), particularly when we reflect, that Thomas Paine was author of the "Age of Reason." He would call out during his paroxysms of distress, without intermission, 'O Lord help me, God help me, Jesus Christ help me, O Lord help me,' &c. repeating the same expression without any the least variation, in a tone of voice that would alarm the house. It was this conduct which induced me to think that he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse (who is a very serious, and, I believe, pious woman,) that he would occasionally inquire, when he saw her engaged with a book, what she was reading, and being answered, and at the same time asked whether she should read aloud, he assented, and would appear to give particular attention. The book she usually read was 'Hobart's Companion for the Altar.'

"I took occasion, during the night of the 5th and 6th of June, to test the strength of his opinions respecting revelation. I purposely made him a very late visit; it was a time which seemed to sort exactly with my errand; it was midnight; he was in great distress, constantly exclaiming in the words above mentioned; when, after a considerable preface, I addressed him in the following manner, the nurse being present:

"Mr. Paine, your opinions, by a large portion of the community, have been treated with deference: you have never been in the habit of mixing in your conversation words of course: you have never indulged in the practice of profane swearing: you must be sensible that we are acquainted with your religious opinions as they are given to the world. What must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe that he can help you? Do you believe in the divinity of

Jesus Christ? Come now, answer me honestly; I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours.' I waited some time at the end of every question; he did not answer, but ceased to exclaim in the above manner. Again I addressed him: 'Mr. Paine, you have not answered my questions; will you answer them? Allow me to ask again, do you believe? or let me qualify the question, do you wish to believe that Jesus Christ is the son of God?' After a pause of some minutes, he answered, 'I have no wish to believe on that subject.' I then left him, and know not whether he afterwards spoke to any person, on any subject, though he lived, as I before observed, till the morning of the 8th.

"Such conduct, under usual circumstances, I conceive absolutely unaccountable, though with diffidence I would remark, not so much so in the present instance; for though the first necessary and general result of conviction be a sincere wish to atone for evil committed, yet it may be a question worthy of *able* consideration whether excessive pride of opinion, consummate vanity, and inordinate self-love, might not prevent or retard that otherwise natural consequence?"

On the 8th of June, 1809, about nine in the morning, died this memorable man, aged seventy-two years and five months; who at the close of the eighteenth century had well nigh persuaded the common people of England to think, that all was wrong in that government and that religion which their forefathers had transmitted to them, and under which they had enjoyed so many blessings. He had the merit of discovering, that the best way of diffusing discontent and revolutionary fanaticism was by a broad display, in their naked and barbarous forms, of those infidel and anarchical elements, which sophistry had, till his time, refined above the perceptions of the vulgar. By stripping the mischief of the dress, though still covering it with the name and boast of philosophy, he rendered it as familiar to the capacity as it was flattering to the passions of the mob; and easy to be understood in proportion to the ascendancy of the baser qualities of the mind.

To this merit, and in a literary point of view, it is a merit, he seems justly entitled. He was familiar with those artifices of writing which very much promoted his objects. Things that are great are easily travestied. It is only to

express them in a vulgar idiom, and incorporate them with low ideas. This is always very gratifying to the mean, the little, and the envious; and perhaps this was one of his most successful tricks upon the multitude. He had, besides, a sort of plebeian simplicity of style, almost bordering upon naiveté, which clothed his imposture with the semblance of honesty; while the arrogance with which he treated great names was, with the base and contumelious, an argument of his conscious pride and independence of thinking.

What he calls "the principles of society, acting upon the nature and conduct of man," are sufficient of themselves, according to his simple theory, to produce and perpetuate all the happiness and order of civilized life. Government is only imposition disguising oppression, and protecting wrongful accumulation. The dignity of human nature, in its lowest forms, is thus flattered by the discovery that the beggar and the felon have justice on their side while the one petitions for, and the other enforces, the restitution of his original rights. What hungry reprobate does not relish the proposition, that it is government which debauches the purity of our morals, and brings in passion over reason, by a sort of usurpation, to perplex the simplicity of God's appointments? Philosophy must not be insulted by opposing her polished weapons to this beggarly sophistry. There is one short and simple aphorism of common sense by which the whole of his theory is abundantly answered; and it is this, "Government is not made for men as they ought to be, but for men as they are; not for their possible perfection, but for their practical indigence." This answer is co-extensive with the whole work of Mr. Paine upon the rights of man. It demolishes the whole fabric of his treacherous system. It dispels at once the clumsy fiction of his barbarous Utopia.

In perusing a man's writings, a picture of the author himself is sometimes insensibly drawn in the imagination of the reader. By the perusal of the works of Thomas Paine, a most disgusting idea is presented to our thoughts both of the man and his manners. This idea is completely verified by the account which Mr. Cheetham has given us of his person and deportment. The paintings of Zeuxis attained a sort of ideal perfection by combining the scattered excellencies of the human countenance: to conceive the countenance, or the mind, of Mr. Thomas Paine, now that

death has withdrawn the living model, we must condense into an imaginary focus all the offensiveness and malignity that are dispersed throughout actual existence. Mr. Cheetham seems to have no hostility towards the man, and to be disposed to draw no inferences against him but what fairly arise from the facts. We may add too, that his facts appear to be collected from very credible sources of intelligence; from persons with whom Paine passed great part of his existence; and who, though not appearing to have much intercourse together, agree in the substance of their communications on this subject.[1]

PALÆMON (QUINTUS RHEMNIUS FANNIUS), a celebrated grammarian at Rome, in the reign of Tiberius, was born of a slave at Vicenza. It is said he was first brought up in a mechanical business, but while attending his master's son to school, he discovered so much taste for learning, and made so much progress in it, that he was thought worthy of his freedom, and became a teacher or preceptor at Rome. With his learning he joined an excellent memory, and a ready elocution; and made extempore verses, then a very popular qualification. With all this merit, his manners were very dissolute, and he was so arrogant as to assert, that learning was born when he was born, and would die when he died; and that Virgil had inserted his name in his "Eclogues" by a certain prophetic spirit; for that he, Palæmon, would infallibly become one day sole judge and arbiter of all poetry. He was excessively prodigal and lavish, and continually poor, notwithstanding the great sums he gained by teaching, and the profit he made, both by cultivating his lands, and in the way of traffic. There is an "Ars Grammatica" ascribed to him in the edition of the "Grammatici Antiqui," and separately printed; and a work "De Ponderibus et Mensuris," which is more doubtful.[2]

PALÆPHATUS was a Greek philosopher, of whom a treatise in explication of ancient fables has been several times reprinted in Greek and Latin; the best edition is that of Fischer, Lips. 1761. But little is known of him, and there are several ancient writers of this name; one an Athenian, placed by the poets before the time of Homer;

[1] Cheetham's Life of Paine, 1809, reviewed in the "British Review," for June 1811, an article from which the best part of the above sketch has been borrowed. [2] Moreri.—Fabric. Bibl. Lat.—Saxii Onomast.

one a native of Paros, who lived under Artaxerxes Mnemon; and one, a grammarian and philosopher, born at Athens or in Egypt, posterior to Aristotle. Which of these is author of the work already noticed, is not at all certain.[1]

PALAFOX (JOHN DE), natural son of James de Palafox, marquis de Hariza, in the kingdom of Arragon, was born in 1600. His mother, it is said, attempted to drown him at his birth, but one of his father's vassals drew him out of the water, and took care of him till the age at which he was acknowledged by his parents. Philip IV. appointed Palafox member of the council of war; then that of the Indies. Having afterwards chosen the ecclesiastical profession, he was made bishop of Los Angelos, "Angelopolis," in New Spain, in 1639, with the title of visitor of the courts of chancery and courts of audience, and judge of the administration of the three viceroys of the Indies. Palafox employed his authority in softening the servitude of the Indians, checking robbery in the higher ranks, and vice in the lower. He had also great contentions with the Jesuits concerning episcopal rights. He was made bishop of Osina or Osma, in Old Castille, in 1653, which diocese he governed with much prudence and regularity, and died, in great reputation for sanctity, September 30, 1659, aged 59. This prelate left some religious books, of which the principal are, "Homilies on the Passion of Christ," translated into French by Amelot de la Houssaye, 16to; several tracts on the "Spiritual Life," translated by the abbé le Roi; "The Shepherd of Christmas-night," &c. but he is best known by his "History of the Siege of Fontarabia;" and "History of the Conquest of China by the Tartars," 8vo. There is a collection of his works printed at Madrid in 13 vols. fol. 1762, and a life by Dinouart in French, 1767, 8vo.[2]

PALAPRAT (JOHN), seigneur de Bigot, a French poet, was born in May 1650, at Toulouse, of a noble family. He was a member of the academy of the Jeux Floraux, became chief magistrate of Toulouse in 1675, when scarcely twenty-five years of age; and was made head of the consistory 1684, in which office he acquitted himself with great integrity. He went to Rome two years after, and at

[1] Vossius de Hist. Græc.—Fischer's edition, but especially his "Prolusiones," 1771. [2] Antonio Bibl. Hisp.—Moreri.—Dict. Hist.

length to Paris, in which city he chiefly resided from that time, and where M. de Vendôme fixed him in his service in 1691, as one of his secretaries. He died October 23, 1721, at Paris, aged 71, leaving some "Comedies," and a small collection of miscellaneous "Poems," most of them addressed to M. de Vendôme. M. Palaprat wrote for the stage with his friend Brueis, and their works have been collected in five small volumes 12mo, of which his is the least part. His style is gay and lively, but he discovers little genius or fancy, and he seems to have been indebted for his literary reputation to his private character, which was that of a man of great candour and simplicity.[1]

PALEARIUS (AONIUS), an excellent writer in the sixteenth century, was born at Veroli, in the Campagna di Roma, and descended of noble and ancient families by both his parents. He was baptised by the name of Anthony, which according to the custom of the times, he altered to the classical form of Aonius. He applied himself early to the Greek and Latin languages, in which he made great progress, and then proceeded to philosophy and divinity. The desire he had of knowledge, prompted him to travel through the greatest part of Italy; and to listen to the instructions of the most famous professors in every place he visited. His longest residence was at Rome, where he continued for six years, till that city was taken by Charles V. when the disorders committed by the troops of that prince leaving no hopes of enjoying tranquillity, he resolved to depart, and retire to Tuscany. He had at this time a great inclination to travel into France, Germany, and even as far as Greece; but the narrowness of his fortune would not admit of this. On his arrival in Tuscany, he chose Sienna for his abode, to which he was induced by the pleasantness of the situation, and the sprightliness and sagacity of the inhabitants: and accordingly he sold his estate at Veroli, with the determination never to see a place any more, where, though he was born, yet he was not beloved.[1] He purchased a country-house in the neighbourhood of Sienna, called Ceciniano, and pleased himself with the fancy of its having formerly belonged to Cecina, one of Cicero's clients. Here he proposed to retire on his leisure-days, and accordingly embellished it as much as possible. At Sienna he married a young woman, of whom

[1] Moreri.—Dict. Hist.

he was passionately fond, and who brought him four children, two boys and two girls. He was also professor of polite letters, and had a great number of pupils.

But his career was disturbed by a quarrel he had with one of his colleagues, who was enraged to see his own reputation eclipsed by the superior lustre of Palearius. We are not told the particular point upon which the contest commenced; but it is certain that our professor was defended by Peter Aretin, who, perhaps more to revenge his own cause, or gratify a detracting humour, than from any respect for Palearius, composed, against his envious rival, an Italian comedy or farce, which was acted upon the stage at Venice; and so poignant was the ridicule, that the subject of it thought proper to quit Sienna, and retire to Lucca. Hither he was followed some time after, though with much reluctance, by Palearius, concerning which we have the following account: Anthony Bellantes, a nobleman of Sienna, being impeached of several misdemeanors, employed Palearius to plead his cause, who made so excellent a speech before the senate of that city in his defence, that he was acquitted and dismissed; but, the same nobleman having some time after accused certain monks of robbing his grandmother, employed his advocate again to support the charge. The monks accused, making oath of their innocence, were cleared by the court, but were incensed at the prosecution, and aspersed Palearius both in their sermons, and on all other occasions, as an impious wretch, unfit to be harboured in a Christian country. They also declared him a heretic, because he disapproved several superstitious practices; neither did they approve of the book he had written on the "Death of Christ." Palearius, however, defended himself with so much strength of reason and eloquence, that the accusations were dropped. Yet finding himself still exposed to vexatious persecutions, he thought proper to accept of an invitation to teach polite literature at Lucca.

Although he had here a handsome gratuity, and was only to attend his scholars one hour in the twenty-four, yet it was entirely owing to the expences of his family that he engaged in this employment, which was otherwise irksome to him. He passed, however, some years at Lucca, before he obtained the offer of several immunities, and a handsome stipend from the magistrates of Milan, where he hoped that he was now settled in peace for life, but the event

proved otherwise. Paul V. who had been a Dominican monk, coming to the pontificate in 1566, determined to show his bigotry against every thing that had the appearance of heresy, and therefore ordered the cause of Palearius to be re-heard. On which Palearius was suddenly arrested at Milan, and carried to Rome, where they found it not difficult to convict him of having said "That the German doctors who followed Luther were to be commended in respect to some points; and that the court of the inquisition was erected for the destruction of men of learning." He was then condemned to be burnt, which sentence was executed the same year, 1566. He was greatly respected by the most eminent scholars of his time, such as Bembus, Sadoletus, Sfondratus, Philonardus, cardinals; Benedictus Lampridius, Anthony Flaminius, and Andreas Alciatus; besides others, whose names may be seen in the catalogue to the last edition of his "Letters," containing the names of his literary correspondents.

He was the author of several works. In the piece on the immortality of the soul, 1. "De immortalitate animæ, libri tres," which is reckoned his master-piece, he establishes the doctrine of the soul's immortality, against Lucretius; for which reason Daniel Pareus annexed it to his edition of that poet at Francfort, 1631, 8vo. Sadolet bestows high encomiums upon this poem, in a letter to Palearius. It was printed by Gryphius in 1536, in 16mo; and is inserted in our author's works. 2. "Epistolarum, libri 4," "Orationum, lib. 3," 1552. 3. "Actio in pontifices Romanos et eorum asseclas, ad imperatorem Rom. reges et principes Christianæ reipublicæ summos Oecumenici concilii præsides conscripta cum de consilio Tridentino habendo deliberaretur." He drew up this piece with a design to get it presented by the emperor's ambassadors to the council of Trent. It is a regular plan in defence of the protestants, and was published at Leipsic in 1606. 4. "Poëmata;" these are some poems printed at Paris in 1576. His works came out under this title, "Aonii Palearii opera," Amst. 1696, 8vo. In the preface is given a circumstantial account of the author's life. They were reprinted, Jenæ, 1728, 8vo. There is also a piece extant, with the following title: "Dialogo intitulato il grammatico overo delle false Esercitationi, delle scuele (da Aonio Paleario)," Perugia, 1717. He also wrote a "Discourse upon the Passion of Christ," in Italian, which is lost; but the

plan of it is in his "Orations," p. 90, 91. In Schelhorn's "Amœnitates," Leipsic, 1737, is "Aonii Palearii ad Lutherum, Calvinum, aliosque de concilio Tridentino epistola;" a letter, in which he advises the Lutherans and Calvinists to unite, as the best means of resisting the attack made by the council of Trent on both.[1]

PALEOTTI (GABRIEL), a learned Italian cardinal, descended from an illustrious family, was born at Bologna, Oct. 4, 1524. He was intended for the profession of the civil and canon law, in which some of his family had acquired fame, and he made great progress in that and other studies. His talents very early procured him a canonry of Bologna; after which he was appointed professor of civil law, and obtained the title of the new Alciatus from his emulating the judgment and taste of that learned writer. Some business requiring his presence at Rome, he was appointed by cardinal Alexander Farnese, who had been his fellow-student at Bologna, and who was then perpetual legate of Avignon, governor of Vaisson, in the county of Venaissin, but hearing of the death of his mother, he made that a pretence for declining the office, and therefore returned to his professorship at Bologna. The Farnese family were, however, determined to serve him in spite of his modesty, and in 1557 obtained for him the post of auditor of the rota. When Pope Pius IV. opened the council of Trent, Paleotti was made proctor and counsellor to his legates, who, in truth, did nothing of importance without his advice. Of this council Paleotti wrote a history, which still remains in MS. and of which Pallavicini is said to have availed himself in his history. After this council broke up he resumed his functions at Rome, where in 1565 he was raised to the dignity of the purple by Pius IV. and by Pius V. he was created bishop of Bologna, but the see upon this occasion was erected into an archbishopric to do honour both to Paleotti and his native country. Being a conscientious man, he was always so assiduous in the duties of his diocese, that it was with the greatest reluctance the popes summoned him to attend the consistories and other business at Rome. He died at Rome, July 23, 1597, aged seventy-three. He was author of several works of considerable merit, on subjects in antiquities, jurisprudence, and morals. Of these the most considerable are

[1] Niceron, vol. XVI.—Gen. Dict.—Moreri.

the following; "Archiepiscopale Bononiense;" "De imaginibus Sacris, et Profanis," 1582, 4to, in Italian; and in Latin, 1594; "De Sacri Consistorii Consultationibus;" "De Nothis, Spuriisque Filiis," Francfort, 1573, 8vo; "De Bono Senectutis;" Pastoral Letters, &c.[1]

PALESTRINA (JOHN PETER LOUIS), called by Dr. Burney the Homer of the most ancient music that has been preserved, was, as his name imports, a native of the ancient Præneste, now corruptly called Palestrina, and is supposed to have been born some time in 1529. All the Italian writers who have mentioned him, say he was the scholar of Gaudio Mell. Fiamingo, by which name they have been generally understood to mean Claude Goudimel, of whom we have given some account in vol. XVI.; but this seems doubtful, nor is there any account of his life on which reliance can be placed. All that we know with certainty is, that about 1555, when he had distinguished himself as a composer, he was admitted into the Pope's chapel, at Rome; in 1562, at the age of thirty-three, he was elected maestro di capella of Santa Maria Maggiore, in the same city; in 1571 was honoured with a similar appointment at St. Peter's; and lastly, having brought choral harmony to a degree of perfection that has never since been exceeded, he died in 1594, at the age of sixty-five. Upon his coffin was this inscription, "Johannes Petrus Aloysius Prænestinus Musicæ Princeps."

By the assistance of signor Santarelli, Dr. Burney procured at Rome a complete catalogue of all the genuine productions of Palestrina, which may be classed in the following manner: masses in four, five, and six parts, twelve books; of which lib. i. appeared at Rome in folio, 1554, when the author was in the twenty-fifth year of his age; and in that city only went through three several editions during his life. Lib. ii. of his masses, which includes the celebrated composition entitled "Missa Papæ Marcelli," was published likewise at Rome, in 1567. Of this production it has been related by Antimo Liberati, and after him by Adami, Berardi, and other musical writers, that the pope and conclave having been offended and scandalized at the light and injudicious manner in which the mass had been long set and performed, determined to banish music in parts entirely from the church; but that

[1] Moreri.—Landi Hist. de la Litterature D'Italie, vol. IV.—Dict. Hist.

Palestrina, at the age of twenty-six, during the short pontificate of Marcellus Cervinus, intreated his holiness to suspend the execution of his design till he had heard a mass composed in what, according to his ideas, was the true ecclesiastical style. His request being granted, the composition, in six parts, was performed at Easter 1555, before the pope and college of cardinals, who found it so grave, noble, elegant, learned, and pleasing, that music was restored to favour, and again established in the celebration of sacred rites. This mass was afterwards printed, and dedicated to the successor of Marcellus, pope Paul IV. by whom Palestrina was appointed chapel-master.

The rest of his masses appeared in the following order; Lib. iii. Romæ per Valerium Doricum, 1570, in folio, Ven. 1599; Lib. iv. Venet. per Ang. Gardanum, 1582, quarto; Lib. v. Romæ, 1590; Lib. vi. Ven. 1596; Lib. vii. 1594; Lib. viii. and ix. Ven. 1599; Lib. x. and xi. Ven. 1600; and lib. xii. without date, or name of the printer. Besides this regular order of publication, these masses were reprinted in different forms and collections, during the sixteenth and seventeenth centuries, in most of the principal cities of Italy. The next division of Palestrina's works consists of Motets for five, six, seven, and eight voices, five books, at Rome and Venice, 1569, 1588, 1589, 1596, and 1601. Motets for four voices, lib. i. Romæ, 1590; Lib. ii. Venet. 1604; Two books of Offertorij, a 5 and a 6 voc. Romæ, 1593; Lamentationi, a 4 voc. Romæ, 1588; Hymns for five voices, Ven. 1598; Litanie, a 4, Ven. 1600; Magnificat, 8 tomum. Romæ, 1591; Madrigali Spirituali, two books, Rome and Venice, 1594.

To the above ample list of the works of this great and fertile composer, are to be added "La Cantica di Salomone," a 5; two other books of "Magnificats," a 4, 5, and 6 voc. One of "Lamentationi," a 5; and another of secular Madrigals. These have been printed in miscellaneous publications after the author's death; and there still remain in the papal chapel, inedited, another mass, with his "Missa Defunctorum," and upwards of twenty motets, chiefly for eight voices, *a due cori*. Nothing more interesting remains to be related of Palestrina, than that most of his admirable productions still subsist. Few of his admirers are indeed possessed of the first editions, or of all his works complete, in print or manuscript; yet curious and diligent collectors in Italy can still, with little difficulty,

furnish themselves with a considerable number of these models of counterpoint and ecclesiastical gravity. The best church compositions since his time have been proverbially called *alla Palestrina.* [1]

PALEY (WILLIAM), a very celebrated English divine, and one of the most successful writers of his time, was born at Peterborough in July 1743, and was educated by his father, who was the head master of Giggleswick school, in Yorkshire, vicar of Helpstone in Northamptonshire, and a minor canon of Peterborough. In his earliest days he manifested a taste for solid knowledge, and a peculiar activity of mind. In Nov. 1758 he was admitted a sizar of Christ's college, Cambridge, and before he went to reside there was taught the mathematics by Mr. William Howarth, a master of some eminence at Dishworth, near Rippon. In December 1759, soon after he took up his residence in the university, he obtained a scholarship, and applied to his studies with such diligence as to make a distinguished figure in the public schools, particularly when he took his bachelor's degree in 1763. He was afterwards employed for about three years as assistant at an academy at Greenwich; in 1765 he obtained the first prize for a prose Latin dissertation; the subject proposed was "A comparison between the Stoic and Epicurean philosophy, with respect to the influence of each on the morals of a people," in which he took the Epicurean side.

Having received deacon's orders, he became curate to Dr. Hinchliffe, then vicar of Greenwich, and afterwards bishop of Peterborough; and when he left the academy above-mentioned, continued to officiate in the church. In June 1766 he was elected a fellow on the foundation of Christ's college, and at the ensuing commencement took his degree of M. A. He did not, however, return to his residence in college until Oct. 1767, when he engaged in the business of private tuition, which was soon followed by his appointment to the office of one of the college tutors. On the 21st of December 1767, he was ordained a priest by bishop Terrick.

The duties of college tutor Mr. Paley discharged with uncommon assiduity and zeal; and the whole of his system of tuition, as given by his biographer, appears to have been eminently calculated to render instruction easy, pleasant, and of permanent effect. It is somewhat remarkable, that

[1] Hawkins's and Burney's Histories of Musick.—and Burney in Rees's Cyclopæd.

while thus employed in improving others, he was laying the foundation of his future fame; for his lectures on moral philosophy, and on the Greek Testament, contained the outlines of the very popular works which he afterwards published. He maintained an intimate acquaintance with almost every person of celebrity in the university; but his particular friends were Dr. Waring, and Dr. John Jebb, well known for his zeal in religious and political controversy, and with whom, in some points, Mr. Paley was thought to have coincided more closely than afterwards appeared to be the case. Even now they could not persuade him to sign the petition for relief in the matter of subscription to the thirty-nine articles, although he was prevailed on to contribute to the cause, by an anonymous pamphlet, entitled "A Defence of the Considerations on the propriety of requiring a subscription to Articles of Faith," in answer to Dr. Randolph's masterly pamphlet against the "Considerations." After he had spent about ten years as college-tutor, he quitted the university in 1776, and married. His first benefice in the church was the rectory of Musgrove, in Westmoreland, worth only about eighty pounds a-year, which he obtained in the month of May 1775, and in December 1776 he was inducted into the vicarage of Dalston, in Cumberland; and not long after to the living of Appleby, in Westmoreland, worth about 300*l.* per annum.

In 1776, a new edition of bishop Law's "Reflections on the Life and Character of Christ," originally published in the "Consideration on the Theory of Religion," was given in a separate form at Cambridge, for the use of the students. To this treatise some brief "Observations on the character and example of Christ" were added, with an "Appendix on the Morality of the Gospel;" both from Mr. Paley's pen. From a passage in this little essay it appears, that his theory of morals was not then altogether firmly fixed on the basis which supports it now.

While at Appleby, he published a small volume selected from the Book of Common Prayer, and the writings of some eminent divines, entitled "The Clergyman's Companion in visiting the Sick." This useful work at first appeared without his name, but it has passed through nine editions, and is now printed among his works. In June 1780, he was collated to the fourth prebendal stall in the cathedral church of Carlisle, and thus became coadjutor in

the chapter to his friend Mr. Law, who was now archdeacon; but in 1782, upon Dr. Law's being created an Irish bishop, Mr. Paley was made archdeacon of the diocese, and in 1785, he succeeded Dr. Burn, author of "The Justice of Peace," in the chancellorship. For these different preferments he was indebted either to the venerable bishop of Carlisle, Dr. Law, or to the dean and chapter of the cathedral church. While his residence was divided between Carlisle and Dalston, Mr. Paley engaged in the composition of his celebrated work, "The Elements of Moral and Political Philosophy;" but hesitated long as to the publication, imagining there would be but few readers for such a work; and he was the more determined on this point after he had entered on the married state, thinking it a duty that he owed his family to avoid risking any extraordinary expense. To remove this last objection, Dr. John Law presented a living then in his gift to Mr. Paley, on the promise that he would consider it as a compensation for the hazard of printing, and he immediately set about preparing his work for the press, which appeared in 1785, in quarto. Of a work * so generally known and admired, and so extensively circulated, it would be unnecessary to say much. Although the many editions which came rapidly from the press stamped no ordinary merit on it, yet some of his friends appear to have not been completely gratified. They expected, that from his intimacy with Jebb, and the latitudinarian party at Cambridge, he would have brought forward those sentiments which Jebb in vain endeavoured to disseminate while at the university; and they were surprized to find that his reasoning on subscription to articles of religion, and on the British constitution, in which he not only disputes the expediency of reform in the House of Commons, but vindicates the influence of the crown in that branch of parliament, was diametrically opposite to their opinions and wishes.

When at Dalston, in addition to his ordinary duties, he gave a course of lectures on the New Testament, on the

* In this work there are some opinions equivocally expressed, without the characteristic decision which becomes a public teacher; and the foundation of his system has also been thought liable to objection. In 1789, Mr. Gisborne published strictures on it, under the title of "The Principles of Moral Philosophy investigated." His system was also attacked by Mr. Pearson, tutor of Sidney college, Cambridge, in "Remarks on the Theory of Morals," 1800, and "Annotations on the practical part of Dr. Paley's Principles of Moral and Political Philosophy," 1801. All these deserve the attention of the readers of Paley.

Sunday afternoons. There is no part of his character more justly entitled to respect than the active and zealous discharge of his professional duties, and his even enlarging them, as in this instance, when he thought it would be for the benefit of his flock. While officiating as examining chaplain to the bishop of Carlisle, he caused a new edition to be published of Collyer's "Sacred Interpreter," a work which he recommended to candidates for deacon's orders. In 1788, he joined to his other meritorious labours, an effort in favour of the abolition of the slave trade, and corresponded with Mr. Clarkson and the committee whose endeavours have been since crowned with success.

On the death of the venerable bishop of Carlisle in 1787, Mr. Paley drew up a short memoir of him. (See LAW, EDMUND). His next work places him in a high rank among the advocates for the truth and authenticity of the Christian Scriptures. It is entitled "Horæ Paulinæ; or, the Truth of the Scripture History of St. Paul evinced, by a comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another," which he dedicated to his friend Dr. John Law, at that time bishop of Killala. The principal object of this work is to shew, that by a comparison of several indirect allusions and references in the Acts and Epistles, independently of all collateral testimony, their undesigned coincidence affords the strongest proof of their genuineness, and of the reality of the transactions to which they relate. Instead of requiring the truth of any part of the apostolic history to be taken for granted, he leaves the reader at liberty to suppose the writings to have been lately discovered, and to have come to our hands destitute of any extrinsic or collateral evidence whatever. The design was original, and the execution admirable. Soon after he compiled a small work, entitled "The Young Christian instructed in Reading, and the Principles of Religion." This having brought upon him a charge of plagiarism, he defended himself in a good-humoured letter in the Gentleman's Magazine. Previously to the appearance of these works he was offered by Dr. Yorke, bishop of Ely, the mastership of Jesus college, Cambridge, which, after due deliberation, he declined. In May 1792, he was instituted to the vicarage of Addingham, near Great Salkeld, on the presentation of the dean and chapter of Carlisle. During the political ferment excited by the French

revolution, he published "Reasons for Contentment, addressed to the labouring classes," and the chapter in his "Moral Philosophy," on the British Constitution. In 1793, he vacated Dalston, on being collated by the bishop of Carlisle (Dr. Vernon) to the vicarage of Stanwix. His biographer informs us that, "being afterwards asked, by a clerical friend, why he quitted Dalston, he answered with a frankness peculiar to him, for he knew no deceit, 'Why, Sir, I had two or three reasons for taking Stanwix in exchange: first, it saved me double house-keeping, as Stanwix was within a twenty minutes walk of my house in Carlisle: secondly, it was fifty pounds a-year more in value: and, thirdly, I began to find my stock of sermons coming over again too fast'."

In 1794, he published "A View of the Evidences of Christianity, in three parts: I. Of the direct historical Evidence of Christianity, and wherein it is distinguished from the Evidence alleged for other Miracles. II. Of the Auxiliary Evidences of Christianity; and, III. A brief Consideration of some popular Objections." This work was first published in three volumes, 12mo, but in a few months it was republished in two volumes, 8vo, and has been continued in this form through many successive editions. It is perhaps the most complete summary of the evidences of our holy religion that has ever appeared. In August of the same year the bishop of London, Dr. Porteus, instituted him to the prebend of St. Pancras, in the cathedral of St. Paul's, and in a very short time he was promoted to the subdeanery of Lincoln, a preferment of 700*l.* per annum, by Dr. Pretyman, bishop of that diocese. In January 1795, he proceeded to Cambridge to take his degree of D. D.; and before he left that place, he was surprized by a letter from the bishop of Durham, Dr. Barrington, with whom he had not the smallest acquaintance, offering him the valuable rectory of Bishop-Wearmouth, estimated at twelve hundred pounds a-year. When he waited on his new patron to express his gratitude, his lordship instantly interrupted his acknowledgments: "Not a word," said he, "you cannot have greater pleasure in accepting the living of Bishop-Wearmouth, than I have in offering it to you." After reading himself in, as a prebendary, at St. Paul's cathedral, March 8th, Dr. Paley, for he now assumed that title, immediately proceeded to Bishop-Wearmouth, took possession of his valuable cure, and then

returned to Cambridge against the commencement, to complete the Doctor's degree, and on Sunday July 5th, preached before the university his sermon "On the dangers incidental to the Clerical character." He now resigned the prebend of Carlisle, and the living of Stanwix, and divided his residence principally between Lincoln and Bishop-Wearmouth, spending his summers at the latter, and his winters at the former of those places. He next undertook the composition of his last work, entitled "Natural Theology; or Evidences of the Existence and Attributes of the Deity, collected from the appearances of Nature." In this he proceeded very slowly, and was much interrupted by ill-health; but the work was published in the summer of 1802. It was dedicated to the bishop of Durham, for the purpose of making the most acceptable return he was able for a great and important benefit conferred upon him. In this work he has traced the marks of wisdom and design in various parts of the creation; but has dwelt principally on those which may be discovered in the constitution of the human body. It is replete with instruction, and from its style and manner peculiarly calculated to fix the reader's attention.

In 1804, Dr. Paley's health was much upon the decline, and having experienced a severe attack in May 1805, it was evident that the powers of nature were exhausted, and medicine of no avail. He died on the 25th, under the accumulated influence of debility and disease, and was interred in the cathedral of Carlisle by the side of his first wife, by whom he had eight children, viz. four sons and four daughters. His second wife survived him. Since his death a volume of his "Sermons" has been published, and received by the public with nearly the same avidity as his other works.

In private life, Dr. Paley is said to have had nothing of the philosopher. He entered into little amusements with a degree of ardour which formed a singular contrast with the superiority of his mind. He was fond of company, which he had extraordinary powers of entertaining; nor was he at any time more happy, than when communicating the pleasure he could give by exerting his talents of wit and humour. No man was ever more beloved by his particular friends, or returned their affection with greater sincerity and ardour. That such a man, and such a writer, should not have been promoted to the bench

of bishops, has been considered as not very creditable to the times in which we live. It is generally understood that Mr. Pitt recommended him to his majesty some years ago for a vacant bishopric, and that an opposition was made from a very high quarter of the church, which rendered the recommendation ineffectual. If this be true, it is a striking proof of Mr. Pitt's liberality; for, according to his biographer, Dr. Paley frequently indulged in sarcastic and disrespectful notice of that celebrated statesman. What truth may be in this, or what justice in the complaints of his friends, we shall not inquire. Judging from his writings, we should be inclined to regret, with them, that he had not higher preferment; but, contemplating his character, as given in the "Memoirs of William Paley, D. D. by George Wilson Meadley," we must rather wonder that he had so much. It will, however, be universally acknowledged, that no author ever wrote more pleasingly on the subjects he has treated than Dr. Paley. The force and terseness of his expressions are not less admirable than the strength of his conceptions; and there is both in his language and his notions a peculiarity of manner, stamped by the vigour of his mind, which will perpetuate the reputation of his works.[1]

PALFIN (JOHN), a surgeon of eminence, was born at Ghent in Flanders in 1649; and, being made anatomist and reader in surgery in that city, was much distinguished by his lectures as well as practice, and wrote upon several subjects with learning and judgment. He died at Ghent, about eighty years old, in 1730. He paid various visits to London, Paris, and Leyden, where he formed an acquaintance with the most eminent surgeons of his time, profited by their discoveries, and was himself the inventor of some instruments. His first publication was a "System of Osteology," in Flemish, which he afterwards translated into French, and which was often reprinted. In 1708, he published his "Description Anatomique des Parties de la Femme qui servent à la Generation," together with Licetus' treatise on monsters, and a description of one born at Ghent in 1703. In 1710, he printed his "Anatomie Chirurgicale, ou description exacte des Parties du Corps humain, avec des remarques utiles aux Chirurgiens dans

[1] Life by Meadley.—Gent. Mag. vol. LVII. LVIII. LXII. LXXV. and LXXVI. &c.

"la pratique de leur art," in French; and in 1718, reprinted it in Flemish. It was regarded as a valuable work, and was republished after his death, in France, Italy, and Germany. Palfin also translated the treatise of Anthony Petit on "Diseases of the Eyes," into Flemish, adding several other tracts on the same subject.[1]

PALINGENIUS (MARCELLUS), an Italian poet, who flourished in the sixteenth century, was born at Stellada, in Ferrara, upon the bank of the Po. We are told by some, that his true name was Pietro Angelo Manzolli, of which "Marcello Palingenio" is the anagram *. He is chiefly known by his "Zodiacus Vitæ," a poem in twelve books, dedicated to Hercules II. of Este, duke of Ferrara. Some say he was physician to that prince, but this will admit of a doubt; at least it is certain he was not so when he wrote the dedication to his "Zodiac." This poem, on which he had employed several years, brought him into trouble, as it contained many sarcastic attacks on monks and church-abuses; and his name therefore appears in the "Index librorum prohibitorum," as a Lutheran heretic of the first class, and as an impious author. It is thought, he carries too far the objections of libertines and scoffers at religion; otherwise his work is interspersed with judicious maxims, and some have considered it as a truly philosophical satire against immorality and prejudice. In the close of the dedication, he declares himself a good catholic, so far as to submit all his opinions to the censure of the church; and this declaration might perhaps have secured him against the inquisition, had the affair related only to some particular tenet; but it could not acquit him of that impiety, which Palingenius was, not without reason, suspected to teach. In his third book, for instance, he inculcates the doctrine of Epicurus without the least reserve. He published this book in 1536, and again at Basil, in 1537 †; and seems not to have lived long after that date. Gyraldus, who wrote about 1543, relates, that, after his burial, his body was ordered to be dug up, in order to be

* Perhaps Palingenius is not the name of his family, but that name turned into Greek, according to the custom of those times.

† It was also published under this title, "Palingenii Marcelli Zodiacus vitæ emendatus et auctus, Rott. 1722;" a French translation, by M. de la Monnerie, was printed in Holland in 1731, and again with notes in 1733. An imitation of it was written by Barthius, and entitled, "Zodiacus vitæ Christianæ," &c. Francf. 1623, 8vo, and another in French by M. de Riviere.

[1] Moreri.—Eloy. Dict. Hist. de Medicine.

burnt; which execution was prevented by the duchess of Ferrara, who, it is thought, had received him at her court among the Lutherans.[1]

PALISSY (BERNARD DE), an ingenious artist, was born at Agen in France, about 1524. He was brought up as a common labourer, and was also employed in surveying. Though destitute of education, he was a very accurate observer of nature; and in the course of his surveys, he conceived the notion that France had been formerly covered by the sea, and propagated his opinion at Paris, against a host of opponents, with the greatest boldness. It was considered as a species of heresy. For several years after, he employed himself in trying different experiments, in order to discover the method of painting in enamel. But some person presenting him with a beautiful cup of that kind of stone-ware called by the French *faïence*, because it was first manufactured in a city of Italy called *Faenza*, the sight of this cup inflamed him with an insurmountable desire to discover the method of applying enamel to stone-ware. At this time he was ignorant of even the first rudiments of the art of pottery, nor was there any person within his reach from whom he could procure information. His experiments were, therefore, unsuccessful, and he wasted his whole fortune, and even injured his health, without gaining his object. Still he gave it up only for a time, and when a few years of industry and frugality had put it in his power, he returned to his project with more ardour than ever. The same fatigues, the same sacrifices, the same expences were incurred a second time, but the result was different. He discovered, one after another, the whole series of operations, and ascertained the method of applying enamel to stone-ware, and of making earthen-ware superior to the best of the Italian manufacture. He was now treated with respect, and considered as a man of genius. The court of France took him under its protection, and enabled him to establish a manufactory, where the manufacture of the species of stone-ware which he had invented was brought to a state of perfection. The only improvement which was made upon it afterwards in France, was the application of different colours upon the enamel, and imitating the paintings which had been executed long before on porcelain vessels. This improvement scarcely

[1] Gen. Dict.—Moreri.

dates farther back than thirty or forty years. It was first put in practice by Joseph Hanon, a native of Strasbourg, and was suggested by a German, who sold to Hanon the method of composing the colours applied upon the porcelain of Saxony. These vessels were soon after superseded by the Queen's ware of the celebrated Wedgewood, which both in cheapness, beauty, and elegance of form, far surpassed any thing of the kind that had appeared in Europe.

After Palissy had thus succeeded in his favourite object, he pursued the science of chemistry, and applied his knowledge to the improvement of agriculture. He was the first person who formed a collection of natural history at Paris, upon which he gave lectures at the rate of half a crown each person, a large sum for that period, but he entered into an obligation to return the money four-fold, provided it were found that he taught any thing that proved false. In 1563 he printed at Rochelle "Recepte veritable par laquelle tous les hommes de la France pourront apprendre à augmenter leur tresors," &c. which, after his death, was reprinted under the title of "Moyen de devenir riche," in 2 vols. 8vo. In 1580 he published "Discours admirable de la Nature des Eaux, et Fontaines, de Metaux, des Sols, des Saline, des Pierres, des Terres," &c. This work was exceedingly valuable in the then existing state of knowledge, and in it he first taught the true theory of springs, and asserted that fossil-shells were real sea-shells deposited by the waters of the ocean. He also pointed out the use of marle and of lime in agriculture.

Palissy is supposed to have died about 1590: he was of the protestant religion, and was sometimes threatened on that account. His reply to Henry the IIId. deserves to be commemorated. "If," says the king, "you do not change your religion, *I shall be compelled* to give you up to the power of your enemies." "Sire," said Palissy, "you have often said that you pitied me, but I must now pity you, for your expression of 'I shall be compelled;' give me leave to tell your majesty, that it is not in your power to compel a potter to bend his knee before the images which he fabricates." His memory is still respected in France, and a complete edition of his works, with a life, was published at Paris in 1777, by Faujas de St. Fond, 4to.[1]

[1] Moreri.—Dict. Hist.—Baldwin's Literary Journal, vol. I.

PALLADINO (JAMES), known also by the name of James de Teramo, from the city where he was born in 1349, chose the ecclesiastical profession, was successively archbishop of Tarento, Florence, and Spoletto, had the administration of the duchy for pope Alexander V. and John XXIII. and was sent as legate into Poland in 1417, where he died the same year. He wrote some forgotten works enumerated by Marchand, but is most known by his religious romance, entitled "J. de Teramo compendium perbreve, consolatio Peccatorum nuncupatum, et apud nonnullos Belial vocitatum; id est, Processus Luciferi contra Jesum," Ausb. 1472, fol. but it seems doubtful whether the first edition is not in German, and published without a date. Mr. Dibdin has amply described both in the "Bibliotheca Spenceriana," and Marchand has discussed the history of the work at great length. It was reprinted several times since in the fifteenth and sixteenth centuries, and in a collection entitled "Processus juris joco-serii," Hanoviæ, 1611, 8vo, which contains likewise "the Process of Satan against the Virgin," by Barthole, and "Les Arrêts d'Amour." Peter Farget, an Augustine, has translated "Belial's trial" into French, Lyons, 1485, 4to, printed often since, in the same form. It has also been published under the name of James d'Ancharano; and has in one form or other been translated into most of the European languages.[1]

PALLADIO (ANDREW), a celebrated Italian architect, was born in 1518 at Vicenza in Lombardy. As soon as he had learned the principles of art from Trissino, the celebrated poet, who was his townsman, he went to Rome, and applying himself with great diligence to study the ancient monuments, he entered into the spirit of their architects, and formed his taste upon them. On his return he was employed to construct various edifices, and obtained great reputation throughout Italy, which abounds in monuments of his skill, particularly the palace Foscari, at Venice, and the Olympic theatre at Vicenza, where he died in 1580. He excelled likewise in the theory of his art, as appears by his publications, which are still in the highest reputation. His first was his treatise on architecture, "I quattro libri dell' Architettura," Venice, 1570. This has been often reprinted, and our country has the merit of a

[1] Marchand.—L'Avocat's Dict. Hist.—Bibl. Spenceriana, vol. III. p. 181—2.

very splendid edition, published at London in 1715, in English, Italian, and French, 2 or 3 vols. fol. This edition, published by Leoni, is enriched with the most valuable of the notes which Inigo Jones wrote on his copy of the original, now in the library of Worcester college, Oxford. A French edition of the London one was published by Nic. du Bois, at the Hague in 1726, 2 vols. fol.; and in 1740, one much enlarged in Italian and French, at Venice, 5 vols. fol. This has been more recently followed by Scamozzi's fine edition in Italian and French, printed at Vicenza, 1776—83, 4 vols. fol. In 1730, our countryman, lord Burlington, printed an elegant work, entitled "Fabriche antiche designate da Andrea Palladio, e date in luce da Riccardo Conte de Burlington," fol. This collection of Palladio's designs is very scarce, as the noble editor printed only a limited number of copies for his friends. Palladio also composed a small work, entitled "Le Antichità di Roma," not printed till after his death. He illustrated Cæsar's "Commentaries," by annexing to Badelli's translation of that work, a preface on the military system of the Romans, with copper-plates, designed, for the most part, by his two sons, Leonida and Orazio, who both died soon after. Palladio was modest in regard to his own merit, but he was the friend to all men of talents; his memory is highly honoured by the votaries of the fine arts; and the simplicity and purity of his taste have given him the appellation of the Raphael of architects.[1]

PALLADIUS, bishop of Helenopolis in Bithynia, and afterwards of Aspona, was by nation a Galatian, and born about the year 368 at Cappadocia. He became an anchoret in the mountain of Nebria in the year 388, and was made a bishop in the year 401. This prelate was a steady friend to St. John Chrysostom, whom he never forsook during the time of his persecution, nor even in his exile. He went to Rome, some time after the death of that saint; and at the request of Lausus, governor of Cappadocia, composed the history of the Anchorets, or Hermits, and entitled it "Lausiaca," after the name of that lord, to whom he dedicated it in the year 420, when it was written; being then in the 20th year of his episcopacy, and 53d of his age. Palladius was accused of being an Origenist,

[1] Landi Hist. Litt. d'Italie, vol. IV.—Hutton's Dict.—Dict. Hist.—Rees's Cyclopædia.—Brunet's Manuel du Libraire.

because he does not speak very favourably of St. Jerome, and was intimately connected with Ruffinus; but perhaps no good proof can be drawn thence of his Origenism. He had been the disciple of Evagrias of Pontus, and was even suspected to adhere to the sentiments of Pelagius. He died in the fifth century, but what year is not known. His "History" was published in Greek by Meursius, at Amsterdam, in 1619, and in Latin in the "Bibliotheca Patrum:" but he seems not to have been the writer of the "Life of St. John Chrysostom, in Greek and Latin, by M. Bigot," printed in 1680.[1]

PALLAS (PETER SIMON), a celebrated naturalist, the son of Simon Pallas, professor of surgery at Berlin, was born in that city, Sept. 22, 1741, and educated at first under private tutors, who spoke with astonishment of the progress he made. So early as the fifteenth year of his age, he entered upon a course of lectures on medicine and the branches connected with it; and two years afterwards was enabled to read a course of public lectures on anatomy. Yet while thus occupied in his professional labours, he found leisure to prosecute the study of insects, and other classes of zoology, for which he seems to have very early conceived a predilection, and in which he particularly excelled. In the autumn of 1758 he went to the university of Halle, and in 1759 to Gottingen; and during his residence at the latter, among other ingenious researches, his attention was drawn to the worms which breed in the intestines. This produced a treatise entitled "De infestis viventibus intra viventia," in which he has with singular accuracy described those worms which are found in the human body.

In July 1760 he went to Leyden, and studied under Albinus, Gaubius, and Muschenbroeck; and in December took his doctor's degree, on which occasion his inaugural dissertation had for its subject his dissertation on worms, with new experiments. During his stay at Leyden, natural history became his predominant passion. He employed all the time he could steal from his professional studies in visiting the public and private cabinets of natural history, with which Leyden abounded, and was particularly charmed with the collection of Gronovius, which he repeatedly exa-

[1] Dupin.—Moreri.—Lardner's Works.—Cave, vol. I.—Saxii Onomast. where are others of the name.

mined. Having visited the principal cities of Holland, he arrived at London, in July 1761. The principal intention of his journey to England was to improve his knowledge in medicine and surgery, and to inspect the hospitals. He was now, however, so much absorbed in his passion for natural history, that he neglected every other pursuit, and gave himself totally up to this favourite branch of science. At this juncture, his zeal was so ardent, that after having passed the day in curiously examining the various collections in natural history, and perusing the principal books he could procure on that subject, he would frequently employ the greater part of the night, and occasionally even whole nights together, whenever he met with new publications that either awakened his curiosity or interested his researches. With a view of extending his information in this department, he took several journeys to the sea-coasts, and particularly in Sussex.

Being at length summoned by his father to return to Berlin, he quitted London with regret in the latter end of April 1762, and repaired to Harwich in order to embark for Holland. Being there fortunately detained some days by contrary winds, he embraced that opportunity of examining the sea-coast, and collecting a variety of marine productions. On the 13th of May he landed in Holland, and passing through the Hague, Leyden, and Amsterdam, he continued his route through the Circle of Westphalia, and arrived at Berlin on the 12th of June.

Previously to his commencing practice, his father sent him to Hanover for the purpose of procuring the post of surgeon in the allied army; but as, upon his arrival in that city, in the month of July, peace was on the point of being concluded, he returned to Berlin, where he passed a year, chiefly in preparing materials for a "Fauna Insectorum Marchica," or a description of the insects in the march of Brandenburg. Having at length prevailed upon his father to let him settle in Holland, he took up his residence at the Hague, and his reputation as a man of science was, by this time, so well established, that he was, the same year, elected fellow of the Royal Society of London; and in the following year member of the Academie des Curieux de la Nature; to both of which societies he had previously sent very interesting and ingenious papers.

The intimacy he now contracted with the most celebrated naturalists in Holland, and particularly with those of the

Hague, who had just begun to form a literary society; the free access which he had to the museum of the prince of Orange, and other curious cabinets; the systematic catalogues of those collections that he drew up, and several of which he gave to the public; contributed to advance his knowledge of the productions of nature in the various parts of the globe, and enabled him to collect such materials as gave birth to those accurate compositions on zoology, which have deservedly distinguished him as the first zoologist of Europe. One of his earliest works in this branch of science, which rendered him eminently conspicuous, was his "Elenchus Zoophytorum." In a dedication prefixed to his "Miscellanea Zoologica," published in the same year, the author lays before the prince of Orange a plan for a voyage to the Cape of Good Hope, and to the other Dutch settlements in the East Indies, and which, impelled by his wonted ardour for scientific knowledge, he offered to undertake and superintend. This project was strongly recommended by Gaubius, and approved by the prince; but was prevented from being carried into execution by the author's father; who not only refused his consent to his taking such a distant expedition, but even recalled him to Berlin: in obedience to his father's wishes, but with great reluctance, he quitted Holland in November 1766.

On his return to Berlin (continues Mr. Coxe, from whose ingenious travels these particulars are extracted), his only consolation in being separated from his friends in Holland, and in having lost so many opportunities of improving himself in natural history, consisted in putting into order the numerous materials he had collected, and the observations he was incessantly making, and in giving them to the public. He had, however, scarcely begun to publish his "Spicilegia Zoologica," before he was invited by the empress Catharine II. to accept of the professorship of natural history in the Imperial Academy of Sciences at St. Petersburgh. Although in this instance his father and relations again refused their assent; yet the author's ardent zeal for his favourite science, joined to an irresistible desire to visit regions so little explored, induced him, without a moment's hesitation, to accede to the invitation, and to hasten his departure for a country where his curiosity was so likely to be amply gratified. He accordingly quitted Berlin in June 1767, and arrived at Petersburg on the 10th of August.

He made his appearance among the Russians at a critical

period. The empress had already ordered the Academy of Sciences to send astronomers into various parts of the Russian empire, to observe the transit of Venus over the sun's disk in 1769. Being just returned from a voyage down the Volga, and from visiting the interior provinces of European Russia, she had perceived the deficiencies of the topographical and geographical accounts, and anticipated the advantage of deputing learned and skilful men to visit the distant provinces of her extensive dominions. For this purpose Catharine had directed the academy to send, in company with the astronomers, the most able naturalists and philosophers. Pallas instantly offered to accompany this expedition; and was as eagerly accepted. He was immediately charged with drawing out general instructions for the naturalists, and was gratified with the choice of his associates. To him was submitted, at his own request, the conduct of the expedition to the east of the Volga, and towards the extreme parts of Siberia; and he was the most calculated for that expedition, as the elder Gmelin, who had been his precursor in those regions, had almost entirely neglected the zoology of those remote districts. Pallas employed the winter previous to his departure in forming a systematic catalogue of the animals in the cabinet of the Academy of Sciences; in putting into order the celebrated collection of professor Breyn of Dantzic, lately purchased by prince Orlof; in preparing for the press six numbers of his "Spicilegia Zoologica," which were printed during his absence, under the direction of Dr. Martin; and in forming the necessary arrangements and notices for his intended expedition.

At length, in June 1768, he quitted Petersburg, in company with Messrs. Falk, Lepekin, and Guldenstadt, as his associates; passed through Moscow, Vlodimir, Kasimof, Murom, Arsamas, to Casan; and having examined great part of that province, wintered at Simbirsk. From thence he departed, in March of the following year; and penetrated through Samara and Orenburg, as far as Gurief, a small Russian fortress, situated at the mouth of the river Yaik or Ural. There he examined the confines of Kalmuc Tartary, and the neighbouring shores of the Caspian, and returning through the province of Orenburg, passed the second winter at Ufa. After several expeditions in the adjacent parts of that province, he left Ufa on the 16th of May 1770; prosecuted his route through the Uralian

mountains to Catharinenburgh; visited the mines of that district; proceeded to Tcheliabinsk, a small fortress in the government of Orenburg; and in December made an excursion as far as Tobolsk. The next year he was employed in traversing the Altai mountains, and in tracing the course of the Irtish up to Omsk and Kolyvan; where having inspected the celebrated silver mines, he made for Tomsk, and finished that year's expedition at Krasnoyarsk, a town upon the Yenisei. In that place, situated only in 56° north latitude, the cold was so intense, that the learned professor was witness to the natural freezing of quicksilver; which curious phenomenon he has minutely described. From Krasnoyarsk he issued on the 7th of March, 1772; and proceeded by Irkutsk, and across the lake Baikal, to Udinsk, Selenginsk, and Kiakta, where the trade between Russia and China is principally carried on. Having penetrated into that part of Dauria which is situated in the south-easternmost part of Siberia, he journeyed between the rivers Ingoda and Argoon, at no great distance from the Amoor; thence tracing the lines which separate the Russian empire from the Mongul hordes dependent upon China, he returned to Selenginsk, and again wintered at Krasnoyarsk. In the summer of 1773 he visited Tara, Yaitsk, and Astracan, and concluded his route for that year at Tzaritzin, a town upon the Volga; from whence he continued his journey in the ensuing spring; and arrived at Petersburg on the 30th of July, 1774, after an absence of six years.

The account of this extensive and interesting tour was published by Dr. Pallas in five volumes, 4to, which greatly extended his fame, and established his character. The author, in this valuable work, has entered into a geographical and topographical description of the provinces, towns, and villages, which he visited in his tour, accompanied with an accurate detail of their antiquities, history, productions, and commerce. He has discriminated many of the tribes who wander over the various districts, and near the confines of Siberia; and specified with peculiar precision their customs, manners, and languages; he has also rendered his travels invaluable to the naturalist, by the many important discoveries in the animal, vegetable, and mineral kingdoms, with which he has enriched the science of natural history.

Two years afterwards, in 1776, the professor published

his collections relative to the political, physical, and civil history of the Mongul tribes; in which he throws new light on the annals of a people, whose ancestors conquered Russia, China, Persia, and Hindoostan, and, at more than one period, established perhaps a larger empire than ever was possessed by any single nation. Mr. Pallas here proves unquestionably that the Mongul tribes are a distinct race from the Tartars; that they differ from them in their features, language, and government; and resemble them in nothing except in a similar propensity to a roving life. He intended a second volume, describing their religious establishment, consisting in the worship of the Dalai Lama. It is the religion of Thibet and of the Mandshur sovereigns who now sit upon the throne of China. "A work," as Mr. Tooke, in his Russia Illustrata, Introd. p. cxi. justly observes, "that will enrich the stock of human knowledge with discoveries, the greatest part entirely new, and which no person but Mr. Pallas is able to communicate." Whether, however, this second volume ever made its appearance, we have our doubts.

In the same year in which Dr. Pallas printed his "Elenchus Zoophytorum," he also published a treatise under the title of "Miscellanea Zoologica quibus novæ imprimis atque obscuræ animalium species describuntur, et observationibus iconibusque illustrantur." This work is in a great measure incorporated into a subsequent publication made the next year on his return to Berlin, entitled "Spicilegia Zoologica," and was continued in numbers, or *fasciculi*, till 1780. The works of count Buffon, the illustrious French zoologist, amply attest the labours of Pallas; and our countryman Mr. Pennant makes frequent acknowledgments of his obligations to the same source, particularly for his history of quadrupeds and arctic zoology. In June 1777, the learned professor read before the academy of Petersburgh, in a meeting at which the king of Sweden was present, a dissertation on the formation of mountains, and the changes which this globe has undergone, more particularly as it appears in the Russian empire. This treatise appeared so curious to Mr. Tooke, who was also, as a member of the academy, present at that sitting, that he has given a translation of it in his "Russia Illustrata." In 1778 the doctor published "Novæ species quadrupedum e Glirium ordine," describing numbers of the rat genus and their anatomy. In 1781 he brought out "Enumeratio plantarum quæ in

horto Procopii à Demidof Moscuâ vigent," or catalogue of the plants in M Demidof's gardens at Moscow. His new northern collections on various subjects in geography, natural history, and agriculture, came forth the same year; to which were afterwards added two more volumes.

In 1782 he put forth two fasciculi or numbers of "Icones insectarum præsertim Russiæ Siberiæque peculiarium." In 1784 he published the first number of his "Flora Russica;" a splendid work, executed at the empress Catharine's expence. About this period her majesty conceived the idea of collecting from all quarters of the globe a universal vocabulary, the superintendance whereof she committed to our author, which necessarily for a time retarded his zoological researches. Exclusive of these separate publications, he printed in the acts of the imperial academy of sciences, various zoological and botanical dissertations.

Not long after this he was distinguished by a peculiar mark of imperial favour, in being appointed member of the board of mines, with an additional salary of 200*l.* per annum, and honoured with the order of St. Vlodimir. The empress also purchased his ample collection of natural history, in a manner highly flattering to the author, and honourable to herself. She not only gave him five thousand rubles more than he had valued it at, but informed him that it should remain in his possession during his life. In 1784 the care of putting in order and publishing the papers of Gmelin and professor Gultenstædt, was consigned to Dr. Pallas, which he executed with great diligence and accuracy; but, for some reason, the first volume only of Gultenstædt's remains has appeared. In 1794, Dr. Pallas travelled to the Crimea, and on his return published his "Physical and Topographical picture of Taurida." On his return, finding his health, by long and incessant labours, upon the decline, so as to render it necessary for him to remove to a warm climate, he pitched upon Taurida, and his munificent patroness, the empress, granted him an estate in that province, and gave him a present of 10,000 rubles towards his establishment. Here in 1800 he was visited by Dr. Clarke, who in his late travels, has given some interesting particulars of his interviews with him. It does not appear that Dr. Pallas was judicious in selecting this place as one in which health could be promoted, nor was he in other respects without disappointments which embittered his declining days. He survived Dr. Clarke's departure, how-

ever, upwards of ten years, when determining once more to see his brother and his native city, he took a journey to Berlin, where he died Sept. 8, 1811, in the 71st year of his age.—The collection of dried plants, made by Pallas for his own use, was purchased of him by Mr. Cripps, the companion of Dr. Clarke, and now forms a part of the valuable museum of A. B. Lambert, esq.[1]

PALLAVICINO (FERRANTE), one of the wits of Italy, the son of Jerome Pallavicino, was born at Placentia about 1615, or from that to 1620. Less from inclination, than from some family reasons, he entered the congregation of the regular canons of Latran, and took the habit, with the name of Mark Anthony, in their house at Milan. After commencing his studies here with much success, he went to Padua for further proficiency. He then settled at Venice, where he was chosen a member of the academy of the Incogniti. Here he became captivated by a courtezan, whose charms proved irresistible; and, in order to have the full enjoyment of them without restraint, he obtained leave from his general to make the tour of France, but in fact continued privately at Venice, while he had the art to impose upon his friends, by sending them frequently, in letters, feigned accounts of his travels through France. He afterwards went to Germany, about 1639, with duke Amalfi in the character of his chaplain. During this residence in Germany, which lasted about sixteen months, he addicted himself to every species of debauchery; and having a turn for satire, employed his pen in repeated attacks on the court of Rome in general, and on the Barbarini family in particular. The chief vehicle of his satire was a publication called "The Courier robbed of his mail," and this as well as his other works contained so many just censures of the abuses of the court of Rome, that he might have been ranked among those honourable men who had contributed to enlighten his countrymen, had he not been as remarkable for his indecencies, which were so gross that many of his works were obliged to be published under concealed names. His personal attacks on the pope, and the Barbarini family, naturally roused their indignation; and after much search for him, one Charles Morfu, a Frenchman of a vile character, engaged to ensnare him, and hav-

[1] Rees's Cyclopædia, from Coxe's and Clarke's Travels.—Tooke's View of the Russian Empire.

ing insinuated himself into his friendship, at length exhorted him to go with him to France. He flattered him with the extraordinary encouragement which was given to men of letters by cardinal Richelieu; and, to deceive him the more, even produced feigned letters from the cardinal, inviting our author to France, and expressing a desire he had to establish in Paris an academy for the Italian tongue, under the direction of Pallavicino. Pallavicino, young, thoughtless, and desperate, and now fascinated by the prospect of gain, left Venice much against the advice of his friends, and went first to Bergamo, where he spent a few days with some of his relations, who entertained his betrayer. They then set out for Geneva, to the great satisfaction of our author, who proposed to get some of his works printed there, which he had not been able to do in Italy. But Morfu, instead of conducting him to Paris, took the road to Avignon; where, crossing the bridge of Soraces, in the county of Venaissin (in the pope's territories), they were seized by officers on pretence of carrying contraband goods, and confined. Morfu was soon discharged, and liberally rewarded; but Pallavicini, being carried to Avignon, was thrown into prison; and, after being kept there for some months, was brought to trial, and was beheaded in 1643 or 1644. Those who are desirous of farther information respecting this young man's unfortunate history, may be amply gratified in the prolix articles drawn up by Bayle, and particularly Marchand. His works were first published collectively at Venice, in 1655, 4 vols. 12mo. This edition, according to Marchand, contains only such of his works as had been permitted to be printed in his life-time. Those which had been prohibited were afterwards printed in 2 vols. 12mo, at Villafranca, a fictitious name for Geneva, 1660. Among these is a piece called "Il divortio Celeste," which some deny to be his. It is a very coarse satire on the abuses of the Romish church, and was translated and published in English in 1679, under the title of "Christ divorced from the church of Rome because of their lewdness," Lond. 8vo.[1]

PALLAVICINO (SFORZA), an eminent cardinal, was the son of the marquis Alexander Pallavicini and Frances Sforza, and born at Rome in 1607. Although the eldest son of his family, yet he chose the ecclesiastical life, and

[1] Marchand.—Bayle.—Moreri.

was very early made a bishop by pope Urban VIII. to whom his conduct was so acceptable, that he was appointed one of those prelates who assist in the assemblies called congregations at Rome. He was also received into the famous academy of the Humoristi, among whom he often sat in quality of president. He was likewise governor of Jesi, and afterwards of Orvietto and Camerino, under the above pontiff. But all these honours and preferments were insufficient to divert him from a design he had for some time formed of renouncing the world, and entering into the society of the Jesuits, where he was admitted in 1638. As soon as he had completed his noviciate he taught philosophy, and then theology. At length Innocent X. nominated him to examine into divers matters relating to the pontificate; and Alexander VII. created him a cardinal in 1657. This pope was an old friend of Pallavicino, who had been serviceable to him when he came to Rome with the name of Fabio Chigi. Pallavicino had even contributed to advance his temporal fortune, and had received him into the academy of the Humoristi; in gratitude for which, Chigi addressed to him some verses, printed in his book entitled "Philomathi Musæ juveniles." When Pallavicino obtained a place in the sacred college, he was also appointed at the same time examiner of the bishops; and he was afterwards a member of the congregation of the holy office, i. e. the inquisition, and of that of the council, &c. His promotion to the cardinalate wrought no change in his manner of life, which was devoted to study or to the duties of his office. He died in 1667, in his sixtieth year.

He composed a "History of the Council of Trent," in opposition to that by father Paul. The history is well written, and contains many facts given with impartiality, but the general design is a laboured defence of the proceedings of that council. It was originally published in Italian, 1656, 2 vols. fol.; but the Latin edition by Giattino, in 3 vols. 4to, is preferred. He was the author of various other works that are now in little estimation, except perhaps his "Letters," which contain some particulars of literary history and criticism, and some critical treatises.[1]

PALLAVICINO, or PALLAVICINI (HORATIO), was of the same family with the preceding cardinal, and merits a brief notice here, as being in some degree connected with our history, although the figure he makes in it has not been

[1] Fabroni Vitæ Italorum, vol. XVII.—Landi Hist. de Litt. d'Italie, vol. V.

thought the most reputable. The family of Pallavicino, or, as sometimes spelt, Palavicini, is one of the most noble and ancient in Italy, and its branches have extended to Rome, Genoa, and Lombardy. Many of them appear to have attained the highest ranks in church, state, and commerce. Sir Horatio, the subject of this article, belonged to the Genoese branch, and was born in that city, but leaving Italy, went to reside in the Low Countries, whence, after marrying two wives, one a person of low birth, whom he did not acknowledge, and the other a lady of distinction, he came over to England, with a recommendation to queen Mary, probably from a relation, one Rango Pallavicino, who belonged to Edward VIth's household. Mary, who had then restored the Roman catholic religion, appointed Horatio collector of the papal taxes to be gathered in this kingdom; but at her death, having a large sum of money in his hands, he abjured the religion of Rome, and thought it no harm to keep the money. This transaction, however, does not appear to have much injured his character, or perhaps time had effaced the remembrance of it, for in 1586 queen Elizabeth gave him a patent of denization, and in the following year honoured him with knighthood. He appears to have been a man of courage, and warmly espoused the interests of the nation at a most critical period. In 1588 he fitted out and commanded a ship against the Spanish armada, and must have rendered himself conspicuous on that occasion, as his portrait is given in the tapestry in the House of Lords, among the patriots and skilful commanders who assisted in defeating that memorable attack on the liberty of England. The queen also employed him in negociations with the German princes, and in raising loans, by which he very opportunely assisted her, and improved his own fortune. He died immensely rich, July 6, 1600, and was buried in the church of Baberham, in Cambridgeshire, near which, at Little Shelford, he had built a seat, in the Italian style, with piazzas. He had likewise two considerable manors in Essex, and probably landed property in other counties. His widow, about a year after his death, married sir Oliver Cromwell, K. B. and his only daughter, Baptina, was married to Henry Cromwell, esq. son to this sir Oliver, who was uncle to the usurper. He left three sons, but the family is now unknown in England.[1]

[1] Noble's Memoirs of the Cromwells.—Lodge's Illustrations, vol. III.—Walpole's Anecdotes.

PALLIOT (PETER), historiographer, printer, and bookseller to the king, and genealogist of the duchy of Burgundy, was born at Paris, March 19, 1608. In his youth he showed a taste for genealogy, and heraldic studies, in which he appears to have been instructed and encouraged by his relation, Louvain Gelliot, who published a work on armorial bearings. In his twenty-fifth year he settled at Dijon, where he married Vivanda Spirinx, the daughter of a printer and bookseller, with whom he entered into business. At his leisure hours, however, he still continued his heraldic researches, and laboured with so much perseverance in this study as to produce the following works: 1. "Le parlement de Bourgogne, avec les armoiries," &c. 1660, fol. 2. "Genealogie des comtes d'Amanze," fol. 3. "La vraie et parfaite science des Armoiries de Gelliot, avec de plus de 6000 ecussons," 1660, fol. 4. "Histoire genealogique de comtes de Chamilli." 5. "Extraits de la chambre des comptes de Bourgogne, fol. He left also thirteen volumes of MS collections respecting the families of Burgundy. It is an additional and remarkable proof of his industry and ingenuity, that he engraved the whole of the plates in these volumes with his own hand. His history of the parliament of Burgundy was continued by Petitot, and published in 1733. Palliot died at Dijon in 1698, at the age of eighty-nine.[1]

PALMA (JACOB), an eminent artist, born at Serinalto, in the territory of Bergamo, about the middle of the sixteenth century, was a disciple of Titian. He emulated his master's manner, but, according to Fuseli, was more anxious to attain the colour and breadth of Giorgioni. This appears chiefly in his "St. Barbara." His colouring had extraordinary strength and brightness, and his pictures are wrought to great perfection, yet with freedom, and without the appearance of labour. Vasari describes, with great fervour, a composition of the elder Palma, at Venice, representing the ship in which the body of St. Mark was brought from Alexandria to Venice. "In that grand design," he says, "the vessel was struggling against the fury of an impetuous tempest, and is expressed with the utmost judgment; the distress of the mariners, the violent bursting of the waves against the sides of the ship, the horrid gloom, only enlivened with flashes of lightning, and every part of the

[1] Moreri.—Dict. Hist.

scene filled with images of terror, are so strong, so lively, and naturally represented, that it seems impossible for the power of colour or pencil to rise to a higher pitch of truth and perfection; and that performance very deservedly gained him the highest applause." Notwithstanding this deserved praise, his pictures in general are not correct in design, and his latter works did not maintain his early reputation. He died, according to Vasari, at the age of forty-eight, but in what year is not absolutely known, although some fix it in 1588.[1]

PALMA (JACOB), the Young, so called in contradistinction of the preceding Jacob, his great-uncle, may be considered as the last master of the good, and the first of the bad period of art at Venice. Born in 1544, he left the scanty rudiments of his father Antonio, a weak painter, to study the works of Titian, and particularly those of Tintoretto, whose spirit and slender disengaged forms were congenial to his own taste. At the age of fifteen he was taken under the protection of the duke of Urbino, carried to that capital, and for eight years maintained at Rome, where, by copying the antique, Michael Angelo, Raphael, and more than all, Polidoro, he acquired ideas of correctness, style, and effect: these he endeavoured to embody in the first works which he produced after his return to Venice, and there are who have discovered in them an union of the best maxims of the Roman and Venetian schools: they are all executed with a certain facility which is the great talent of this master, but a talent as dangerous in painting as in poetry. He was not, however, successful in his endeavours to procure adequate employment: the posts of honour and emolument were occupied by Tintoretto and Paul Veronese, and he owed his consideration as the third in rank to the patronage of Vittoria, a fashionable architect, sculptor, and at that time supreme umpire of commissions: he, piqued at the slights of Paul and Robusti, took it into his head to favour Palma, to assist him with his advice, and to establish his name. Bernini is said to have done the same at Rome, in favour of Pietro da Cortona and others, against Sacchi, to the destruction of the art; and, adds Mr. Fuseli, as men and passions resemble each other in all ages, the same will probably be related of some fashionable architect of our times.

[1] Pilkington.—D'Argenville, vol. I.

Palma, overwhelmed by commissions, soon relaxed from his wonted diligence; and his carelessness increased when, at the death of his former competitors, and of Leonardo Corona, his new rival, he found himself alone and in possession of the field. His pictures, as Cesare d'Arpino told him, were seldom more than sketches; sometimes, indeed, when time and price were left to his own discretion, in which he did not abound, he produced some work worthy of his former fame; such as the altar-piece at S. Cosmo and Damiano; the celebrated Naval Battle of Francesco Bembo in the public palace; the S. Apollonia at Cremona; St. Ubaldo and the Nunziata at Pesaro; the Finding of the Cross at Urbino: works partly unknown to Ridolfi, but of rich composition, full of beauties, variety, and expression. His tints fresh, sweet, and transparent, less gay than those of Paul, but livelier than those of Tintoretto, though slightly laid on, still preserve their bloom. In vivacity of expression he is not much inferior to either of those masters; and his Plague of the Serpents at St. Bartolomeo may vie for features, gestures, and hues of horror, with the same subject by Tintoretto in the school of St. Rocco: but none of his pictures are without some commendable part; and it surprises that a man, from whom the depravation of style may be dated in Venice, as from Vasari at Florence, and Zuccari at Rome, should still preserve so many charms of nature and art to attract the eye and interest the heart. He died in 1628, in the eighty-fourth year of his age.[1]

PALMER (HERBERT), a learned and pious divine, was the second son of sir Thomas Palmer, knt. of Wingham, in Kent, where he was born in 1601. He was educated at St. John's college, Cambridge, but was afterwards chosen fellow of Queen's. In 1626 archbishop Abbot licensed him to preach a lecture at St. Alphage's church in Canterbury, every Sunday afternoon; but three years after, he was silenced, on a charge of nonconformity, for a time, but was again restored, the accusation being found trifling. Although a puritan, his character appeared so amiable that bishop Laud presented him in 1632 with the vicarage of Ashwell, in Hertfordshire, and when the unfortunate prelate was brought to his trial, he cited this as an instance of his impartiality. At Ashwell Mr. Palmer became no less popular than he had been at Canterbury. In the same year

[1] Pilkington.—D'Argenville, vol. I.

he was chosen one of the preachers to the university of Cambridge, and afterwards one of the clerks in convocation. In 1643, when the depression of the hierarchy had made great progress, he was chosen one of the assembly of divines, in which he was distinguished for his moderation, and his aversion to the civil war. He preached also at various places in London until the following year, when the earl of Manchester appointed him master of Queen's college, Cambridge. He preached several times before the parliament, and appears to have entered into their views in most respects, although his sermons were generally of the practical kind. He did not live, however, to see the issue of their proceedings, as he died in 1647, aged forty-six. Granger gives him the character of a man of uncommon learning, generosity, and politeness, and adds, that he spoke the French language with as much facility as his own. Clark enters more fully into his character as a divine. His works are not numerous. Some of his parliamentary sermons are in print, and he had a considerable share in the "Sabbatum Redivivum," with Cawdry; but his principal work, entitled "Memorials of Godliness," acquired great popularity. The thirteenth edition was printed in 1708, 12mo. [1]

PALMER (JOHN), a dissenting writer of the last century, was born in Southwark, where his father was an undertaker, and of the Calvinistic persuasion. Under whom he received his classical education is not known. In 1746 he began to attend lectures, for academical learning, under the rev. Dr. David Jennings, in Wellclose square, London. Soon after, leaving the academy, about 1752, he was, on the rev. James Read's being incapacitated by growing disorders, chosen as assistant to officiate at the dissenting meeting in New Broad-street, in conjunction with Dr. Allen; and on the removal of the latter to Worcester, Mr. Palmer was ordained sole pastor of this congregation in 1759. He continued in this connection till 1780, when the society, greatly reduced in its numbers, was dissolved. For a great part of this time he filled the post of librarian, at Dr. Williams's library, in Red-Cross-street. After the dissolution of his congregation he wholly left off preaching, and retired to Islington, where he lived privately till his death, on June 26, 1790, in the sixty-first year of his age. He mar-

[1] Clark's Lives.—Cole's MS Athenæ in Brit. Mus.—Granger.

ried a lady of considerable property, and during the latter years of his life kept up but little connection with the dissenters. He was a man of considerable talents, and accounted a very sensible and rational preacher. His pulpit compositions were drawn up with much perspicuity, and delivered with propriety. He allowed himself great latitude in his religious sentiments, and was a determined enemy to any religious test whatever. Tests, indeed, must have been obnoxious to one who passed through all the accustomed deviations from Calvinism, in which he had been educated, to Socinianism.

He published, besides some occasional sermons, 1. "Prayers for the use of families and persons in private; with a preface, containing a brief view of the argument for prayer," 1773, 12mo. There has been a second edition of these prayers, which are much admired by those who call themselves *rational* dissenters. 2. "Free thoughts on the inconsistency of conforming to any religious test, as a condition of Toleration, with the true principle of Protestant Dissent," 1779. 3. "Observations in defence of the Liberty of Man, as a moral agent; in answer to Dr. Priestley's Illustrations of Philosophical Necessity," 1779, 8vo. As the doctor replied to it, "In defence of the Illustrations of Philosophical Necessity," Mr. Palmer published, 4. "An Appendix to the Observations in defence of the Liberty of Man, as a moral agent, &c." 1780, 8vo. The controversy terminated with "A second Letter to the rev. John Palmer," by Dr. Priestley. 5. "A summary view of the grounds of Christian Baptism; with a more particular reference to the baptism of infants; containing remarks, argumentative and critical, in explanation and defence of the rite. To which is added, a form of service made use of on such occasions," 8vo.[1]

PALMIERI (MATTHEW), an Italian chronicler, was born in 1405, at Florence; and after being educated under the best masters, arrived at high political rank in the republic, was frequently employed on embassies, and was promoted to the great dignity of gonfalonier. He died in 1475. He compiled a general "Chronicle" from the creation to his own time; of which a part only has been published, including the events from the year 447 to 1449. The first edi-

[1] Life by Mr. Toulmin in Monthly Mag. for 1797.—Wilson's History of Dissenting Churches.

tion was published, at the end of Eusebius' Chronicle, without date or place, but, as supposed, at Milan in 1475, 4to. It was reprinted at Venice in 1483, 4to. It was continued to the year 1482, by Matthias Palmieri, who, although almost of the same names, was neither his relation nor countryman. This Matthias was a native of Pisa, was apostolical secretary, and accounted a very able Greek and Latin scholar. He died in his sixtieth year, in 1483.

Besides his "Chronicle," Matthew, or Matteo, Palmieri wrote in Latin the life of Nicolas Acciajuoli, grand-seneschal of the kingdom of Naples, which is printed in the thirteenth volume of Muratori's "Script. Rer. Ital.;" a work on the taking of Pisa by the Florentines, "De captivitate Pisarum," printed in Muratori's nineteenth volume, and, in Italian, "Libro della vita civile," written in the form of dialogues, and printed at Florence in 1529, 8vo. It was translated into French by Claude des Rosiers, Paris, 1557, 8vo. Palmieri was also a poet. He composed in the terza rima, in imitation of Dante, a philosophical, or rather a theological, poem, which had great celebrity in his day: its title was "Citta di Vita," and was divided into three books, and an hundred chapters. But having advanced, among other singular opinions, that human souls were formerly those angels who remained neuter during the rebellion in heaven against their Creator, and were sent to the world below as a punishment, the Inquisition, after his death, ordered his poem to be burnt, although it had never been published, but read in manuscript. Some assert, that he was burnt along with his poem; but Apostolo Zeno has proved that he died peaceably in 1475, and was honoured with a public funeral, by order of the state of Florence, that Rinuccini pronounced his funeral oration, and that, during the ceremony, his poem was laid on his breast, as his highest honour.[1]

PALOMINO (Don Acislo Antonio y Velasco), a Spanish painter and writer on the art, was born at Bujalance, and studied at Cordova in grammar, philosophy, theology, and jurisprudence. The elements of art he acquired of Don Juan de Valdes Leal; and to acquaint himself with the style of different schools, went, in company of Don Juan de Alfaro, in 1678, to Madrid. Here the friendship of Carrenno procuring him the commission

[1] Tiraboschi.—Ginguené Hist. Litt. d'Italie—Chaufepie.

of painting the gallery del Cierzo, he pleased the king and the minister, and in 1688 he was made painter to the king. He was now overwhelmed with commissions, for many of which, notwithstanding the most surprising activity, he could furnish only the designs; their ultimate finish was left to the hand of his pupil Dionysius Vidal; but whatever was designed and terminated by himself, in fresco or in oil, possesses invention, design, and colour, in the essential; and what taste and science could add, in the ornamental parts. His style was certainly more adapted to the demands of the epoch in which he lived, than to those of the preceding one, and probably would not have obtained from Murillo the praises lavished on it by Luca Giordano; but of the machinists, who surrounded him, he was, perhaps, the least debauched by manner.

Palomino may be considered as the Vasari of Spain; as copious, as credulous, as negligent of dates; too garrulous for energy, and too indefinite for the delineation of character, but eminently useful with the emendations of modern and more accurate biographers. His work is divided into three parts, theoretic, practic, and biographic. The two first bear one title, "El Museo pictorico y escala optica," 1715, 2 vols. folio. The third part, distinguished by that of "El Parnaso Espannol Pintoresco laureado, &c. Tomo Tercero, Madrid," 1724, though, perhaps, only intended as an appendix to the two former, is by far the most important and interesting. Palomino died in 1726.[1]

PALSGRAVE (JOHN), a polite scholar, who flourished in the reigns of Henry VII. and VIII. was a native of London, and educated there in grammar. He afterwards studied logic and philosophy at Cambridge, at which university he resided till he had attained the degree of bachelor of arts; after which he went to Paris, where he spent several years in the study of philosophical and other learning, took the degree of master of arts, and acquired such excellence in the French tongue, that, in 1514, when a treaty of marriage was negotiated between Louis XII. king of France, and the princess Mary, sister of king Henry VIII. of England, Mr. Palsgrave was chosen to be her tutor in that language. But Louis XII. dying almost immediately after his marriage, Palsgrave attended his fair

[1] Pilkington, by Fuseli.

pupil back to England, where he taught the French language to many of the young nobility, and was appointed by the king one of his chaplains in ordinary. He is said also to have obtained some church preferments, but we know only of the prebend of Portpoole, in the church of St. Paul's, which was bestowed upon him in April 1514, and the living of St. Dunstan's in the East, given to him by archbishop Cranmer in 1553. In 1531, he settled at Oxford for some time, and the next year was incorporated master of arts in that university, as he had before been in that of Paris; and a few days after was admitted to the degree of bachelor of divinity. At this time he was highly esteemed for his learning; and was the first author who reduced the French tongue under grammatical rules, or that had attempted to fix it to any kind of standard. This he executed with great ingenuity and success, in a large work which he published in that language at London, entitled "L'Eclaircissement de la Language François," containing three books, in a thick folio, 1530, to which he has prefixed a large introduction in English. This work is now extremely scarce. In the dedication he says that he had written two books on the subject before; one dedicated to his pupil Mary, the other to Charles Brandon duke of Suffolk. He made a literal translation into English of a Latin comedy called "Acolastus," written by Fullonius, and published it in 1540. He is said also to have written some "Epistles."

When Mr. Palsgrave was born, or to what age he lived, are particulars which we have not been able to trace; yet his death probably happened before September 1554, as in that month Edmond Brygotte, S. T. P. was collated to the prebend of Portpoole "per mortem Joh. Pallgrave."[1]

PAMELIUS (JAMES), a learned Fleming, was the son of Adolphus, counsellor of state to the emperor Charles V. and born at Bruges in 1536. He was educated at Louvain and Paris, and became afterwards a learned divine and critic. Obtaining a canonry in the church of Bruges, he collected a library, and formed a design of giving good editions of the fathers; but the civil wars obliged him to retire to St. Omer's, of which place the bishop made him archdeacon. Some time after, Philip II. king of Spain named him to the provostship of St. Saviour at Utrecht,

[1] Ath. Ox. vol. I. new edition.—Tanner.—Ames's Typographical Antiquities.—Cole's MS Athenæ in Brit. Mus.

and after that to the bishopric of St. Omer's: but, as he went to Brussels to take possession of it, he died at Mons in Hainault, in 1587. He is chiefly known for his critical labours upon "Tertullian and Cyprian;" of both which writers he published editions, and prefixed lives. "The commentaries of this author upon Tertullian," says Dupin, "are both learned and useful; but he digresses too much from his subject, and brings in things of no use to the understanding of his author:" and he passes much the same judgment of his labours upon Cyprian. All the later editors, however, of these two fathers have spoken well of Pamelius, and have transcribed his best notes into their editions.

A new edition of Rabanus, which he was preparing at the time of his decease, has been since published at Cologn, and includes Commentaries by Pamelius on Judith, and St. Paul's "Epistle to the Hebrews." His other works are, "Catalogus Commentar. veterum selectorum in universa Biblia," Antwerp, 1566, 8vo; "Conciliorum Paralipomena," a discourse in Latin, addressed to the Flemish States; "De non admittendis unâ in Republicâ diversorum Religionum exercitiis," 1589, 8vo; "Micrologus de Ecclesiasticis observationibus;" an edition of Cassiodorus "De Divinis nominibus;" and two books of the "Liturgies of the Latins," 1571, 2 vols. 4to.[1]

PANARD (CHARLES-FRANCIS), a French poet, was born at Couville near Chartres in 1691, where he remained a long time in obscurity, upon some small employment. At length, the comedian Le Grand, having seen some of his pieces, went to find him out, and encouraged him; and Marmontel called him the Fontaine of the place. Panard had many qualities of Fontaine; the same disinterestedness, probity, sweetness, and simplicity of manners. He knew, as well as any man, how to sharpen the point of an epigram; yet always levelled it at the vice, not the person. He had a philosophic temper, and lived contented with a little. He died at Paris June 13, 1764. His works, under the title of "Théâtre & Oeuvres diverses," have been printed, 1763, in 4 vols. 12mo. They consist of comedies, comic operas, songs, and all the various kinds of smaller poetry.[2]

[1] Moreri.—Foppen Bibl. Belg.—Blount's Censura.—Saxii Onomast.
[2] Necrologie des Hommes Celebres pour année 1766.—Dict. Hist.

PANCIROLUS (GUY), the son of Albert Pancirolus, a famous lawyer in his time, and descended from an illustrious family at Reggio, was born there April 17, 1523. He learned Latin and Greek under Sebastian Corrado and Bassiano Lando, and made so speedy a proficiency in them, that his father, thinking him fit for the study of the law at fourteen, taught him the first elements of that faculty himself; and Guy studied them incessantly under his father for three years; but without neglecting the belles lettres. He was afterwards sent into Italy, in order to complete his law-studies under the professors of that country. He went first to Ferrara; and, having there heard the lectures of Pasceto and Hyppolitus Riminaldi, passed thence to Pavia, where he had for his master the famous Alciat, and to Bologna and Padua, where he completed a course of seven years study, during which he had distinguished himself in public disputations on several occasions: and the fame of his abilities having drawn the attention of the republic of Venice, he was nominated by them in 1547, while only a student, second professor of the Institutes in the university of Padua. This nomination obliged him to take a doctor's degree, which he received from the hands of Marcus Mantua. After he had filled this chair for seven years, he was advanced to the first of the Institutes in 1554; and two years after, on the retirement of Matthew Gribaldi, who was second professor of the Roman law, Pancirolus succeeded him, and held this post for fifteen years. At length, having some reason to be dissatisfied with his situation, he resigned it in 1571, when Emanuel Philibert duke of Savoy offered him the professorship of civil law, with a salary of a thousand pieces of gold. Here his patron the prince shewed him all imaginable respect, as did also his son Charles Emanuel, who augmented his appointments with a hundred pieces. The republic of Venice soon became sensible of the loss sustained by his departure, and were desirous of recalling him to a vacant professorship in 1580. This Pancirolus at first refused, and would indeed have been content to remain at Turin, but the air of the place proved so noxious to him, that he lost one eye almost entirely, and was in danger of losing the other; the dread of which induced him to hearken to proposals that were made afresh to him in 1582; and having a salary of a thousand ducats offered to him, with the chair he had so much wished for, he returned to Padua. The city of

Turin, willing to give him some marks of their esteem, at his departure, presented him with his freedom, accompanied with some pieces of silver plate. He then remained at Padua, where his stipend was raised to the sum of twelve hundred ducats. Here he died in June 1599, and was interred in the church of St. Justin, after funeral service had been performed for him in the church of St. Anthony; where Francis Vidua of that university pronounced his funeral oration. He was author of a number of learned works, of which the principal are: 1. "Commentarii in Notitiam utriusque Imperii et de Magistratibus," Venice, 1593, fol. often reprinted, and inserted in the Roman Antiquities of Grævius; 2. "De Numismatibus antiquis;" 3. "De quatuordecim Regionibus Urbis Romæ," printed in the Leyden edition of the Notitia, 1608; 4. "Rerum Memorabilium jam olim deperditarum, et contra recens atque ingeniose inventarum," 1599, 2 vols. 8vo, often reprinted and translated. He wrote also a valuable treatise, which was not published till 1637, entitled "De Claris Legum Interpretibus."[1]

PANORMITA. See BECCADELLI.

PANTÆNUS, a Christian philosopher, of the Stoic sect, flourished in the second century. Some say he was born in Sicily, others at Alexandria, of Sicilian parents. He is said to have taught the Stoic philosophy in the reign of Commodus, from A. D. 180, in the school of Alexandria; where from the time of St. Mark, founder of that church, there had always been some divine who explained the Holy Scriptures. The Ethiopians having requested Demetrius, bishop of Alexandria, to send a proper person to instruct them in the Christian religion, he sent Pantænus; who gladly undertook the mission, and acquitted himself very worthily in it. It is said, that he found the Ethiopians already tinctured with the truth of Christian faith, which had been declared to them by St. Bartholomew; and that he saw the gospel of St. Matthew in Hebrew, which had been left there by that apostle. St. Jerome says, that Pantænus brought it away with him, and that it was still to be seen in his time in the Alexandrian library; but this story is not generally credited, since no good reason can be given, why St. Bartholomew should leave a Hebrew book with the Ethiopians. Pantænus,

[1] Chaufepie.—Niceron, vol. IX.—Tiraboschi.—Saxii Onomast.

upon his return to Alexandria, continued to explain the sacred books under the reign of Severus and Antoninus Caracalla, and did great service to the church by his discourses. He composed some "Commentaries" upon the Bible, which are lost. Theodoret informs us that Pantænus first started the remark, which has been followed by many interpreters of the prophecies since, "That they are often expressed in indefinite terms, and that the present tense is frequently used both for the preterite and future tenses." We may form a judgment of the manner in which Pantænus explained the Scriptures, by that which Clemens Alexandrinus, Origen, and all those have observed, who were trained up in the school of Alexandria. Their commentaries abound with allegories; they frequently leave the literal sense, and find almost every where some mystery or other; in the explaining of which, they usually shew more erudition than judgment. Milner observes, that the combination of Stoicism with Christianity must have very much debased the sacred truths; and we may be assured that those who were disposed to follow implicitly the dictates of such an instructor as Pantænus, must have been furnished by him with a clouded light of the gospel. Cave is of opinion that Pantænus's death occurred in the year 213.[1]

PANTALEON (HENRY), a learned physician and historian, was born at Basil June 13, 1522. In his early education he made very considerable proficiency, but it appears that his friends differed in their opinions as to his profession, some intending him for a learned profession, and some for a printer, which they conceived to be connected with it. At length after a due course of the languages and polite literature, he studied divinity according to the principles of the reformed religion, but changing that design, he taught dialectics and natural philosophy at Basil for about forty years. He then, at an advanced age, studied medicine, took the degree of doctor in that faculty, and practised with much reputation until his death, March 3, 1595, in the seventy-third year of his age. He composed various works both in medicine and history, some in Latin and some in German, and translated certain authors into the latter language. His most useful work, now scarce, was an account of the eminent men of Germany,

[1] Cave, vol. I.—Dupin.—Lardner's Works.—Milner's Ch. Hist.

published at Basil in 1565, fol. under the title of "Posographia heroum et illustrium virorum Germaniæ," dedicated to the emperor Maximilian II. who honoured him with the title of Count Palatin. He published also a Latin history of the order of St. John of Jerusalem, 1581, folio. "Historia Militaris ordinis Johannitarum, Rhodiorum aut Melitensium Equitum;" "Chronographia Ecclesiæ Christi," ibid. 1568; "Diarium Historicum," 1572; and, in his youth, "Comœdia de Zaccheo publicanorum principe," 1546, 8vo.[1]

PANVINIUS (ONUPHRIUS), a learned scholar of the sixteenth century, was born at Verona in 1529. He discovered an attachment to history and antiquities in his earliest years, and entered into the order of the Augustins. As soon as he had made profession, the general of his order sent him to Rome to complete his studies, and in 1553 he was appointed to instruct the novices. He then taught scholastic theology at Florence for some time, but his chief residence was at Rome, where he was patronized by cardinal Marcello Cervini, afterwards pope Marcellus II. From thence he passed into the court of cardinal Alexander Farnese, with whom he travelled into Sicily in 1568, where he died in his thirty-ninth year. One of his first labours was an edition of the "Fasti Consulares," first brought to light by Sigonius, which he published, illustrated with notes, at Venice in 1557. He published treatises also, "De Antiquis Romanorum Nominibus;" "De Principibus Romanis;" "De Republica;" "De Triumphis et Ludis Circensibus;" and "Topographia Romæ." These valuable works are founded in a great measure upon ancient inscriptions, of which he had collected and copied nearly three thousand. Some time after, this collection, which had come into the hands of cardinal Savelli, disappeared, and Maffei is of opinion that the collection published at Antwerp by Martin Sanctius, in 1588, and which served as a foundation for Gruterus's great work, was in reality that of Panvinius. Panvinius was also a profound investigator of sacred or Christian antiquities, as appears by his works, "De Ritu sepeliendi mortuos apud veteres Christianos;" "De antiquo Ritu baptizandi Catechumenos;" "De Primatu Petri;" "Chronicon Ecclesiasticum;" "De Episcopatibus Titulis, et Diaconis Cardinalium;"

[1] Melchior Adam in vitis Philosophorum.

"Annotationes et Supplementa ad Platinam de Vitis Pontificum;" "De Septem præcipuis Urbis Romæ Basilicis;" "De Bibliotheca Vaticana." He had undertaken a general ecclesiastical history, for which he collected matter sufficient to fill six large manuscript volumes, which are preserved in the Vatican. He wrote a chronicle of his own order, and a history of his native city, Verona, including an account of its antiquities, printed many years after his death.[1]

PANZER (GEORGE WOLFGANG FRANCIS), an eminent bibliographer, was born at Sulzbach in the Upper Palatinate, March 16, 1729, and having been educated for the church, took his doctor's degree in divinity and philosophy, and became pastor of the cathedral church of St. Sebaldus at Nuremberg, where he died in 1805. No farther particulars have yet reached us of this learned and laborious writer, who has long been known here by his "Annales Typographici, ab artis inventæ origine ad annum M.D. post Maittairii, Denisii, aliorumque doctissimorum virorum curas in ordinem redacti, emendati et aucti," Nuremberg, 1793—1803, 11 vols. 4to. This is unquestionably a work of the very first importance to bibliographers, and is thought to exceed Maittaire's in clearness of arrangement and accuracy. It comes down, beyond his original intention, to 1536; but is not quite complete without another work of his printed in German, "Annals of ancient German Literature, or an account of books printed in Germany from the invention of the art to 1520," Nuremberg, 1788, 4to. His other works, also unfortunately in German, are an "Account of the most ancient German Bibles, printed in the fifteenth century, which are in the library at Nuremberg," 1777, 4to; "History of Bibles printed at Nuremberg, from the invention of the Art," Nuremberg, 1778, 4to. And a "History of early Printing at Nuremberg to the year 1500," ibid. 1789, 4to.[2]

PAOLI (PASCAL DE), a very distinguished character in modern times, born at Rostino, in the island of Corsica, in 1726, was the son of Hiacente Paoli, a Corsican patriot, who, despairing of the freedom of his country, had retired with his family to Naples. Pascal was educated among the Jesuits, and at their college he made a rapid progress in

[1] Chaufepie.—Tiraboschi.—Bullart's Academie des Sciences.—Saxii Onom.
[2] Dict. Hist.—Dibdin's Bibliomania.—Brunet Manuel du Libraire.

his studies, and displayed an understanding equally solid and capacious. He appeared in so favourable a light to his countrymen, that he was unanimously chosen generalissimo, in a full assembly of the people, when he had attained but to the 29th year of his age. He began with new-modelling the laws of Corsica, and established the appearance, if not the reality, of subordination: he also instituted schools, and laid the foundation of a maritime power. In 1761 the government of Genoa, perceiving the change lately effected among the natives, sent a deputation to a general council, convoked at Vescovato, for the express purpose of proposing terms of accommodation; but it was unanimously resolved never to make peace with them, unless upon the express condition of Corsica being guaranteed in the full enjoyment of its independence. A memorial to the same effect was also addressed, at the same time, to all the sovereigns of Europe. But nothing was gained by this step; and in 1768, the Genoese, despairing of rendering the Corsicans subservient to their will, transferred the sovereignty of their island to France, on condition of receiving in lieu of it 40,000,000 of livres. Notwithstanding this, Paoli remained firm to his cause: and a vigorous war commenced, in which, for some time, the French were beaten, and in one instance their general was obliged to capitulate, with all his infantry, artillery, and ammunition; but an immense force bing now sent from France, overwhelmed the Corsican patriots; they were defeated with great slaughter, and Paoli, left with only about 500 men, was surrounded by the French, who were anxious to get possession of his person: he, however, cut his way through the enemy, and escaped to England with his friends, where they were received with every degree of sympathy and respect. Paoli was introduced at court, and the duke of Grafton, then prime minister, obtained for him a pension of 1200*l.* a-year, which he liberally shared with his companions in exile. From this time he lived a retired life, devoting himself chiefly to the cultivation of literature. During his retirement, which lasted more than twenty years, he was introduced to Dr. Johnson by Mr. Boswell, and lived in habits of intimacy with that eminent scholar. Much of their conversation is recorded by Mr. Boswell.

When the French revolution took place, the national convention passed a decree by which Corsica was num-

bered among the departments of France, and entitled to all the privileges of the new constitution, and Paoli was induced, by the promising appearance of affairs, and the solicitations of the French assembly, to return to the island. Accordingly he resigned his pension from the English court, took a grateful leave of the country in which he had been so hospitably entertained, and in the month of April 1790, presented himself at the bar of the national assembly at Paris, together with the Corsican deputies. Soon after this he embarked for Corsica, where he was received with an extraordinary degree of attachment and respect. He was elected mayor of Bastia, commander-in-chief of the national guard, and president of the department; and, in short, he at once acquired more authority in the island, than before its subjugation by the French. He was, however, not quite contented; he was ambitious of seeing Corsica wholly independent, which, upon the execution of Louis XVI. was the prevailing wish of the Corsicans. The French convention, however, meant nothing less, and at length declared Paoli a traitor. On this he resolved upon an expedient which, though it was a renunciation of independence, promised to secure all the advantages of real liberty. This was an union of Corsica with the crown of Great Britain; after effecting which, he returned to England, having unfortunately lost all his property, by the failure of a mercantile house at Leghorn, and passed the remainder of his life in great privacy. He died in London, February 5, 1807, in the eighty-first year of his age. Few foreigners, however distinguished, have been so much caressed in England as general Paoli. By living in habits of familiarity with men of letters, his name and exploits acquired high celebrity: and Goldsmith, Johnson, and many others, equally eminent in the literary world, although differing in almost every thing else, cordially united in his praise. On the continent his reputation was greatly respected: it was usual to compare Paoli to Timoleon and Epaminondas. He was unquestionably a great man; but it is the opinion of those who have enjoyed the opportunity of studying his character, that he was a politician rather than a soldier: that he shone more in council than in arms; and that the leading feature of his public conduct was a certain degree of Italian policy, which taught him to refine and speculate on every event.[1]

[1] Boswell's Account of Corsica.—Athenæum, vol. I.—Rees's Cyclopædia.

PAPENBROCH (DANIEL), a native of Antwerp, was born in 1628, and was educated as a Jesuit. He has already been mentioned in our account of Bollandus, as the coadjutor of that writer in the compilation of the "Acta Sanctorum." He died in 1714, in the seventy-eighth year of his age. He was, according to Dupin, less credulous than Bollandus, and became involved in a controversy with the Carmelites respecting the origin of their order. There is little else interesting in his history; but in addition to the account given in our article BOLLANDUS, of the "Acta Sanctorum," we may now mention that the work has been continued to the fifty-third volume, folio, which appeared in 1794, but is yet imperfect, as it comes only to October 14th. Brunet informs us that there are very few perfect copies to be found in France, some of the latter volumes being destroyed during the revolutionary period. The reprint at Venice, 1734, 42 vols. is of less estimation.[1]

PAPIAS, bishop of Hierapolis, a city of Phrygia in Asia Minor, near to Laodicea, was the disciple of St. John the Evangelist, or of another of that name; but Irenæus says positively, that he was the disciple of St. John the Evangelist; for Polycarp was his disciple, and he says, Papias was Polycarp's companion. Papias wrote five books, entitled "The Expositions of the Discourses of the Lord;" of which there are only some fragments left in the writings of Irenæus and Eusebius. He made way for the opinion several of the ancients held touching the temporal reign of Christ, who they supposed would come upon earth a thousand years before the day of judgment, to gather together the elect, after the resurrection, into the city of Jerusalem, and let them there enjoy all felicity during that period. Irenæus, who was of the same judgment, relates a fragment he took out of Papias's fourth book, where he endeavours to prove that opinion from a passage in Isaiah; and Eusebius, after having quoted a passage taken out of Papias's Preface, adds, "That that author relates divers things which he pretended he had by unwritten tradition; such as were the last instructions of our Lord Christ, which are not set down by the Evangelists, and some other fabulous histories, amongst which number his opinion ought to be placed touching the personal reign of Christ upon earth after the resurrection. "The occasion of his falling into

[1] Dupin.—Moreri.—Dict. Hist.—Brunet's Manuel du Libraire.

that error," says Eusebius again, "was his misunderstanding of the discourses and instructions of the Apostles, as not thinking that those expressions ought to bear a mystical sense; and that the Apostles used them only for illustration, for he was a man of a mean genius, as his books manifest, and yet several of the ancients, and, among the rest, Irenæus, maintained their opinions on the authority of Papias."[1]

PAPILLON (PHILIBERT), a learned canon of la Chapelle-au Riche, at Dijon, in which city he was born, May 1, 1666, was the son of Philip Papillon, advocate to the parliament. He was a man of literature, and an able critic, and furnished Le Long of the Oratory, Desmolets, Niceron, and several others among the learned, with a number of important memoirs and anecdotes. He died February 23, 1738, at Dijon, aged seventy-two. His principal work is, "La Bibliotheque des Auteurs de Bourgogne," Dijon, 1742, 2 vols. folio, printed under the inspection of his friend M. Joly, canon of la Chapelle-au-Riche.[2]

PAPILLON (JOHN), was one of a family of engravers on wood, who obtained considerable reputation in the seventeenth and eighteenth centuries. He flourished about 1670, but attained less fame than his son John, who was born at St. Quentin in 1661. The grandson JOHN BAPTIST MICHEL was the most successful in his art, especially in those engravings which represent foliage and flowers, many beautiful specimens of which are inserted in his publication on the art of engraving in wood; and the whole prove that he was a very skilful master in every branch of the art he professed. The human figure he seems to have been the least acquainted with, and has consequently failed most in those prints into which it is introduced. He died in 1776; about ten years before which event he published in 2 vols. 8vo, his "Traité historique et pratique de la gravure en bois," a work of great merit as to the theory of an art, which, it is almost needless to add, has of late years been brought to the highest perfection by some ingenious men of our own country, led first to this pursuit by the excellent example and success of the Messrs. Bewickes.[3]

[1] Cave, vol. I.—Lardner's Works.—Dupin.
[2] Moreri.—Dict. Hist. [3] Strutt.—Moreri.—Dict. Hist.

PAPIN (DENYS), an ingenious physician, the son of Nicholas Papin, also a physician, was born at Blois. He took the degree of doctor, and travelled to England, where he was elected a fellow of the Royal Society, in December 1680. He passed the following year in London, and published in English an account of a machine which he had invented, and which still bears his name: this was "The New Digester, or Engine for the softening of Bones," 1681, 4to. It soon appeared in French, with the title of "La Manière d'amollir les Os, et de faire cuire toutes sortes des Viandes en peu de tems et à peu de fraix," Paris, 1682. The machine consists of a very strong metal boiler, with an air-tight cover screwed down with great force; hence the contained matter, being incapable of escaping either by evaporation or by bursting the machine, may be heated to a degree far beyond that of boiling water, so as to dissolve the gluten of bones and cartilages. He afterwards improved this digester, and it has since been much employed in chemical and philosophical experiments. He assisted Boyle in various experiments, of which an account is given in the history of the Royal Society. Papin was a protestant, and being therefore prevented from returning home by the revocation of the edict of Nantes, he took up his residence at Marpurg, where he taught the mathematics, and published a "Fasciculus Dissertationum de quibusdam Machinis Physicis," 1696, 12mo; and in 1707 he published at Francfort an account of a machine which he had invented for raising water by the action of fire, entitled "Ars nova ad aquam ignis adminiculo efficacissimè elevandam."

His father, NICHOLAS PAPIN, was author of several works, which, however, are nearly forgotten. Two of them related to the powder of Sympathy, which he defended; and one to the discovery of Harvey, which he opposed.[1]

PAPIN (ISAAC), some time a minister of the church of England, and afterwards reconciled to that of Rome, was the author of some pieces which made a great noise in the seventeenth century. From an account of his life, published by himself, it appears that he was born at Blois in 1657, and descended from a family of the reformed religion. He passed through his studies in divinity at Geneva. That university was then divided into two parties

[1] Moreri.—Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

upon the subject of grace, called "particularists" and "universalists," of which the former were the most numerous and the most powerful. The universalists desired nothing more than a toleration; and M. Claude wrote a letter to M. Turretin, the chief of the predominant party, exhorting him earnestly to grant that favour. But Turretin gave little heed to it; and M. de Maratiz, professor at Groningen, who had disputed the point warmly against Mr. Daille, opposed it zealously; and supported his opinion by the authority of those synods who had determined against such toleration. There happened also another dispute upon the same subject, which occasioned Papin to make several reflections. M. Pajon, who was his uncle, admitted the doctrine of efficacious grace, but explained it in a different manner from the reformed in general, and Jurieu in particular; and though the synod of Anjou in 1667, after many long debates upon the matter, dismissed Pajon, with leave to continue his lectures at Saumur, yet as his interest there was not great, his nephew, who was a student in that university in 1633, was pressed to condemn the doctrine, which was branded with the appellation of Pajonism. Papin declared, that his conscience would not allow him to subscribe to the condemnation of either party; on which the university refused to give him a testimonial in the usual form. All these disagreeable incidents put him out of humour with the authors of them, and brought him to view the Roman catholic religion with less dislike than before. In this disposition he wrote a treatise, entitled "The Faith reduced to its just bounds;" in which he maintained, that, as the papists professed that they embraced the doctrine of the Holy Scriptures, they ought to be tolerated by the most zealous protestants. He also wrote several letters to the reformed of Bourdeaux, to persuade them that they might be saved in the Romish church, if they would be reconciled to it.

This work, as might be expected, exasperated the protestants against him; and, to avoid their resentment, he crossed the water to England, in 1686, where James II. was endeavouring to re-establish popery. There he received deacon's and priest's orders, from the hands of Turner, bishop of Ely; and, in 1687, published a book against Jurieu, entitled "Theological Essays concerning Providence and Grace, &c." This exasperated that mi-

nister so much, that when he knew Papin was attempting to obtain some employ as a professor in Germany, he dispersed letters every where in order to defeat his applications; and, though he procured a preacher's place at Hamburgh, Jurieu found means to get him dismissed in a few months. About this time his "Faith reduced to just bounds" coming into the hands of Bayle, that writer added some pages to it, and printed it. These additions were ascribed by Jurieu to our author, who did not disavow the principal maxims laid down, which were condemned in the synod of Bois-le-duc in 1687. In the mean time, an offer being made him of a professor's chair in the church of the French refugees at Dantzic, he accepted it: but it being afterwards proposed to him to conform to the synodical decrees of the Walloon churches in the United Provinces, and to subscribe them, he refused to comply; because there were some opinions asserted in those decrees which he could not assent to, particularly that doctrine which maintained that Christ died only for the elect. Those who had invited him to Dantzic, were highly offended at his refusal; and he was ordered to depart, as soon as he had completed the half year of his preaching, which had been contracted for. He was dismissed in 1689, and not long after embraced the Roman catholic religion; delivering his abjuration into the hands of Bossuet, bishop of Meaux, Nov. 15, 1690.

Upon this change, Jurieu wrote a pastoral letter to those of the reformed religion at Paris, Orleans, and Blois; in which he pretended that Papin had always looked upon all religions as indifferent, and in that spirit had returned to the Roman church. In answer to this letter, Papin drew up a treatise, "Of the Toleration of the Protestants, and of the Authority of the Church." The piece, being approved by the bishop of Meaux, was printed in 1692: the author afterwards changed its title, which was a little equivocal, and made some additions to it; but, while he was employed in making collections to complete it farther, and finish other books upon the same subject, he died at Paris the 19th of June, 1709. His widow, who also embraced the Roman catholic religion, communicated these papers, which were made use of in a new edition printed at large in 1719, 12mo. M. Pajon of the Oratory, his relation, published all his "Theological Works," 1723, 3 vols.

12mo; they are all in French, and written with shrewdness and ability.[1]

PAPINIAN, a celebrated Roman lawyer, born in the year 175, was advocate of the treasury or exchequer, and afterwards pretorian prefect under the emperor Severus, about the year 194. This emperor had so high an opinion of his worth, that at his death he recommended his sons Caracalla and Geta to his care: but the first, having murdered his brother, enjoined Papinian to compose a discourse, to excuse that barbarity to the senate and people. Papinian could not be prevailed on to comply with this; but on the contrary answered boldly, that it was easier to commit a parricide than to excuse it; and to accuse an innocent person, after taking away his life, was a second parricide. Caracalla was so much enraged at this answer, that he ordered Papinian to be beheaded, which sentence was executed in the year 212, when he was in his thirty-seventh year, and his body was dragged through the streets of Rome. He had a great number of disciples, and composed several works: among those, twenty-seven books of "Questions in the Law;" nineteen books of "Responses or Opinions;" two of "Definitions;" two others upon "Adultery;" and a single book upon the "Laws of Ediles." His reputation was so great, that he is called "the honour of jurisprudence, and the treasure of the laws."[2]

PAPIRE-MASSON. See MASSON.

PAPPUS, a very eminent Greek of Alexandria, flourished, according to Suidas, under the emperor Theodosius the Great, from the year 379 to 395, and acquired deserved fame as a consummate mathematician. Many of his works are lost, or at least have not yet been discovered. Suidas and Vossius mention as the principal of them, his "Mathematical Collections," in 8 books, of which the first and part of the second are lost; a "Commentary upon Ptolomy's Almagest;" an "Universal Chorography;" "A Description of the Rivers of Libya;" a treatise of "Military Engines;" "Commentaries upon Aristarchus of Samos, concerning the Magnitude and Distance of the Sun and Moon," &c. Of these, there have been published, "The Mathematical Collections," in a Latin translation, with a large commentary, by Commandine, in 1588, folio; reprinted in 1660. In 1644, Mersenne exhibited an

[1] Chaufepie.—Niceron, vol. II.—Mosheim. [2] Moreri.—Saxii Onomast.

abridgment of them in his "Synopsis Mathematica," in 4to, containing only such propositions as could be understood without figures. In 1655, Meibomius gave some of the Lemmata of the seventh book, in his "Dialogue upon Proportions." In 1688, Dr. Wallis printed the last twelve propositions of the second book, at the end of his "Aristarchus Samius." In 1703, Dr. David Gregory gave part of the preface of the seventh book, in the Prolegomena to his Euclid. And in 1706, Dr. Halley exhibited that preface entire, in the beginning of his "Apollonius." Dr. Hutton, in his Dictionary, has given an excellent analysis of the "Mathematical Collections."[1]

PARABOSCO (JEROME), an Italian comic writer, born at Placentia, in the beginning of the sixteenth century, was an author of some eminence in his time. His comedies have a certain character of originality, which still, in some degree, supports their credit. They are six in number, five in prose, and one in verse. The best edition is that printed at Venice, in 1560, in two small volumes, duodecimo. There is a volume of letters by him, entitled "Lettere Amorose di M. Girolamo Parabosco," printed also at Venice in 1545. These were republished in 1548, "con alcune Novelle e Rime;" and there is a volume of "Rime" alone, printed by Giolito at Venice, in 1547, 8vo. He composed also, novels in the style of Boccacio and Bandelli, which were published at Venice in 1552, under the title of "I Diporti di M. Girolamo Parabosco," and reprinted in 1558, 1564, 1586, and 1598, and lately inserted in the collection entitled "Novelliero Italiano," 1791, 26 vols. 8vo, with the imprint of *Londra* for Livorno. The work consists of three days, or "Giornate;" the first and second of which comprise sixteen tales, and four curious questions. The third contains several "Motti," or bon-mots, with a few madrigals, and other short poems. There is also a volume by him entitled "Oracolo," the oracle, published at Venice, in 1551, in 4to. In this the author gives answers to twelve questions proposed in the beginning of the book; which answers are given and varied according to some rules laid down in the preface. It appears that Parabosco lived chiefly, if not entirely, at Venice, as all his books were published there. His "Diporti," or Sports, open with a panegyric upon that city.[2]

[1] Hutton's Dictionary.—Vossius de Scient. Math.—Saxii Onomast.

[2] Crescembini Hist. della Volg. Poes. vol. lib. III. cap. 25.—Brunet Manuel du Libraire.

PARACELSUS (PHILIPPUS AUREOLUS THEOPHRASTUS), a man of a strange and paradoxical genius, and classed by Brucker among the Theosophists, was born, as is generally supposed (for his birth-place is a disputed matter), at Einsidlen near Zurick, in 1493. His family name, which was *Bombastus*, he afterwards changed, according to the custom of the age, into Paracelsus. His father, who was a physician, instructed him in that science, but, as it would appear, in nothing else, for he was almost totally ignorant of the learned languages. So earnest was he, however, to penetrate into the mysteries of nature, that, neglecting books, he undertook long and hazardous journeys through Germany, Italy, Spain, Denmark, Hungary, Moscovy, and probably several parts of Asia and Africa. He not only visited literary and learned men, but frequented the workshops of mechanics, descended into mines, and thought no place mean or hazardous, if it afforded him an opportunity of increasing his knowledge of nature. He also consulted barber-surgeons, monks, conjurors, old women, quacks of every description, and every person who pretended to be possessed of any secret art, particularly such as were skilled in metallurgy. Being in this manner a self-taught philosopher and physician, he despised the medical writings of the ancients, and boasted that the whole contents of his library would not amount to six folios. He appears indeed to have written more than he ever read. His quackery consisted in certain new and secret medicines procured from metallic substances by the chemical art, which he administered with such wonderful success, that he rose to the summit of popular fame, and even obtained the professorship of medicine at Basil. One of his nostrums he called Azoth, which he said was the philosopher's stone, the medical *panacea*, and his disciples extolled it as the tincture of life, given through the divine favour to man in these last days. But while his irregular practice, and arrogant invectives against other physicians, created him many enemies, his rewards were by no means adequate to his vanity and ambition; and he met frequently with mortifications, one of which determined him to leave Basil. A wealthy canon who happened to fall sick at that place, offered him a hundred florins to cure his disease, which Paracelsus easily effected with three pills of opium, one of his most powerful medicines. The canon, restored to health so soon, and apparently by such slight means,

refused to stand to his engagement. Paracelsus brought the matter before the magistrate, who decreed him only the usual fee. Inflamed with violent indignation at the contempt which was thus thrown upon his art, he railed at the canon, the magistrate, and the whole city, and leaving Basil, withdrew into Alsace, whither his medical fame and success followed him. After two years, during which time he practised medicine in the principal families of the country, about the year 1530 he removed into Switzerland, where he conversed with Bullinger and other divines. From this time, he seems for many years to have roved through various parts of Germany and Bohemia. At last, in the year 1541, he died in the hospital of St. Sebastian, in Saltsburg.

Different and even contradictory judgments have been formed by the learned concerning Paracelsus. His admirers and followers have celebrated him as a perfect master of all philosophical and medical mysteries, have called him the medical Luther, and have even been weak enough to believe that he was possessed of the grand secret of converting inferior metals into gold. But others, and particularly some of his contemporaries, have charged his whole medical practice with ignorance, imposture, and impudence. J. Crato, in an epistle to Zwinger, attests, that in Bohemia his medicines, even when they performed an apparent cure, left his patients in such a state, that they soon after died of palsies or epilepsies. Erastus, who was for two years one of his pupils, wrote an entire book to detect his impostures. We have mentioned his want of education, and it is even asserted, that he was so imperfect a master of his vernacular tongue, that he was obliged to have his German writings corrected by another hand. His adversaries also charge him with the most contemptible arrogance, the most vulgar scurrility, the grossest intemperance, and the most detestable impiety. Still it appears that with all these defects, by the mere help of physical knowledge and the chemical arts, he obtained an uncommon share of medical fame; while to support his credit with the ignorant, he pretended to an intercourse with invisible spirits, and to divine illuminations.

With regard to his system of chemistry, in which his real merit lies, the fundamental doctrines of it resolved every thing into three elements, salt, sulphur, and mercury, and were for a long time received, although in fact

they were borrowed from his predecessor, Basil Valentine. His medical skill consisted principally in the bold administration of some powerful remedies, which had been heretofore thought too dangerous to be used, particularly opium, a drug with which, it is obvious, he would be able in many instances to afford great and speedy relief; but with which also few permanent cures could be effected, and much mischief would necessarily be produced, when it was misapplied. Antimony and mercury were also medicines which he liberally prescribed, and he used various preparations of them of the most active kind. He deserves the praise, however, of having been one of the first to employ mercury for the cure of the venereal disease, and of course he must have been successful in a degree, to which none of his contemporaries, who did not resort to that remedy, could attain. From his total ignorance of anatomy and rational physiology, his inability from want of literature to investigate the doctrines of the ancients, which he nevertheless boldly impugned, and his employment of a barbarous jargon, as well as his infatuated notions of magic, astrology, geomancy, and all the other branches of mystical imposture, he is, as a theorist, beneath contempt. We shall not pretend, therefore, to enter into any detail of the unintelligible jargon and absurd hypotheses which he employed, or to enumerate the immense farrago of treatises, which made their appearance under his name after his death, the notices of which occupy above nine quarto pages in the Bibliotheca of Haller: for the first we are unable to comprehend, and the latter would be a waste of time. The most complete edition is that of Geneva, 1658, 3 vols. folio.[1]

PARADIN (WILLIAM), a French historian, and laborious writer of the sixteenth century, was still living in 1581, and was then turned fourscore. He was the author of many works, among which the following are remarkable: 1. "The History of Aristæus, respecting the version of the Pentateuch," 4to. 2. "Historia sui temporis," written in Latin, but best known by a French version which was published in 1558. 3. "Annales de Bourgogne," 1566, folio. This history, by no means well digested, begins at the year 378, and ends in 1482. 4. "De moribus

[1] Brucker.—Haller.—Thomson's Hist. of the Royal Society.—Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

Galliæ, Historia," 4to. 5. "Memoires de l'Histoire de Lyon," 1625, folio. 6. "De rebus in Belgio, anno 1543 gestis," 1543, 8vo. 7. "La Chronique de Savoie," 1602, fol. 8. "Historia Galliæ, a Francisci I. coronatione ad annum 1550." 9. "Historia Ecclesiæ Gallicanæ." 10. "Memoralia insignium Franciæ Familiarum." He was an ecclesiastic, and became dean of Beaujeu.[1]

PARCIEUX, or rather DEPARCIEUX (ANTHONY), an able mathematician, was born in 1703, at a hamlet near Nismes, of industrious but poor parents, who were unable to give him education; he soon, however, found a patron, who placed him in the college at Lyons, where he made astonishing progress in mathematics. On his arrival at Paris, he was obliged to accept of humble employment from the mathematical instrument makers, until his works brought him into notice. These were, 1. "Table astronomiques," 1740, 4to. 2. "Traité de trigonometrie rectiligne et spherique, avec un traité de gnomonique et des tables de logarithmes," 1741, 4to. 3. "Essai sur les probabilités de la durée de la vie humaine," 1746, 4to. 4. "Reponse aux objections contre ce livre," 1746, 4to. 5. "Additions a l'essai, &c." 1760, 4to. 6. "Memoires sur la possibilité et la facilité d'amener aupres de l'Estrapade, a Paris, les eaux de la riviere d'Yvette," 1763, 4to, reprinted, with additions, in 1777. It was always Deparcieux's object to turn his knowledge of mathematics to practical purposes, and in the memoirs of the academy of sciences are many excellent papers which he contributed with this view. He also introduced some ingenious improvements in machinery. He was censor-royal and member of the academy of sciences at Paris, and of those of Berlin, Stockholm, Metz, Lyons, and Montpellier. He died at Paris Sept. 2, 1768, aged sixty-five. He had a nephew of the same name, born in 1753, who was educated at the college of Navarre at Paris, where he studied mathematics and philosophy, and at the age of twenty-four gave public lectures. In 1779 he began a course of experimental philosophy, in the military school of Brienne; after which, he occupied the philosophical professorship at the Lyceum in Paris, where he died June 23, 1799, in a state bordering on indigence. He wrote a "Traité elementaire de Mathematiques," for the use of students;

[1] Dict. Hist.—Le Long Bibl. Hist. de France.

"Traité des annuités, ou des rentes a terme," 1781, 4to; "Dissertation sur le moyen d'elever l'eau par la rotation d'une corde verticale sans fin," Amst. 1782, 8vo; "Dissertation sur les globes areostatiques," Paris, 1783, 8vo. He left also some unfinished works; and a "Cours complet de physique et de chimie," was in the press when he died.[1]

PARDIES (IGNATIUS GASTON), an ingenious French mathematician and philosopher, was born at Pau, in the province of Gascony, in 1636; his father being a counsellor of the parliament of that city. At the age of sixteen he entered into the order of Jesuits, and made so great proficiency in his studies, that he taught polite literature, and composed many pieces in prose and verse with considerable delicacy of thought and style, before he was well arrived at the age of manhood. Propriety and elegance of language appear to have been his first pursuits, for which purpose he studied the belles lettres; but afterwards he devoted himself to mathematical and philosophical studies, and read, with due attention, the most valuable authors, ancient and modern, in those sciences. By such assiduity in a short time he made himself master of the Peripatetic and Cartesian philosophy, and taught them both with great reputation. Notwithstanding he embraced Cartesianism, yet he affected to be rather an inventor in philosophy himself. In this spirit he sometimes advanced very bold opinions in natural philosophy, which met with opposers, who charged him with starting absurdities: but he was ingenious enough to give his notions a plausible turn, so as to clear them seemingly from contradictions. His reputation procured him a call to Paris, as professor of rhetoric in the college of Louis the Great. He also taught the mathematics in that city, as he had before done in other places; but the high expectations which his writings very reasonably created, were all disappointed by his early death, in 1673, at thirty-seven years of age. He fell a victim to his zeal, having caught a contagious disorder by preaching to the prisoners in the Bicetre.

Pardies wrote with great neatness and elegance. His principal works are as follow: 1. "Horologium Thaumaticum duplex," 1662, 4to. 2. "Dissertatio de Motu et Natura Cometarum," 1665, 8vo. 3. "Discours du Mouvement Local," 1670, 12mo. 4. "Elemens de Geometrie,"

[1] Biog. Univ. art. Deparcieux.

1670, 12mo. This has been translated into several languages; in English by Dr. Harris, in 1711. 5. "Discours de la Connoissance des Betes," 1672, 12mo. 6. "Lettre d'un Philosophe à un Cartesien de ses amis," 1672, 12mo. 7. "La Statique ou la Science des Forces Mouvantes," 1673, 12mo. 8. "Description et Explication de deux Machines propres à faire des Cadrans avec une grande facilité," 1673, 12mo. 9. "Remarques du Mouvement de la Lumiere." 10. "Globi Cœlestis in tabula plana redacti Descriptio," 1675, folio. Part of his works were printed together, at the Hague, 1691, 12mo; and again at Lyons, 1725. Pardies had a dispute also with sir Isaac Newton, about his new theory of light and colours, in 1672. His letters are inserted in the Philosophical Transactions for that year.

PARE (AMBROSE), a French surgeon of eminence, was born at Laval, in the district of the Maine, in 1509. He commenced the study of his profession early in life, and practised it with great zeal both in hospitals and in the army; and when his reputation was at its height, he was appointed surgeon in ordinary to king Henry II. in 1552; and he held the same office under the succeeding kings, Francis II. Charles IX. and Henry III. To Charles IX. especially he is said to have on one occasion conferred great professional benefits, when some formidable symptoms had been produced by the accidental wound of a tendon in venesection, which he speedily removed. His services appear to have been amply acknowledged by the king; who spared him in the horrible massacre of St. Bartholomew's, although a protestant. "Of all those," says the duke of Sully, "who were about the person of this prince (Charles IX.) none possessed so great a share of his confidence as Ambrose Paré, his surgeon. This man, though a Huguenot, lived with him in so great a degree of familiarity, that, on the day of the massacre, Charles telling him, the time was now come when the whole kingdom would be catholics, he replied, without being alarmed, 'By the light of God, sire, I cannot believe that you have forgot your promise never to command me to do four things; namely, to enter into my mother's womb *; to be present in the day of bat-

* This absurd promise seems intended as an illustration of the impossibility of the king's breaking his word with him in the other cases.

Chaufepie.—Niceron, I. and X.—Martin's Biog. Philos.—Hutton's Dict.

tle, to quit your service, or to go to mass.' The king soon after took him aside, and disclosed to him freely the trouble of his soul: 'Ambrose,' said he, 'I know not what has happened to me these two or three days past, but I feel my mind and body as much at enmity with each other, as if I was seized with a fever; sleeping or waking, the murdered Huguenots seem ever present to my eyes, with ghastly faces, and weltering in blood. I wish the innocent and helpless had been spared!' The order which was published the following day, forbidding the continuance of the massacre, was in consequence of this conversation." Paré, after having been long esteemed as the first surgeon of his time, and beloved for his private virtues, died Dec. 20, 1590, at the age of eighty-one; and as he was buried in the church of St. Andrew, Eloy would from that circumstance infer that he died a Roman catholic, of which we have no proof.

Paré was not a man of learning, although we meet with learned references and numerous quotations from the ancients in his writings; but he must be considered as a bold and successful operator, and a real improver of his art; particularly in the practice of tying divided arteries, which he effected by drawing them out naked, and passing a ligature over them; and in the treatment of gun-shot wounds. Even in anatomy, in which he did not excel, he was, by frequent dissections, enabled to add some observations of his own to what he had borrowed from Vesalius. As an author he had high fame, and his works were universally read and translated into most of the languages of Europe. His first treatise, "Manière de traiter les playes faites par harquebuses, fleches, &c." was published at Paris, in 1545, and again in 1552 and 1564. He afterwards laboured strenuously to put his brethren in possession of a body of surgical science in their native tongue; and in 1561 published the first edition of his works, in folio. This was translated by Thomas Johnson, Lond. 1634, and reprinted with additions in 1649. His treatise on gun-shot wounds was published by Walter Hammond in 1687, and that on the plague in 1630. Numerous editions of his whole works were afterwards printed in German, Dutch, and French; and his pupil, Guillemeau, who was also surgeon to Charles IX. and Henry IV. translated them into Latin. This translation has been frequently reprinted at various places, with the title of "Ambrosii Paræi, Opera,

novis iconibus elegantissimis illustrata, et Latinitate donata." This volume contains twenty-six treatises, and there is no branch of surgery which is not touched upon in the collection.[1]

PARENT (ANTONY), a French mathematician, was born at Paris in 1666. He shewed early a propensity to mathematics, eagerly perusing such books as fell in his way. His custom was to write remarks upon the margins of the books which he read; and he had filled some of these with a kind of commentary at the age of thirteen. At fourteen he was put under a master who taught rhetoric at Chartres. Here he happened to see a Dodecaedron, upon every face of which was delineated a sun-dial, except the lowest, on which it stood. Struck immediately with the curiosity of these dials, he set about drawing one himself; but, having a book which only shewed the practical part without the theory, it was not till some time after, when his rhetoric-master came to explain the doctrine of the sphere to him, that he began to understand how the projection of the circles of the sphere formed sun-dials. He then undertook to write a "Treatise upon Gnomonics," and the piece was rude and unpolished enough; but it was entirely his own. About the same time he wrote also a book of "Geometry," at Beauvais.

At length his friends sent for him to Paris, to study the law; and, in obedience to them he went through a course in that faculty, but this was no sooner finished, than, his passion for mathematics returning, he shut himself up in the college of Dormans, and, with an allowance of less than 200 livres a year, he lived content in this retreat, which he never left but to go to the royal college, in order to hear the lectures of M. de la Hire, or M. de Sauveur. As soon as he found himself able enough to teach others, he took pupils; and, fortification being a part of mathematics which the war had rendered very necessary, he turned his attention to that branch; but after some time began to entertain scruples about teaching what he knew only in books, having never examined a fortification elsewhere, and communicating these scruples to M. Sauveur, that friend recommended him to the marquis d'Aligre, who happened at that time to want a mathematician in his suite. Parent accordingly made two campaigns with the marquis,

[1] Eloy, Dict. Hist. de Medicine.—Haller.—Moreri.—Rees's Cyclopædia.

and instructed himself thoroughly by viewing fortified places, of which he drew a number of plans, though he had never received any instruction in that branch. From this time he assiduously cultivated natural philosophy, and the mathematics in all its branches, both speculative and practical; to which he joined anatomy, botany, and chemistry, and never appears to have been satisfied while there was any thing to learn. M. de Billettes being admitted into the academy of sciences at Paris in 1699, with the title of their mechanician, nominated for his eleve or disciple, Parent, who excelled chiefly in that branch. It was soon found in this society, that he engaged in all the various subjects which were brought before them, but often with an eagerness and impetuosity, and an impatience of contradiction, which involved him in unpleasant disputes with the members, who, on their parts, exerted a pettish fastidiousness in examining his papers. He was in particular charged with obscurity in his productions; and indeed the fault was so notorious, that he perceived it himself, and could not avoid correcting it.

The king having, by a regulation in 1716, suppressed the class of eleves of the academy, which seemed to put too great an inequality betwixt the members, Parent was made a joint or assistant member for geometry; but he enjoyed this promotion only a short time, being taken off by the small-pox the same year, aged fifty. He was author of a work entitled "Elements of Mechanics and Natural Philosophy;" "Mathematical and Physical Researches," a sort of journal, which first appeared in 1705, and which in 1712 was greatly enlarged, and published in three vols. 4to; and "A treatise on Arithmetic." Besides these, he was the author of a great number of papers in the different French "Journals," and in the volumes of the "Memoirs of the Academy of Sciences," from 1700 to 1714, and he left behind him in manuscript many works of considerable research: among these were some complete treatises on divers branches of mathematics, and a work containing proofs of the divinity of Jesus Christ, in four parts.[1]

PAREUS (DAVID), a celebrated divine of the reformed religion, was born Dec. 30, 1548, at Frankenstein in Silesia, and put to the grammar-school there, apparently

[1] Chaufepie.—Niceron, vol. XI.—Moreri.

with a design to breed him to learning; but his father marrying a second time, a capricious and narrow-minded woman, she prevailed with him to place his son apprentice to an apothecary at Breslau; and afterwards changing her mind, the boy was, at her instigation, bound to a shoemaker. Some time after, however, his father resumed his first design, and his son, about the age of sixteen, was sent to the college-school of Hirchberg, in the neighbourhood of Frankenstein, to prosecute his studies under Christopher Schilling, a man of considerable learning, who was rector of the college. It was customary in those times for young students who devoted themselves to literature, to assume a classical name, instead of that of their family. Schilling was a great admirer of this custom, and easily persuaded his scholar to change his German name of Wangler for the Greek one of Pareus, from παρεια, *a cheek*, which Wangler also means in German. Pareus had not lived above three months at his father's expence, when he was enabled to provide for his own support, partly by means of a tutorship in the family, and partly by the bounty of Albertus Kindler, one of the principal men of the place. He lodged in this gentleman's house, and wrote a poem upon the death of his eldest son, which so highly pleased the father, that he not only gave him a gratuity for it, but encouraged him to cultivate his poetical talents, prescribing him proper subjects, and rewarding him handsomely for every poem which he presented to him.

In the mean time, his master Schilling, not content with making him change his surname, made him also change his religious creed, that of the Lutheran church, with regard to the doctrine of the real presence, and effected the same change of sentiment throughout his school; but this was not at first attended with the happiest effects, as Schilling was expelled from the college, and Pareus's father threatened to disinherit him; and it was not without the greatest difficulty, that he obtained his consent to go into the Palatinate, notwithstanding he conciliated his father's parsimony by assuring him that he would continue his studies there without any expence to his family. Having thus succeeded in his request, he followed his master Schilling, who had been invited by the elector Frederic III. to be principal of his new college at Amberg, and arrived there in 1566. Soon after he was

sent, with ten of his school-fellows, to Heidelberg, where Zachary Ursinus was professor of divinity, and rector of the college of Wisdom. The university was at that time in a most flourishing condition, with regard to every one of the faculties; and Pareus had consequently every advantage that could be desired, and made very great proficiency, both in the learned languages and in philosophy and divinity. He was admitted into the ministry in 1571, and in May that year sent to exercise his function in a village called Schlettenbach, where very violent contests subsisted between the Protestants and Papists. The elector palatine, his patron, had asserted his claim by main force against the bishop of Spire, who maintained, that the right of nomination to the livings in the corporation of Alfestad was vested in his chapter. The elector allowed it, but with this reserve, that since he had the right of patronage, the nominators were obliged, by the peace of Passaw, to present pastors to him whose religion he approved. By virtue of this right, he established the reformed religion in that corporation, and sent Pareus to propagate it in the province of Schlettenbach, where, however, he met with many difficulties before he could exercise his ministry in peace. Before the end of the year he was called back to teach the third class at Heidelberg, and acquitted himself so well, that in two years' time he was promoted to the second class; but he did not hold this above six months, being made principal pastor of Hemsbach, in the diocese of Worms. Here he met with a people more ready to receive the doctrines of the Reformation than those of Schlettenbach, and who cheerfully consented to destroy the images in the church, and other remains of former superstition. A few months after his arrival he married the sister of John Stibelius, minister of Hippenheim; and the nuptials being solemnized Jan. the 5th, 1574, publicly in the church of Hemsbach, excited no little curiosity and surprize among the people, to whom the marriage of a clergyman was a new thing. They were, however, easily reconciled to the practice, when they came to know what St. Paul teaches concerning the marriage of a bishop in his epistles to Timothy and Titus. Yet such was the unhappy state of this country, rent by continual contests about religion, that no sooner was Popery, the common enemy, rooted out, than new disturbances arose, between the Lutherans and Calvinists. After the death of the elec-

tor Frederic III. in 1577, his son Louis, a very zealous Lutheran, established every where in his dominions ministers of that persuasion, to the exclusion of the Sacramentarians, or Calvinists, by which measure Pareus lost his living at Hemsbach, and retired into the territories of prince John of Casimir, the elector's brother. He was now chosen minister at Ogersheim, near Frankenthal, where he continued three years, and then removed to Winzingen, near Neustadt, at which last place prince Casimir, in 1578, had founded a school, and settled there all the professors that had been driven from Heidelberg. This rendered Winzingen much more agreeable, as well as advantageous; and, upon the death of the elector Louis, in 1583, the guardianship of his son, together with the administration of the palatinate, devolved upon prince Casimir, who restored the Calvinist ministers, and Pareus obtained the second chair in the college of Wisdom at Heidelberg, in Sept. 1584. He commenced author two years afterwards, by printing his "Method of the Ubiquitarian controversy;", "Methodus Ubiquitariæ controversiæ." He also printed an edition of the "German Bible," with notes, at Neustadt, in 1589, which occasioned a warm controversy between him and James Andreas, an eminent Lutheran divine of Tubingen.

In 1591, he was made first professor in his college; in 1592, counsellor to the ecclesiastical senate; and in 1593, was admitted doctor of divinity in the most solemn manner. He had already held several disputes against the writers of the Augsburg Confession, but that of 1596 was the most considerable, in which he had to defend Calvin against the imputation of favouring Judaism, in his Commentaries upon several parts of Scripture. In 1595, he was promoted to the chair of divinity professor for the Old Testament in his university; by which he was eased of the great fatigue he had undergone for fourteen years, in governing the youth who were educated at the college of Wisdom. Tossanus, professor of divinity for the New Testament, dying in 1602, Pareus succeeded to that chair, and a few years after he bought a house in the suburbs of Heidelburg, and built in the garden an apartment for his library, which he called his "Pareanum." In this he took great delight, and the whole house went afterwards by that name; the elector having, out of respect to him, honoured it with several privileges and immunities. At the same

time, his reputation spreading itself every where, brought young students to him from the remotest parts of Hungary and Poland.

In 1617 an evangelical jubilee was instituted in memory of the church's deliverance from popery an hundred years before, when Luther began to preach. The solemnity lasted three days, during which orations, disputations, poems, and sermons, were delivered on the occasion. Pareus also published some pieces on the subject, which drew upon him the resentment of the Jesuits of Mentz; and a controversy took place between them. The following year, 1618, at the instance of the States General, he was pressed to go to the synod of Dort, but excused himself on account of age and infirmities. After this time he enjoyed but little tranquillity. The apprehensions he had of the ruin which his patron the elector Palatine would bring upon himself by accepting the crown of Bohemia, obliged him to change his habitation. He appears to have terrified himself with a thousand petty alarms, real or imaginary, and therefore his friends, in order to relieve him from this timidity of disposition, advised him to take refuge in the town of Anweil, in the dutchy of Deux-Ponts, near Landau, at which he arrived in Oct. 1621. He left that place, however, some months after, and went to Neustadt, where his courage reviving, he determined to return to Heidelberg, wishing to pass his last moments at his beloved Pareanum, and be buried near the professors of the university. His wish was accordingly fulfilled; for he died at Pareanum June 15, 1622, and was interred with all the funeral honours which the universities in Germany usually bestow on their members.

He left a son named Philip, who wrote the life of his father. Although Pareus was a great enemy to innovations, yet his "Irenicum" proves that he was a friend to conciliation, and his services in promoting the reformed religion were very extensive. His exegetical works were published by his son at Francfort in 1647, in 3 vols. folio. Among these are his "Commentary upon St. Paul's Epistle to the Romans," in 1617, which gave such offence to James I. of England, as containing some anti-monarchical principles, that he caused it to be burnt by the common hangman; and the university of Oxford also condemned it. It was refuted by David Owen, who was D. D. and chaplain to John Ramsay, viscount Haddington, and earl of

Holderness, in a piece entitled "Anti-Paræus, sive determinatio de jure regio habita Cantabrigiæ in scholis theologicis, 19 April, 1619, contra Davidem Paræum, cæterosque reformatæ religionis antimonarchos," Cantab. 1632, 8vo. He had before published "The Concord of a Papist and Puritan, for the coercion, deposition, and killing of kings," Camb. 1610, 4to.[1]

PAREUS (JOHN PHILIP), son of the preceding, one of the most laborious grammarians that Germany ever produced, was born at Hembach, May 24, 1576. He began his studies at Neustadt, continued them at Heidelberg, and afterwards visited some of the foreign universities, at the expence of the elector Palatine, where he was always courteously received, not only on account of his own merit, but his father's high reputation. Among others, he received great civilities from Isaac Casaubon at Paris. In 1612, he was made rector of the college of Neustadt, which post he held till the place was taken by the Spaniards in 1622, when he was ordered by those new masters to leave the country immediately, at which time his library was also plundered by the soldiers. He published several books on grammatical subjects, and was remarkably fond of Plautus. This drew him into a dispute with John Gruter, professor at Heidelberg, in 1620, which was carried to such a height, that neither the desolation which ruined both their universities and their libraries, and reduced their persons to the greatest extremities, nor even their banishment, proved sufficient to restrain their animosity, or incline them to the forbearance of mutual sufferers. Philip also undertook the cause of his late father against Owen, mentioned in the last article, whom he answered in a piece entitled "Anti-Owenus," &c. He was principal of several colleges, as he was of that at Hanau in 1645. The dedication of his father's exegetical works shews him to be living in 1647, and Saxius conjectures that he died the following year. The same writer informs us that his first publication was "Castigationes in brevem et maledicam admonitionem Joannis Magiri Jesuitæ predicantis apud Nemetes Spirantes," Heidelberg, 1608, 8vo. This refers to a controversy which his father had with Magirus, the Jesuit. He wrote also some commentaries upon the "Holy Scriptures," and other theological works. He published

[1] Gen. Dict.—Life by his son.—Moreri.—Saxii Onomast.

"Plautus," in 1609, with notes; also a "Lexicon Plautinum," in 1614; "Analecta Plautina," in 1617; a treatise "De imitatione Terentianâ, ubi Plautum imitatus est," 1617; a second edition of "Plautus," in 1619, and of the "Analecta Plautina," in 1620, and again in 1623. He also published a third edition of his "Plautus" in 1641. The "Prolegomena" which it contains of that poet's life, the character of his versification, and the nature of his comedy, have been prefixed entire to the Delphin edition. He published his answer to Gruter in 1620, with this title, "Provocatio ad senatum criticum pro Plauto et electis Plautinis;" and more of this angry controversy may be seen in the long preface prefixed to his "Analecta Plautina." He also published "Calligraphia Romana, sive Thesaurus phrasium linguæ Latinæ," in 1620; and "Electa Symmachiana, Lexicon Symmachianum, Calligraphia Symmachiana," in 1617, 8vo: to which we may add his father's life, "Narratio de curriculo vitæ et obitu D. Parei," 1633, 8vo.[1]

PAREUS (DANIEL), son of the preceding, trod in the steps of his father, applied himself vigorously to the study of the classics, and published several laborious pieces; for which he was obliged to Vossius, who had a great respect for him, and made it his business to procure booksellers who would print his works. He was unfortunately killed, in 1635, by a gang of highwaymen, or, as others say, by some soldiers at the siege of Keiserslauteren. He was a considerable master of Greek. His publications are, 1. "The Poem of Musæus upon the Loves of Hero and Leander, with notes," 1627. 2. "Mellificium Atticum," a thick 4to, being a collection of sentences extracted from Greek authors, which he dedicated to the university of Oxford. 3. Medulla Historiæ Ecclesiasticæ," in 1631; to which he added "Notes." 4. An edition of Lucretius, Francfort, 1631, 8vo. 5. "Historia Bavarico-Palatina," 1633. 6. "Spicilegium subsecivum," or notes upon Quintilian, published in an edition of that author at London, in 1641, 8vo.[2]

PARIS (FRANCIS), usually called the Abbé Paris, would not have deserved notice here unless for certain impostures connected with his name, in which, however, he had no hand. He was born at Paris, and was the eldest son of a

[1] Gen. Dict.—Freheri Theatrum.—Moreri.—Saxii Onomast.
[2] Gen. Dict.—Moreri.—Saxii Onomast.

counsellor to the parliament, whom he was to have succeeded in that office; but he preferred the ecclesiastical profession; and, when his parents were dead, resigned the whole inheritance to his brother, only reserving to himself the right of applying for necessaries. He was a man, says the abbé L'Avocat, of the most devout temper, and who to great candour of mind joined great gentleness of manners. He catechized, during some time, in the parish of St. Côme; undertook the direction of the clergy, and held conferences with them. Cardinal de Noailles, to whose cause he was attached, wanted to make him curate of that parish, but found many obstacles to his plan; and M. Paris, after different asylums, where he had lived extremely retired, confined himself in a house in the faux-bourg St. Marcoul, where, sequestered from the world, he devoted himself wholly to prayer, to the practice of the most rigorous penitence, and to labouring with his hands, having for that purpose learnt to weave stockings. He was one of those who opposed the bull Unigenitus, and was desirous also to be an author, and wrote "Explications of St. Paul's Epistle to the Romans," to the "Galatians," and "An Analysis of the Epistle to the Hebrews;" but acquired no reputation by these. He died May 1, 1727, at Paris, aged thirty-seven, and was interred in the little church-yard belonging to St. Medard's parish. Though M. Paris had been useless to the Jansenists while alive, they thought proper to employ him in working miracles after his death; and stories were invented of miraculous cures performed at his tomb, which induced thousands to flock thither, where they practised grimaces and convulsions in so ridiculous and disorderly a manner, that the court was at last forced to put a stop to this delusion, by ordering the church-yard to be walled up, January 27, 1732. Some time before, several curates solicited M. de Vintimille, archbishop of Paris, by two requests, to make judicial inquiry into the principal miracles attributed to M. Paris; and that prelate appointed commissioners who easily detected the imposture, which would not deserve a place here had it not served Hume and some other deists with an argument against the real miracles of the gospel, the fallacy of which argument has been demonstrated with great acuteness by the late bishop Douglas, in his "Criterion."

[1] Dict. Hist.—Douglas's Criterion.

PARIS (MATTHEW), an English historian, was a Benedictine monk of the congregation of Clugny, in the monastery of St. Alban's, the habit of which order he took in 1217. He was an universal scholar; understood, and had a good taste both in painting and architecture. He was also a mathematician, a poet, an orator, a divine, an historian, and a man of distinguished probity. Such rare accomplishments and qualities as these, did not fail to place him very high in the esteem of his contemporaries; and he was frequently employed in reforming some monasteries, visiting others, and establishing the monastic discipline in all. He reproved vice without distinction of persons, and did not even spare the English court itself; at the same time he shewed a hearty affection for his country in maintaining its privileges against the encroachments of the pope. Of this we have a clear, though unwilling, evidence in Baronius, who observes, that this author remonstrated with too sharp and bitter a spirit against the court of Rome; and that, except in this particular only, his history was an incomparable work. He died at St. Alban's, in 1259. His principal work, entitled "Historia Major," consists of two parts. The first, from the creation of the world to William the Conqueror; the second, from that king's reign to 1250. He carried on this history afterwards to the year of his death in 1259. Rishanger, a monk of the monastery of St. Alban's, continued it to 1272 or 1273, the year of the death of Henry III. It was first printed at London in 1571, and reprinted 1640, 1684, fol. besides several foreign editions. There are various MS copies in our public libraries, particularly one which he presented to Henry III. and which is now in the British Museum. From his MSS. have also been published "Vitæ duorum Offarum, Merciæ regum, S. Albani fundatorum;" "Gesta viginti duo abbatum S. Albani;" "Additamenta chronicorum ad historiam majorem," all which accompany the editions of his "Historia Major" printed in 1640 and 1684. Among his unpublished MSS. are an epitome of his "Historia Major," and a history from Adam to the conquest, principally from Matthew of Westminster. This is in the library of Bene't college, Cambridge. The titles of some other works, but of doubtful authority, may be seen in Bale and Pits. [1]

[1] Tanner.—Bale and Pits.—Nicolson's Historical Library.

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PARISOT, or NORBERT (PETER), famous for his adventures, and his hostility to the Jesuits, was the son of a weaver at Bar-le-duc, of the name of Parisot, where he was born March 8, 1697. He embraced the monastic life in 1716, and the provincial of his order going to Rome, to attend the election of a general in 1734, took Parisot with him as his secretary. In 1736 he went to Pondicherry, and was made a parish-priest of that city by M. Dupleix, the governor; but the Jesuits, with whom he quarrelled, found means to remove him from the East Indies to America, whence he returned to Rome in 1744. He was now employed in drawing up an account of the religious rites of the Malabar Christians; but, dreading the intrigues of the Jesuits, withdrew to Lucca, where he completed his work, under the title of "Historical Memoirs relative to the Missions into the Indies," in 2 vols. 4to. As this work contained some curious discoveries of the means made use of by the Jesuit missionaries to increase their number of converts, he greatly offended both his own order and them, and was obliged to quit his country: he went first to Venice, then to Holland, and afterwards to England, where he established in the neighbourhood of London two manufactories of tapestry. From London he removed to Prussia, and from thence into the duchy of Brunswick. Here he was allowed by the pope to assume the habit of a secular priest. He now assumed the name of the abbé Platel, went to France, and from thence to Portugal, where, on account of the persecutions which he endured, he obtained a pension. Having completed his great work against the Jesuits, he revisited France, and committed it to the press, in 6 vols. 4to. Afterwards he re-entered the order of the capuchins at Commercy, but, being of a restless disposition, he soon quitted their community, and took up his abode at a village in Lorrain, where he died in 1770, at the age of seventy-three.[1]

PARKER (HENRY) LORD MORLEY, a nobleman of literary taste in the reign of Henry VIII. was the son and heir of sir William Parker, knight, by Alice, sister and heir of Henry Lovel, and daughter of William Lovel, a younger son of William lord Lovel of Tichmersh, by Alianore, daughter and heir of Robert Morley, lord Morley, who died 21 Henry VIth. He was educated at Oxford, but at what college, or at what time, does not appear. After

[1] Dict. Hist.—and L'Avocat.

leaving the university, he retired to his estate in Northamptonshire, and in the 21st year of the reign of Henry VIII. was summoned to parliament by the title of lord Morley. He was one of the barons, who, in the year following, signed the memorable declaration to pope Clement VII. threatening him with the loss of his supremacy in England, unless he consented to the king's divorce, but he still remained a bigoted adherent to the popish religion. In the 25th of the same reign, having a dispute for precedence with lord Dacre of Gillesland, his pretensions were confirmed by parliament. Anthony Wood says, that "his younger years were adorned with all kind of superficial learning, especially with dramatic poetry, and his elder with that which was divine." Wood adds, that he was living, "an ancient man, and in esteem among the nobility, in the latter end of Henry VIII." But from his epitaph, which is inserted in Collins's Peerage, it appears that he died in Nov. 1556, aged eighty. His great grandson, Edward lord Morley, who married Elizabeth, sole daughter and heir of William Stanley, lord Montegle, had issue Mary, who by her husband Thomas Habington, of Henlip in Worcestershire, was mother of William Habington the poet, and was supposed to have been the person who wrote to her brother William, lord Morley and Montegle, the famous letter of warning respecting the gun-powder plot.

Phillips says that our lord Morley was sent by Henry VIII. with the garter to the archduke of Austria. Of his works, nothing has been published but "A Declaration of the 94th Psalm," printed by T. Berthelet in 1539. The rest, which remain in MS. in the king's library, and whose titles are given in Casley's catalogue, are translations from catholic writers, three or four lives from Plutarch, and Tully's Dream of Scipio. Waldron, in his "Literary Museum," has given a specimen of one of lord Morley's translations from Boccaccio. Lord Morley is also said to have written several tragedies and comedies, whose very titles are lost, and which, as Mr. Warton thinks, were nothing more than grave mysteries and moralities, which probably would not have been lost had they deserved to live. "Certain Rhimes," and the "Lives of Sectaries," are mentioned as his, but of them nothing is now known, except some lines which may be seen in our authorities.[1]

[1] Ath. Ox. vol. I. new edit.—Park's edition of the Royal and Noble Authors.—Phillips's Theatrum, by sir E. Brydges.—Warton's Hist. of Poetry.

PARKER (MATTHEW), the second protestant archbishop of Canterbury, a very learned prelate, and a great benefactor to the literature of his country, was born in the parish of St. Saviour's, Norwich, Aug. 6, 1504. He was of ancient and reputable families both by the father's and mother's side. His father dying when he was only twelve years of age, the care of his education devolved on his mother, who appears to have spared no pains in procuring him the best tutors in such learning as might qualify him for the university, to which he was removed in September 1521*. He was entered of Corpus Christi or Bene't college, Cambridge, and was at first maintained at his mother's expense, but in six months after admittance that expense was in some measure relieved, by his being chosen a scholar of the house, called a bible clerk. In 1524 he took his degree of bachelor of arts, and in 1526 was made subdeacon, under the titles of Barnwell, and the chapel in Norwich fields. While at college, he had for his contemporaries Bacon and Cecil, Bradford and Ridley, afterwards men of great eminence in state and church, and the two latter distinguished sufferers for the sake of religion.

In April 1527 he was ordained deacon, in June priest, and in September created master of arts, and chosen fellow of the college, having approved himself to the society by his regular and studious behaviour. He now studied the Scriptures, fathers, and ecclesiastical writers, with such diligence and attention, that in a few years he made great progress in every branch of knowledge necessary for a divine; and began to be so much noticed on that account, that when cardinal Wolsey was looking out for men of the greatest learning and character, to fill his new college at Oxford, Mr. Parker was one of those whom he selected for this mark of distinction; but, through the persuasion of his friends, he declined the cardinal's offer, as did, at the same time, his celebrated predecessor Cranmer, then on the eve of being made archbishop of Canterbury.

In 1533, when Mr. Parker had reached his twenty-ninth year, Cranmer, who was now promoted to the archbishopric, granted him a licence to preach through his province, as the king did a patent for the same throughout the kingdom, good and solid preachers being at that time very

* In this and a few following dates we have followed Mr. Masters, in his History of Corpus Christi college, who seems to correct Strype's dates on good authority.

rare. The university, likewise, as he was much afflicted with a head-ache, readily passed a grace that he might preach covered, and showed him other marks of their regard. We have already noticed some of his celebrated contemporaries, and it may now be added, that he lived in great intimacy and friendship with Bilney, Stafford, Arthur, friar Barnes, Sowode, master of the college, Fowke, and many others, by whose means religion and learning were beginning to revive at Cambridge. For Bilney he had so great a veneration, that he went down to Norwich to attend his martyrdom, and afterwards defended him against the misrepresentations of sir Thomas More, who had asserted that he recanted at the stake. In the above-mentioned year (1533) he was sent for to court, and made chaplain to queen Anne Boleyn, with whom he soon became a great favourite, she admiring his piety, learning, and prudence. A short time before her death, she gave him a particular charge to take care of her daughter Elizabeth, that she might not want his pious and wise counsel; and at the same time laid a strict charge upon the young princess, to make him a grateful return, if it should ever be in her power.

In July 1535 he proceeded B. D. and in the same year was preferred by the queen to the deanry of the college of Stoke-Clare in Suffolk, which was the more acceptable, as affording him an agreeable retirement for the pursuit of his studies. His friend Dr. Walter Haddon used to call it Parker's Tusculanum. Meeting here with many superstitious practices and abuses that stood in need of correction, he immediately composed a new body of statutes, and erected a school for the instruction of youth in grammar and the study of humanity, which by his prudent care and management soon produced the happiest effects. These regulations were so generally approved, that when the duke of Norfolk was about to convert the monastery at Thetford, of his own foundation, into a college of secular priests, he requested a sight of them for his direction. Mr. Parker now continued to be an assiduous preacher, often preaching at Stoke, and at Cambridge, and places adjacent, and sometimes at London, at St. Paul's-cross. At what time he imbibed the principles of the reformers we are not told, but it appears that in these sermons he attacked certain Romish superstitions with such boldness, that articles were exhibited against him by some zealous

papists, against whom he vindicated himself with great ability before the lord Chancellor Audley, who encouraged him to go on without fear. On the death of queen Anne in 1537, the king took him under his more immediate protection, appointed him one of his chaplains, and, upon new-modelling the church of Ely, nominated him to one of the prebends in the charter of erection.

In 1538 he made a visit to the university, where, after having performed his exercises with general applause, he commenced D. D. In 1542 he was presented by the chapter of Stoke to the rectory of Ashen in Essex, which he resigned in 1544, and was presented to the rectory of Birmingham All Saints, in the county of Norfolk; but his most important promotion that year, was to the mastership of Bene't college, Cambridge, where he had been educated. On this occasion he was recommended to the society by the king, as the fittest person in every respect; and they knowing his character, did not hesitate to elect him, and he was admitted accordingly Dec. 4, 1544. He began his government of the college with making some useful orders concerning certain benefactions and foundations belonging to the college; and, to prevent the college goods from being embezzled, he caused exact inventories of them to be made, and deposited in the common chest, ordering at the same time that they should be triennially inspected and renewed by the master and fellows. Finding likewise their accounts in great confusion, occasioned principally by the neglect of registering them in books belonging to the society, he put them into such a method, that by comparing the rentals, receipts, expenses, &c. together, they might at any time appear as clear as possible, and these he caused to be annually engrossed on parchment for their better preservation. He also undertook the revisal of the statutes, and reduced them to nearly their present form, being assisted in this by his friend Dr. Mey, the civilian, and one of the visitors who confirmed them in the second year of Edward VI. All these regulations and transactions, with some other matters relating both to the college and university, he caused to be registered in a book, called the Black Book, which has ever since been in the custody of the master. The old statutes were indeed once more introduced in the time of queen Mary, but continued no longer in force than to the first year of Elizabeth's reign, when the former were again revived,

and in 1568 finally reviewed, corrected, and approved by her visitors. In 1545 he was elected vice-chancellor, in which office he had an opportunity of exerting himself still farther for the welfare of his college and the university at large; and he gave such satisfaction, that within the space of three years he was elected to the same office. On his election, Dr. Haddon, the public orator, gave him this character to his friend Cheke, "cujus tu gravitatem, consilium, literas, *nosti*, nos *experimur*;" adding, "Catonem aut Quintum Fabium renatum putes."

In the same year, 1545, the society presented him to the rectory of Land-Beach; but to his great mortification, he was obliged to resign his beloved college of Stoke in 1547, although he laboured as much as possible to prevent its dissolution. To preserve, however, as far as he could, the memory of its founder Edmund Mortimer, earl of March, he brought away with him his arms painted on glass, and placed them in a window of the master's lodge; and secured the books of history and antiquities, which made part of that invaluable collection with which he afterwards enriched his college. The same year, and in the forty-third of his age, he married Margaret the daughter of Robert Harlstone, gent. of Mattishall in Norfolk, and sister of Simon Harlstone, who had lived some time at Mendlesham in Suffolk, where he was distinguished for his piety and sufferings in the reign of queen Mary. Dr. Parker had been attached to this lady for about seven years, but they were prevented from marrying by the statute of Henry VIII. which made the marriage of the clergy felony. Mr. Masters conjectures that it was about this time he drew up, in his defence, a short treatise still preserved in the college library "De conjugio Sacerdotum," and another against alienation of the revenues of the church, which Strype has printed in his Appendix, No. VII. It is also probable that, on the increase of his family, he added the long gallery to the master's lodge. The lady he married proved a most affectionate wife, and had so much sweetness of temper and amiable disposition, that bishop Ridley is said to have asked, "If Mrs. Parker had a sister?" intimating that he would have been glad to have married one who came near her in excellence of character.

In 1549, when Kett's rebellion broke out, Dr. Parker happened to be on a visit to his friends at Norwich, where he did great service by his exhortations and sermons; and

even ventured into the camp of the rebels, and, without regarding the imminent danger to which this exposed him, boldly inveighed against their rebellion and cruelty, exhorted them to temperance, sobriety, and submission, and placed in the strongest light every argument and warning that was likely to prevail. To give a faithful account of this affair, he afterwards employed Mr. Nevile (see NEVILE, ALEXANDER), who wrote it in elegant Latin, and received for his reward an hundred pounds. In 1550 he lost his most intimate friend Dr. Martin Bucer, who left him one of his executors; and to testify his great regard for that eminent reformer, he preached his funeral sermon. In this, with great modesty and diffidence, he has drawn a most excellent character of him, and indeed the whole is written in a style so plain and uniform, as to be much superior to the common rate of sermons in those days. It was printed by Jugge, under the title, "Howe we ought to take the death of the godly, a sermon made in Cambridge at the burial of the noble clerck, D. M. Bucer. By Matthew Parker, D. of Divinitie."

In 1552 the king presented him to the canonry and prebend of Govingham, in the church of Lincoln, where he was soon after elected dean, upon Dr. Taylor's promotion to that see. He had before been nominated to the mastership of Trinity-college, probably on the death of Dr. Redman in 1551, but this did not take effect. It is also said that he declined a bishopric in this reign. On the accession of queen Mary, however, the scene was changed, and he, with all the married clergy who would not part with their wives, and conform to those superstitious rites and ceremonies they had so lately rejected, were stript of their preferments. He bore this reverse of fortune with pious resignation. "After my deprivation" (he says, in his private journal) "I lived so joyful before God in my conscience, and so neither ashamed nor dejected, that the most sweet leisure for study, to which the good providence of God has now recalled me, gave me much greater and more solid pleasures, than that former busy and dangerous kind of life ever afforded me. What will hereafter befall me, I know not; but to God, who takes care of all, and who will one day reveal the hidden things of men's hearts, I commend myself wholly, and my pious and most chaste wife, with my two most dear little sons." It appears also by a MS. in the college, quoted by Strype, that Dr. Parker

"lurked secretly in those years (the reign of queen Mary) within the house of one of his friends, leading a poor life, without any men's aid or succour; and yet so well contented with his lot, that in that pleasant rest, and leisure for his studies, he would never, in respect of himself, have desired any other kind of life, the extreme fear of danger only excepted. And therein he lived as all other good men then did. His wife he would not be divorced from, or put her away all this evil time (as he might, if he would, in those days, which so rigorously required it), being a woman very chaste, and of a very virtuous behaviour, and behaving herself with all due reverence toward her husband."

It may seem extraordinary that one who had so early imbibed the sentiments of the reformers, and had adhered to them so constantly, should have escaped the vigilance of the persecutors; and it is certain that strict search was sometimes made for him, and that on one occasion, when obliged to make his escape on a sudden, he got a fall from his horse, by which he was so much hurt, that he never recovered it. Yet either from the remissness of his enemies, or the kindness of his friends, he was enabled to secrete himself, and notwithstanding the danger he was in, he employed his time in study. Among other things, it was during this alarming interval, that he wrote or rather enlarged a treatise, supposed to be drawn up by bishop Ponet, in defence of priests' marriages, against a book of Dr. Martin's, which he caused to be printed, but without his name, in 1562. The title was "A Defence of Priests' Marriages, established by the Imperial laws of the realm of England; against a civilian, naming himself Thomas Martin, doctor of the civil laws," &c. This work is noticed in our account of Dr. Martin, and a full account of it is given by Strype, p. 504. Dr. Parker also employed some part of his time in translating the book of Psalms into various and elegant English metre, which was likewise afterwards printed, but in what year is uncertain, unless in 1567, as minuted with a pen in the copy which is in the college library. This book, which Strype says he never could get a sight of, is divided into three *quinquagenes* with the argument of each psalm in metre placed before it, and a suitable collect full of devotion and piety at the end. Some copies of verses, and transcripts from the fathers and others on the use of the psalms are prefixed to it, with a table dividing them into *Prophetici, Eruditorii, Consolatorii,*

&c. and at the end are added the eight several tunes, with alphabetical tables to the whole.

On the accession of queen Elizabeth, he left his retreat in Norfolk, and being on a visit to his friends at Cambridge, was sent for up to town by his old acquaintance and contemporaries at the university, sir Nicholas Bacon, now lord-keeper of the great seal, and sir William Cecil, secretary of state, who well knew his worth. But he was now become enamoured of retirement, and suspecting they designed him for some high dignity in the church, of which however no intimation had yet been given, he wrote them many letters*, setting forth his own inabilities and infirmities, and telling the lord-keeper in confidence, "he would much rather end his days upon some such small preferment as the mastership of his college, a living of twenty nobles *per ann.* at most, than to dwell in the deanry of Lincoln, which is 200 at the least." These statesmen, however, still considered him as in every respect the best fitted for the archbishopric of Canterbury; and the reluctance he showed to accept it, and the letters he wrote both to them and the queen, only served to convince all parties that they had made a proper choice. He was accordingly consecrated on Dec. 17, 1559, in Lambeth chapel, by William Barlow, late bishop of Bath and Wells, and then elect of Chichester; John Story, late bishop of Chichester, and then elect of Hereford; Miles Coverdale, bishop of Exeter, and John Hodgkin, suffragan bishop of Bedford. An original instrument of the rites and ceremonies used on this occcasion, corresponding exactly with the archbishop's register, is still carefully preserved in Bene't college library, and proved of great service, when the papists, some years after, invented a story that Parker was consecrated at the Nag's head inn, or tavern, in Cheapside. That this was a mere fable has been sufficiently shown by many authors, and is acknowledged even by catholic writers. Being thus constituted primate and metropolitan, Dr. Parker endeavoured to fill the vacant sees with men of learning and piety, who were well affected to the reformation; and soon after his own consecration, he consecrated in his chapel at Lambeth, Grindal, bishop of London; Cox, bishop of Ely; Sandys, bishop of Worcester; Jewell, bishop of Salisbury; and several others.

* These letters are printed in Burnet's History of the Reformation, but the originals are in the archbishop's copy of his "Antiquitates" in the Lambeth library, with many other curious MS documents respecting him.

The subsequent history of archbishop Parker is that of the church of England. He had assisted at her foundation, and for the remainder of his life had a principal hand in the superstructure. Referring, however, to ecclesiastic history, and particularly to Strype's invaluable volume, for the full details of the archbishop's conduct, we shall confine ourselves to a few of the most prominent of those measures in which he was personally concerned. Soon after his consecration he received a letter from the celebrated Calvin, in which that reformer said that "he rejoiced in the happiness of England, and that God had raised up so gracious a queen, to be instrumental in propagating the true faith of Jesus Christ, by restoring the gospel, and expelling idolatry, together with the bishop of Rome's usurped power." And then in order to unite protestants together, as he had attempted before in king Edward's reign, he intreated the archbishop to prevail with her majesty, to summon a general assembly of all the protestant clergy, wheresoever dispersed; and that a set form and method (namely of public service, and government of the church) might be *established* *, not only within her dominions, but also among all the reformed and evangelical churches abroad. Parker communicated this letter to the queen's council, and they took it into consideration, and desired the archbishop to return thanks to Calvin; and to signify that they thought his proposals very fair and desireable, but as to church-government, to inform him, that the church of England would adhere to the episcopal form. The death of Calvin prevented any farther intercourse on this subject, but Strype has brought sufficient evidence that Calvin was not absolutely averse to episcopacy, and that he was as zealous for *uniformity* * as our archbishop, who has been so much reproached for his endeavours to promote it.

In 1560, Parker wrote a letter to the queen, with the concurrence of the bishops of London and Ely, exhorting her majesty to marry, which it is well known she declined. He also visited several dioceses, in some of which he

* It is worth the notice of those who rail against Parker for his endeavours to promote uniformity, and his consequent harsh treatment of the Puritans, that in those days an *establishment* of some description was the object of all the reformers, and that no man conceived that religion would be benefited by being split into an hundred sects, with as many different ways of thinking, and petty church governments.

found the churches miserably supplied with preachers. The bishop of Ely certified, that of 152 livings in his diocese, fifty-two only were duly served; and that there were thirty-four benefices vacant, thirteen that had neither rectors nor vicars, and fifty-seven that were enjoyed by non-residents. This was not owing to the popish clergy being deprived of their benefices, for the number so deprived did not exceed two hundred in the whole kingdom; but the truth was, that at the conclusion of Mary's reign the great bulk of the clergy were grossly ignorant, and it was long before the universities were encouraged to furnish a series of learned divines.

In 1561, archbishop Parker and some of the other prelates made an application to the queen against the use of images, to which her majesty still discovered a very great inclination, and it may be inferred that they induced her to change her opinion on this matter, from the anecdote given in our account of dean Nowell, who incurred her displeasure by only presenting her with a prayer-book, illustrated with engravings. In other respects she adhered to many of her father's notions, and when about this time she took a journey into Essex and Suffolk, she expressed great displeasure at finding so many of the clergy married, and at observing so many women and children in cathedrals and colleges. She had, indeed, so strong an aversion to matrimony in the clergy, that it was owing to Cecil's courage and dexterity, as appears by a letter of his to Parker, that she did not absolutely prohibit the marriage of all ecclesiastics. He was, however, obliged to consent to an injunction, "that no head or member of any college or cathedral, should bring a wife, or any other woman, into the precincts of it, to abide in the same, on pain of forfeiture of all ecclesiastical promotions." Archbishop Parker took the liberty to remonstrate with the queen against this order, and on this interview she treated the institution of matrimony with contempt, declared to him that she repented her making any of them bishops, and wished it had been otherwise; nay, threatened him with injunctions of another nature, which his grace understood to be in favour of the old religion. In his letter to Cecil on this occasion, he assures him that the bishops have all of them great reason to be dissatisfied with the queen; that he repents his having engaged in the station in which he was; and that the reception which he had from her majesty the day

before, had quite indisposed him for all other business, and he could only mourn to God in the bitterness of his soul; but if she went on to force the clergy to any compliance, they must obey God rather than men, and that many of them had conscience and courage enough to sacrifice their lives in defence of their religion.

But, whatever our archbishop might suffer from the despotic caprices of the queen, he had yet more trouble with the dissentions which appeared in the church itself, and never ceased to prevail, in a greater or less degree, until the whole fabric was overturned in the reign of Charles I. These first appeared in the opposition given to the ecclesiastic habits by a considerable number of divines, and those men of worth and piety, who seemed to be of opinion that popery might consist in dress as well as doctrine. By virtue of the clause in the act of uniformity, which gave the queen a power of adding any other rites and ceremonies she pleased, she set forth injunctions ordering that the clergy should wear seemly garments, square caps, and copes, which had been laid aside in the reign of king Edward. Many conformed to these in every circumstance, but others refused the cap and surplice, considering them as relics of popery, and therefore both superstitious and sinful. The queen, enraged at this opposition, which was favoured even by some of her courtiers, wrote a letter to the two archbishops, reflecting with some acrimony on it, as the effect of remissness in the bishops; and requiring them to confer with her ecclesiastical commissioners, that an exact order and uniformity might be maintained in all external rites and ceremonies; and that none hereafter should be admitted to any ecclesiastical preferment, but those who were disposed to obedience in this respect. Archbishop Parker, accordingly, with the assistance of several of his brethren, drew up ordinances for the due order in preaching and administering the sacraments, and for the apparel of persons ecclesiastical. According to these, the preachers were directed to study edification, and to manage controversy with sobriety; exhorting the people to frequent the communion, and to obey the laws, and the queen's injunctions. All the licences for preaching were declared void and of no effect, but were to be renewed to such as their bishops thought worthy of the office; and such as preached unsound doctrine were to be denounced to the bishop, and not contradicted in the church. Those

who had licences were to preach once in three months; and those who were unlicensed, were to read homilies. In administering the sacrament, the principal minister was to wear a cope, but at all other prayers only the surplice; in cathedrals they were to wear hoods, and preach in them; the sacrament was to be received by every body kneeling; every minister saying the public prayers, or administering the sacraments, was to wear a surplice with sleeves; and every parish was to provide a communion-table, and to have the ten commandments set on the east wall above it. The bishops were to give notice when any persons were to be ordained, and none were to be ordained without degrees. Then followed some rules about wearing apparel, caps, and gowns; to all which was added, a form of subscription to be required of all who were admitted to any office in the church; that they would not preach without licence, that they would read the Scriptures intelligibly, that they would keep a register-book, that they would use such apparel in service-time especially as was appointed, that they would keep peace and quiet in their parishes, that they would read some of the Bible daily, and in conclusion, that they would observe uniformity, and conform to all the laws and orders already established for that purpose; and to use no sort of trade, if their living amounted to twenty nobles.

It might have been expected that these ordinances would have pleased the queen, as being in conformity with her wishes, and, in fact, in answer to her orders; but the opponents of the habits, who began to be called Puritans, applied to their friends at court, and especially to her great favourite Robert Dudley, earl of Leicester, who prevailed so far with her majesty, that all her former resolution disappeared, and she refused to sanction the ordinances with her authority, telling the archbishop, that the oath of canonical obedience was sufficient to bind the inferior clergy to their duty, without the interposition of the crown. The archbishop, hurt at such capricious conduct, and at being placed in such a situation between the court and the church, told Cecil, that if the ministry persisted in their indifference, he would "no more strive against the stream, fume or chide who would;" and it is most probable his remonstrances prevailed, for the above ordinances were a few days after published, under the name of Advertisements; and he then proceeded upon them with

that zeal which procured him from one party the reproach of being a persecutor, and from the other the honour of being a firm friend and supporter of the church-establishment. The particular steps he took, the trials he instituted, and the punishments he inflicted, are detailed at length by Strype and other church-historians; but on the merit of his conduct there is great diversity of opinion. It has been said, both in excuse and in reproach of his measures, that he was too subservient to the queen. To us it appears, that he took as much liberty in advising the queen, and in contending with her humours, as any prelate or statesman of her reign, and that what he did to promote uniformity in the church arose from a sincere, however mistaken opinion, that uniformity was necessary to the advancement of the reformation, and in itself practicable. All that is wrong in this opinion must be referred to the times in which he lived, when no man conceived that an established church could flourish if surrounded by sectaries, and when toleration was not at all understood in its present sense.

He continued to struggle with the difficulties attending his office and measures, until his seventy-first year, when, finding himself in a declining condition, he signed his will April 5, 1575, and died on May 17 following. He was buried in his own chapel at Lambeth, with a Latin inscription by his friend Dr. Walter Haddon: but this was demolished, and his bones taken up and scattered, during the usurpation; nor was it known what became of them till they were discovered by Dugdale, in archbishop Sancroft's time, who again replaced them in the midst of the area of the chapel, as a small marble stone facing the altar, with this inscription upon it, now denotes, "Corpus Matthæi archiepiscopi tandem hic quiescit:" the monument itself, with an epitaph upon it of his own drawing up, being since removed into the anti-chapel.

Concerning his learning and zeal for the promotion of learning, there is no difference of opinion. His skill in ancient liturgies was such, that he was one of the first selected to draw up the Book of Common Prayer; and when he came to be placed at the head of the church, he laboured much to engage the bishops, and other learned men, in the revisal and correction of the former translations of the Bible. This was at length undertaken and carried on under his direction and inspection, who assigned

particular portions to each of his assistants, which he afterwards perused and corrected, and spared no pains in getting it completed. It was first published in 1568, and has usually been called the "Bishop's Bible," and ran its course with the Geneva translation, until the present version was executed, in the reign of king James. He also published a "Saxon homily on the Sacrament," translated out of Latin into that language, by Ælfric a learned abbot of St. Alban's, about 900 years before; with two epistles of the same, in which is not the least mention of the doctrine of transubstantiation. He was the editor also of editions of the histories of Matthew of Westminster and Matthew of Paris, and of various other works, enumerated by Tanner; some of which were either composed by him, or printed at his expence. The work on which he is thought to have spent most time was that "De Antiquitate Britannicæ Ecclesiæ;" but his share in this is a disputed point among antiquaries. In his letter to the lord treasurer, to whom he presented a copy, he speaks of it as his own collection, which had been the employment of his leisure hours. Dr. Drake likewise, in the preface to his edition of it, quotes a letter of the archbishop's in the college-library, in which he expressly styles it, "My book of Canterbury Predecessors;" and archbishop Bramhall was of opinion, that the conclusion of the preface proved Parker himself to have been the author. But notwithstanding these testimonies, the matter is doubtful. Selden was the first who called it in question, although without giving his reasons; and sir Henry Spelman considered Dr. Ackworth to have been either the author or collector of the work. Archbishop Usher thinks that Ackworth wrote only the first part, concerning the British antiquities; and he, Selden, and Wharton, ascribe the lives of the archbishops to Josselyn, and make Parker little more than the director or encourager of the whole. And this certainly seems to be confirmed by the copy now in the Lambeth-library. This copy, which originally belonged to that library, but was missing from the year 1720, was replaced in 1757 by Dr. Trevor, bishop of Durham, who found it in the Sunderland-library. This, which Dr. Ducarel thought the only perfect one existing, contains many manuscript papers, letters, and notes, respecting archbishop Parker and the see of Canterbury; and, among these, some proofs that Ackworth and Josselyn had a con-

siderable share in the composition of the work. At the beginning of St. Augustine's life we find this note: "These 24 pages of St. Augustine's life were thus begun by George Acworth Dr. of laws, at the appointment of Matthew Parker Abp. of Cant. and the lives of all the archbishops should have in this course been perfected — (some words not intelligible)—but deth prevented it." This Dr. Ackworth, as we have mentioned in our account of him (vol. I.) was alive in 1576, but how long after is not known, but as this is a year after our prelate's death, there seems some difficulty in understanding the latter part of this note, without adopting archbishop Usher's opinion above mentioned. We also find in the Lambeth copy, on the title-page of the history, the following note: "This Historie was collected and penned by John Josselyn, one of the sons of sir Thomas Josselyn, knight, by the appointment and oversight of Matthew Parker archbishop of Cant. the said John being entertained in the said archb. house, as one of his antiquaries, to whom, besides the allowance afforded to him in his howse, he gave to hym the parsonage of Hollinborn in Kent," &c.

It seems probable therefore that Parker planned this work, and supplied his assistants with materials from his own collections respecting ecclesiastical antiquities. It was printed probably at Lambeth, where the archbishop had an establishment of printers, engravers, and illuminators, in a folio volume, in 1572. The number of copies printed appears to have been very small, some think not more than four or five, for private distribution; but this must be a mistake; for Dr. Drake mentions his having consulted twenty-one copies, most of which, he adds, were imperfect. The copies extant, however, in a perfect state, are very few: Strype mentions only five, and one of these, which he calls the choicest of all, belonged to archbishop Sancroft, came afterwards into the hands of Mr. Wharton, and appears to be the one now at Lambeth. There is a very fine copy in the British Museum, bound in green velvet embroidered, which appears to have been the presentation-copy to queen Elizabeth. A bad edition of the work was published at Hanover in 1605; and a very elegant one by Dr. Drake in 1729, folio. In 1574, a short life of archbishop Parker was published abroad, most probably by one of his enemies among the puritans, under the title "The Life of the 70 Arch-

bishopp of Canterbury, presently settinge. Englished, and to be added to the 69 lately sett forth in Latin. This number of seventy is so complete a number as it is great pitie ther should be one more: but that as Augustin was the first, so Matthew might be the last." Of this scurrilous publication an account may be seen in the "Restituta," vol. I.

To the university of Cambridge, and particularly to his own college, he was a most munificent benefactor, founding, at his own expence, many fellowships and scholarships. He was also the founder of the first Society of Antiquaries, over which he presided during his life, and in this office was succeeded by archbishop Whitgift. He had the taste and spirit of an antiquary from his earliest years, and employed his interest, when he rose in the world, as well as his fortune, in accumulating collections, or transcripts of manuscripts, from the dissolved monasteries. In his library is a letter from the privy-council, dated July 1568, signifying the queen's pleasure, that the archbishop, or his deputies, should be permitted to peruse all the records of the suppressed houses. The greatest favour, therefore, which he conferred on literature, was the invaluable collection of MSS. and printed books which he gave to his college, and which is there still preserved. Fuller styled this collection "the Sun of English Antiquity, before it was eclipsed by that of sir Robert Cotton," and justly, as it contained more materials, relating to the civil and ecclesiastical history of this kingdom, than had ever been collected. The manuscripts are of the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and sixteenth centuries. Some are as old as the tenth, ninth, and eighth. They relate to the writings of the fathers and school-divinity, to civil and ecclesiastical matters, to the concerns of various religious houses, of the university, &c. Many of them are in the old Saxon character, and they are all well described in Nasmith's Catalogue. A copy of his will is preserved in the College-library, as are two pictures of him in oil, with a beautiful one in water-colours, taken in the seventieth year of his age, at the end of the college-statutes. His only surviving son, John, was knighted in 1603, and died in 1618, but there is nothing remarkable in his history; and the family is now thought to be extinct.[1]

[1] Strype's Life.—Masters's Hist. of C. C. C. C.—Biog. Brit. a very super-

PARKER (ROBERT), was a puritan divine of considerable learning and reading, but his early history is very variously represented. Mr. Brook, in his late "Lives of the Puritans," places him as rector of North-Benflete, in Essex, in 1571, on the authority of Newcourt, but Newcourt is evidently speaking of a Robert Parker, who held Bardfield-parva in 1559, and must have been a different person. On the other hand, Mr. Masters, in his History of C. C. C. C. informs us that he was in 1581 a pensioner of Bene't college, Cambridge, and was made scholar of the house in 1583, at which time he published a copy of Latin verses on the death of sir William Buttes, and succeeded to a fellowship in the latter end of the year following. He was then A. B. but commenced A. M. in 1585, and left the university in 1589. Both his biographers agree that the person they speak of was beneficed afterwards at Wilton, in Wiltshire, and the author of "A scholastical Discourse against symbolizing with Anti-christ in ceremonies, especially in the sign of the Cross," printed in 1607, without a printer's name, consisting of near 400 pages closely printed in folio. In this he appears to have employed very extensive reading to very little purpose, according to Dr. Grey; and even Mr. Pierce, in his "Vindication of the Dissenters," owns that "his fancy was somewhat odd as to his manner of handling his argument." It contained at the same time matter so very offensive, that a proclamation was issued for apprehending the author, who, after many narrow escapes, was enabled to take refuge in Holland. Here some of his biographers inform us that he was chosen minister of the English church at Amsterdam; but the magistrates of the city, being unwilling to disoblige the king of England by continuing him their pastor, he removed to Doesburgh, where he became chaplain to the garrison. Others tell us that he *would have been* chosen pastor to the English church at Amsterdam, had not the magistrates been afraid of disobliging king James. According to Mr. Brook, it would appear that he had published his work "De Descensu" before he left England, but we can more safely rely on Mr. Masters, who had seen the book, and who informs us that it was while he was at Amsterdam that he published a treatise, "De Descensu

ficial article.—Le Neve's Protestant Bishops.—Burnet's Hist. of the Reformation.—MS Letter of Dr. Ducarel's, &c. &c. See also various curious particulars in Lysons's Environs, the History of Lambeth, &c.

domini nostri Jesu Christi ad Inferos," 4to, which had been begun by his learned friend Hugh Sandford, who finding death approaching, committed the perfecting of it to him. This he was about to do when compelled to leave England. His preface is dated Amsterdam, Dec. 30, 1611. He was also the author of a treatise "De Politia Ecclesiastica Christi et Hierarchica opposita," published in 1616, at which time he had been dead two years. He is indeed here represented "as an eminent servant of Christ, called home to rest from his labours in the midst of his course." The Bodleian catalogue assigns to him two other posthumous works, "A Discourse concerning Puritans," 1641, 4to, and "The Mystery of the Vials opened in the 16th chapter of the Revelations." He left a son, Thomas, author of a work called "Methodus gratiæ divinæ in traductione hominis peccatoris ad vitam," Lond. 1657, 8vo, which the editor considered as a work of importance by the care he took to collate four MS copies. Brook says he wrote also "Meditations on the Prophecy of Daniel," and died in 1677, in New England, to which he went in 1634, to avoid the consequences of nonconformity at home.[1]

PARKER (SAMUEL), a man of some learning, and no contemptible writer, but of despicable character, was born in Sept. 1640, at Northampton, where his father, John Parker, then practised the law. John had been bred to that profession in one of the Temples at London, and inclining to the parliament against the king, was preferred to be a member of the high court of justice in 1649, in which office he gave sentence against the three lords, Capel, Holland, and Hamilton, who were beheaded. During Oliver's usurpation he was made an assistant committeeman for his county. In 1650, he published a book in defence of the new government, as a commonwealth, without a king or house of lords, entitled "The Government of the People of England, precedent and present," with an emblematical engraved title-page. In June 1655, when Cromwell was declared protector, he was appointed one of the commissioners for removing obstructions at Worcester-house, in the Strand, near London, and was sworn serjeant at law next day. In Jan. 1659, he was appointed by the rump-parliament one of the barons of the exchequer; but,

[1] Master's Hist. of C. C. C. C.—Brook's Lives of the Puritans.—Neal's Puritans, with Grey's Examination, vol. I.

upon a complaint against him, was soon after displaced. His character, however, appears to have been such, that he was again made regularly serjeant at law, by the recommendation of chancellor Hyde, at the first call after the return of Charles II.

His son, Samuel, the subject of the present article, was educated among the Puritans at Northampton; whence, when prepared for the university, he was sent to Wadham-college in Oxford, and admitted, in 1659, under a presbyterian tutor. While here he affected to lead a strict and religious life, entered into a weekly society, then called the gruellers, because their chief diet was water-gruel; and it was observed "that he put more graves into his porridge than all the rest." This society met at a house in Holywell, where he was so zealous and constant an attendant upon prayers, sermons, and sacraments, that he was esteemed one of the most valuable young men in the university. He took the degree B. A. Feb. 28, 1660. At the time of the restoration he was a violent independent, and as for some time he continued to rail against episcopacy, he was much discountenanced by the new warden, Dr. Blandford. Upon this he removed to Trinity college, where, by the advice of Dr. Ralph Bathurst, then a senior fellow of that society, he was induced to change his opinions, and became as violent against the nonconformists as he had ever been for them. He afterwards thanked Dr. Bathurst for having restored him "from the chains and fetters of an unhappy education." He now proceeded M. A. in 1663, and having taken orders, resorted frequently to London, and became chaplain to a nobleman, whom he amused by his humourous sallies at the expence of his old friends the presbyterians, independents, &c. Mason was never more mistaken than when in his "Ode to Independence" he mentions him by the epithet "mitred dullness." Parker was undoubtedly a man of wit, and although Marvell was his match, yet the success of the latter was not a little owing to his having the best cause.

In 1665 he was elected a fellow of the royal society, and published about the same time some physico-theological essays, in Latin, with the title "Tentamina Physico-Theologica de Deo; sive Theologia Scholastica, ad normam novæ et reformatæ philosophiæ concinnata," Lond. 1665, 4to. This he dedicated to archbishop Sheldon. The work was attacked by N. Fairfax, M. D. in a treatise with the

whimsical title of "The Bulk and Selvedge of the World." In 1666 he published "A free and impartial Censure of the Platonic Philosophy;" and shortly after "An account of the nature and extent of the Divine Dominion and Goodness, especially as they refer to the Origenian hypothesis concerning the pre-existence of souls, together with a special account of the vanity and groundlessness of the hypothesis itself," Oxon. 1666, 4to. About Michaelmas, 1667, archbishop Sheldon appointed him one of his chaplains, a proof that at this time he was in estimation; and this seems to have led the way to higher preferment. He now left Oxford, and resided at Lambeth, under the eye of his patron; who, in June 1670, collated him to the archdeaconry of Canterbury, in the room of Dr. Sancroft, afterwards archbishop. On Nov. 26, the same year, having accompanied William prince of Orange on his visit to Cambridge, he had the degree of D. D. conferred upon him. On Nov. 18, 1672, he was installed prebendary of Canterbury; and had the rectories of Ickham and Chartham, in Kent, conferred upon him by the archbishop about the same time. About this time he published some of those writings against the presbyterians which involved him in a controversy. The first of these was his "Discourse of Ecclesiastical Polity, wherein the authority of the civil magistrate over the consciences of subjects in matters of external religion is asserted." This was first answered by the anonymous author of "Insolence and Impudence triumphant," &c. 1669; and by Dr. John Owen, in "Truth and Innocence vindicated." He then published "A Defence and Continuation of Ecclesiastical Polity (against Dr. Owen)," Lond. 1671, 8vo; "Toleration discussed," &c. 1670, 4to; "A Discourse in Vindication of bishop Bramhall and the Church of England, from the fanatic charge of Popery," &c. This was prefixed to a "Treatise" of the said bishop, written in his own defence, 1672, 8vo. A humourous censure of this piece being published by Andrew Marvell, entitled "The Rehearsal Transprosed," &c. our author, in the same humourous taste, wrote "A Reproof to the Rehearsal Transprosed," 1673, 8vo. Wood, however, observes, that, "finding himself beaten in this cudgelling way, his high spirit was abated for ever after, and though Marvell replied to his 'Reproof,' yet he judged it more prudent to lay down the cudgels. It put him upon a more sober, serious, and moderate way of writing." (See MARVELL.) Parker's last

publication in this controversy was "A free and impartial Inquiry into the causes of that very great esteem and honour the Nonconformist Ministers are in with their followers," 1673, 8vo. In 1678 he published his "Disputationes de Deo et providentia divina," &c. 4to, which is highly commended by Dr. Henry More in the general preface to his works. This was followed by other works, entitled "Demonstration of the divine authority of the Law of Nature, and of the Christian Religion," 1681, 4to; "The Case of the Church of England briefly stated in the three first and fundamental principles of a Christian Church. I. The Obligation of Christianity by Divine Right. II. The Jurisdiction of the Church by Divine Right. III. The institution of Episcopal Superiority by Divine Right," London, 8vo; "An account of the Government of the Christian Church, in the first six hundred years; particularly shewing, I. The Apostolical practice of Diocesan and Metropolitical Episcopacy. II. The usurpation of patriarchal and papal authority. III. The war of two hundred years between the bishops of Rome and Constantinople, of universal supremacy," London, 1683, 8vo; "Religion and Loyalty, or, a demonstration of the power of the Christian Church within itself, supremacy of sovereign powers over it, and duty of passive obedience and non-resistance to all their commands, exemplified out of records," &c. 8vo; and the year following, the second part of the same work, containing "the history of the concurrence of the imperial and ecclesiastical jurisdiction in the Government of the Church, from the beginning of the reign of Jovian to the end of Justinian," 1685, 8vo.

As he thus by his writings, as well as personal conduct, maintained an unreserved obsequiousness to the court, during the reign of Charles II. so upon the accession of his brother to the throne, he continued in the same servile complaisance; and it was not long before he reaped the fruits of it in the bishopric of Oxford, to which he was nominated by James II. on the death of Dr. Fell in 1686, being allowed to hold the archdeaconry of Canterbury in commendam. He was also made a privy counsellor, and constituted, by a royal mandamus, president of Magdalen-college in Oxford, a situation which amounted to a disgrace, as it was in violation of the statutes, and in resistance to the lawful election of Dr. Hough. (See HOUGH.)

Having now openly rejected the church of England,

which he had sacrificed to his ambition, he became one of the Romish mercenaries, prostituting his pen in defence of transubstantiation, and the worship of saints and images. The papists, it is certain, made sure of him as a proselyte; one of whom, in a letter from Liege, informs his correspondent that he even proposed in council, whether it was not expedient that at least one college in Oxford should be allowed to be catholics, that they might not be forced to be at such charges by going beyond the seas to study. In the same spirit, having invited two popish noblemen, with a third of the church of England, to an entertainment, he drank the king's health, wishing a happy success to all his affairs; adding, that the religion of the protestants in England seemed to him to be in no better a condition than Buda was before it was taken, and that they were next to Atheists who defended that faith. So very notorious was his conduct, that the more prudent and artful of the popish party condemned it. Father Peter, a Jesuit, and privy-counsellor to king James, in a letter to father la Chaise, confessor to Louis XIV. uses these expressions: "The bishop of Oxford has not yet declared himself openly; the great obstacle is his wife, whom he cannot rid himself of; his design being to continue a bishop, and only change communion, as it is not doubted but the king will permit, and our holy father confirm; though I don't see how he can be farther useful to us in the religion he is in, because he is suspected, and of no esteem among the heretics of the English church; nor do I see that the example of his conversion is like to draw many others after him, because he declared himself so suddenly. If he had believed my counsel, which was to temporize for some longer time, he would have done better; but it is his temper, or rather zeal, that hurried him on to it." These two letters were first printed in a "Third Collection of Papers relating to the present juncture of affairs in England," &c. 1689, 4to, and have been since inserted in Echard's and Rapin's histories.

His character was now become contemptible, and his authority in his diocese so very insignificant, that when he assembled his clergy and desired them to subscribe an "Address of Thanks to the king for his declaration of Liberty of Conscience," they rejected it with such unanimity, that he got but one clergyman to concur with him in it. The last effort he made to serve the court was his pub-

lishing "Reasons for abrogating the Test;" and this produced a controversy, in which he was completely foiled, his character despised, and his spirit broken. He died unlamented at Magdalen college, May 20, 1687, and was buried in the outer chapel. He was a man of learning, and in some instances an acute writer*. Of that character Marvell's wit cannot deprive him. But it may be allowed, with Burnet, that he was a man of no judgment, and of as little virtue; and as to religion, rather impious; that he was covetous and ambitious, and seemed to have no other sense of religion but as a political interest, and a subject of party and faction. He seldom came to prayers, or to any exercises of devotion; and was so lifted up with pride that he grew insufferable to all that came near him.

It must have been as the last effort of a desperate cause when he sent a "Discourse" to James, persuading him to embrace the protestant religion, with a "Letter" to the same purpose, which was printed at London in 1690, 4to. His works have but few readers at this day; and Swift observes, that "Marvell's remarks on Parker continued to be read when the book which occasioned them was long ago sunk." He left a son of his own name, who was an excellent scholar, and a man of singular modesty. He never took the oaths after the revolution. He married a bookseller's daughter at Oxford, where he resided with a numerous family of children; to support which he published some books, particularly, 1. "An English Translation of Tully de finibus, 1702," 8vo, in the preface to which he has some animadversions upon Locke's Essay concerning Human Understanding. 2. "An abridgment of the Ecclesiastic Histories of Eusebius, Socrates, Sozomen, and Theodoret," 1729. He also published a Latin manuscript of his father, containing the history of his own time, under this title, "Reverendi admodum in Christo patris Samuelis Parkeri episcopi de rebus sui temporis commentariorum libri quatuor," 1726, 8vo, of which, two English translations were afterwards published, one by the rev. Thomas Newlin, fellow of Magdalen college. But Mr. Parker's last and greatest work was entitled "Bibliotheca Biblica," printed at Oxford in 5 vols. 4to, the first of which appeared in two parts in 1720, and the fifth in

* Lardner speaks in terms of respect of his "Demonstration of the Divine Authority," and makes great use of it in chapter xxxix of his "Testimonies of Ancient Heathens," vol. VIII. of his Works.

1735, with an account of the other writings of the author, and some particulars of his life, drawn up by Dr. Thomas Haywood, of St. John's college, to whom were attributed most of the dissertations in the work. He describes it as "being a new Comment upon the five Books of Moses, extracted from the ancient fathers, and the most famous critics both ancient and modern, with occasional annotations or dissertations upon particular difficulties, as they were often called for." Mr. Parker died July 14, 1730, in his fiftieth year, leaving a widow and children. The metrical paraphrase of Leviticus xi. 13, &c. in vol. III. was written by Mr. Warton, of Magdalen college, father to the late learned brothers, Joseph and Thomas Warton; and the "Fragment of Hyppolitus, taken out of two Arabic MSS. in the Bodleian," in the fourth vol. was translated by the late Dr. Hunt. Mr. Parker never was in orders, as he could not reconcile his mind to the new government; but he associated much and was highly respected by many divines, particularly nonjurors, as Dr. Hickes, Mr. Collier, Mr. Dodwell, Mr. Leslie, Mr. Nelson, and Dr. Grabe, whose liberality lessened the difficulties which a very large family occasioned. He appears to have had a place in the Bodleian library, as Mr. Wheatly, in a letter to Dr. Rawlinson, dated Dec. 1739, says, "Sam. Parker's son I had heard before was apprenticed to Mr. Clements: but the account you give me of his extraordinary proficiency is new. If it be true also, I hope some generous patron of learning will recall him from the bookseller's shop, and place him in his *father's seat*, the Bodleian library." This son, Sackville Parker, was afterwards for many years an eminent bookseller at Oxford, and one of the four Octogenarian booksellers, who died in 1795 and 1796, namely, James Fletcher, at eighty-six; Sackville Parker, at eighty-nine; Stephen Fletcher, at eighty-two, and Daniel Prince, at eighty-five. They were all born at Oxford, except James Fletcher. The present worthy bookseller, Mr. Joseph Parker, is nephew and successor to Mr. Sackville Parker.[1]

PARKHURST (JOHN), an eminent prelate of the sixteenth century, was born at Guildford, in Surrey, in 1511, and was the son of Mr. George Parkhurst of that place.

[1] Ath. Ox. vol. II.—Biog. Brit.—Burnet's Own Times.—Gent. Mag. vol. LXX. p. 7.—Letters by eminent Persons, 1813, 3 vols. 8vo.—D'Israeli's Quarrels, vol. II. p. 174.—Crosby's Baptists, vol. II.—Nichols's Bowyer.

He was educated there in the grammar-school adjoining to Magdalen college gate, under Thomas Robertson, a very famous teacher. He was elected fellow of Merton college in 1529, and three years after, proceeding in arts, entered into holy orders. Anthony Wood says that he was at this time better esteemed for poetry and oratory than divinity. Yet we find him recorded in the life of Jewell, as the tutor of that excellent prelate, who entered of Merton college in 1535, and as "prudently instilling, together with his other learning, those excellent principles into this young gentleman, which afterwards made him the darling and wonder of his age." Among other useful employments, we find him collating Coverdale and Tindal's translations of the Bible along with his pupil, of whom he conceived a very high opinion, and on one occasion exclaimed "Surely Paul's Cross will one day ring of this boy," a prophecy which was remarkably fulfilled in Jewell's celebrated sermon there in 1560. Parkhurst, it is true, was a poet and an orator, but he had very early examined the controversy that was about to end in the reformation, and imbibed the spirit of the latter. In 1548, according to a MS note of Baker, he was presented by Thomas lord Seymour to the rich benefice of Bishop's Cleve in Gloucestershire, which he held three years in commendam, and where he did much good by his hospitality and charity; but the author of Jewell's life says that he held this living in 1544, and when in that year Jewell commenced master of arts, he bore the charges of it. Nor, says Jewell's biographer, "was this the only instance wherein he (Jewell) did partake of this good man's bounty, for he was wont twice or thrice in a year to invite him to his house, and not dismiss him without presents, money, and other things that were necessary for the carrying on his studies. And one time above the rest, coming into his chamber in the morning, when he was to go back to the university, he seized upon his and his companions purses, saying, What money, I wonder, have these miserable, and beggardly Oxfordians? And finding them pityfully lean and empty, stuffed them with money, till they became both fat and weighty."

After the death of Edward VI. he joined the exiles abroad, and took up his residence at Zurich, where he remained till the death of queen Mary. Here he met with his pupil Jewell, and on the change of affairs in England they intended to have returned together, but

Parkhurst, thinking that Jewell had not chosen the safest route for his travels, left him and went by himself, the consequence of which was that Parkhurst was robbed of all he had on the road, and Jewell arrived safe in England, and had the satisfaction of relieving the wants of his former benefactor. Soon after Parkhurst arrived, he was elected to the see of Norwich April 13, 1560, and consecrated by archbishop Parker, &c. on Sept. 1. He held the living of Cleve for some time after this along with his bishopric. He now married Margaret, daughter of Thomas Garnish, of Kenton in Suffolk, esq. by Margaret his wife, daughter of sir Hugh Francis, of Giffard's Hall in Suffolk, knight. In 1566, by virtue of a commission from the principal ministers of the university of Oxford, directed to Laurence Humphrey, the queen's divinity professor, he and four other bishops were created doctors of divinity, Oct. 30, in the house of one Stephen Medcalf in London, in the presence of William Standish, public notary and registrar of the university, and others.

In the conduct of his diocese, it appears that he differed in many respects from his metropolitan archbishop Parker, and exerted his authority towards the puritans with such moderation, as was accounted "great remissness." This produced frequent remonstrances on the part of the archbishop. To one of the last of these recorded by Strype, our prelate returned for answer, "What I am and what my doings are, cannot be hidden. And therefore do refer myself to the reports not of any one, but of all severally. This I find by good proof, that the rough and austere manner of ruling doth the least good. And on the other part, the contrary hath and doth daily reclaim and win divers. And therefore do I chuse rather to continue my accustomed and natural form and manner, which I know, how it hath and doth work, than with others by rigour and extremity to over-rule," &c.

Strype, on the authority of his contemporary Becan, who knew him well, gives him this character: "He was naturally somewhat hasty; but soon appeased again. He would speak his mind freely, and fear none in a good cause. A true friend, and easily reconciled to any against whom he had taken a displeasure. He appointed in his diocese (that was large) for the better oversight thereof, ten commissaries, to whom he, as occasion served, sent instructions for the regulation and order of his see:

He could have been willing to allow a liberty of officiating in the church, to such as could not conform to some of the ceremonies of it, looking upon them as indifferent matters; but upon command from above, he readily obeyed his prince's and metropolitan's authority. He was a friend to *prophesyes;* that is, to the meetings of the ministers in several appointed parish churches in his diocese, as in St. Edmund's Bury, &c. to confer together about the interpretation and sense of the scriptures. But the queen forbidding it; upon some abuses thereof, the archbishop signified to him her will, and he in obedience sent to his archdeacons and commissaries, to have them forborn for the future." "As for his life and conversation, it was such as might be counted a mirror of virtue; wherein appeared nothing but what was good and godly; an example to the flock in righteousness, in faith, in love, in peace, in word, in purity. He preached diligently, and exhorted the people that came to him. He was a learned man, as well in respect of human learning, as divine, well seen in the sacred Scriptures; an earnest protestant, and lover of sincere religion; an excellent bishop, a faithful pastor, and a worthy example to all spiritual ministers in his diocese, both for doctrine, life, and hospitality." This character is confirmed by Bale, in the dedication to Parkhurst, of his "Reliques of Rome," printed in 1563.

Dr. Parkhurst died Feb. 2, 1574, and was buried in the nave of the cathedral of Norwich, on the south side between the eighth and ninth pillars. Against the west part of the latter was a monument, now much mutilated; his figure in a gown and square cap, and the inscription, being taken away during the rebellion, with the epitaph, which is still on record in Blomefield's History of Norwich.

His works have not much connexion with his profession, all, except his letters, being Latin poetry on sundry occasions. He was indeed one of the translators of the Bishops' Bible, of which his share was the Apocrypha from the book of Wisdom to the end; but he is best known to the curious by his "Ludicra, sive Epigrammata juvenilia." In 1572 he sent a copy of these to his old and dear friend Dr. Wilson, master of St. Catherine's, as a new-year's gift, and styled them his "good, godly, and pleasant epigrams;" and they were in the following year printed by Day, in a small 4to volume. Why Anthony Wood should give the report that these epigrams were as indecent as Martial's,

when he adds at the same time that "he cannot perceive it," seems unaccountable; but even Blomefield has adopted this false accusation. Many of them appear to have been first printed at Zurich in 1558, where they were written, and republished now. Among the commendatory verses is a copy by dean Nowell, to whom two of the epigrams are addressed, and who was not likely to have commended indecencies, if we could suppose our pious prelate capable of publishing such. "His epigrams," says archdeacon Churton, "affording notices of persons and things not elsewhere easily found, are on the Grecian rather than the Roman model, not sparkling with wit, but grave and didactic." The other works attributed to bishop Parkhurst are, 1. "Epigrammata in mortem duorum fratrum Suffolciensium, Caroli et Henrici Brandon," Lond. 1552, 4to. These were the sons of Charles Brandon, duke of Suffolk, and died of the sweating-sickness. 2. "Epigrammata sera," ibid. 1560, which seem to be a part of his larger collection; and some of them had been long before published at Strasburgh, along with Shepreve's "Summa et synopsis Nov. Test. distichiis ducentis sexaginta comprehensa." 3. "Vita Christi, carm. Lat. in lib. precum privat." ibid. 1578. He also addressed Henry VIII. and queen Catherine in some complimentary verses, when they were about to visit Oxford in 1543; and there is an epitaph of his on queen Catherine in the chapel of Sudley-castle. Several of his letters have been published by Strype, and more in MS. are in the British Museum.[1]

PARKHURST (JOHN), a late learned divine and lexicographer, was the second son of John Parkhurst, esq. of Catesby, in Northamptonshire, by Ricarda Dormer, daughter of judge Dormer. He was born in June 1728, was educated at Rugby school in Warwickshire, and was afterwards of Clare-hall, Cambridge, where he took his degree of B. A. in 1748, that of M. A. in 1752, and was many years fellow of his college. Being a younger brother, he was intended for the church, and entered into orders, but becoming heir to a very considerable estate, he was relieved from the usual anxieties respecting preferment, and was now a patron himself. Still he continued to cultivate

[1] Ath. Ox. vol. I. new edit.—Tanner and Bale.—Strype's Annals.—Strype's Parker, p. 67. 106, 107. 192. 209. 246—8. 310. 335. 348. 368. 450. 452. 455. 460. 480.—Life of Jewell.—Blomefield's Norwich.—Neal's Puritans—Archæologia, vol. IX.—Churton's Life of Nowell.—Beloe's Anecdotes, vol. II.

the studies becoming a clergyman; and in the capacity of a curate, but without any salary, he long did the duty, with exemplary diligence and zeal, in his own chapel at Catesby, which, after the demolition of the church of the nunnery there, served as a parish-church, of which also he was the patron. When several years after, in 1784, it fell to his lot to exercise the right of presentation, he presented to the vicarage of Epsom in Surrey, the late rev. Jonathan Boucher (see BOUCHER), as one who in his opinion had given the best proofs of his having a due sense of the duties of his office. It was by marriage he had become patron of this living, having in 1754 married Susanna Myster, daughter, and, we believe, heiress of John Myster, esq. of Epsom.

In 1753 he began his career of authorship, by publishing in 8vo, "A serious and friendly Address to the rev. John Wesley, in relation to a principal doctrine advanced and maintained by him and his assistants." This doctrine is what is called the faith of assurance, which Mr. Parkhurst objects to, in the manner stated by Wesley, as leading to presumption and an uncharitable spirit. Mr. Parkhurst's next publication was of more importance, "An Hebrew and English Lexicon, without points; to which is added, a methodical Hebrew grammar, without points, adapted to the use of learners," 1762, 4to. To attempt a vindication of all the etymological and philosophical disquisitions scattered through this dictionary, would be very fruitless; but it is not perhaps too much to say, that we have nothing of the kind equal to it in the English language. The author continued to correct and improve it, through various editions, the last of which was published in 1813. But his philological studies were not confined to the Hebrew language; for he published a "Greek and English Lexicon," with a grammar, 1769, 4to, which has likewise gone through many editions, the first of which, in *octavo*, the form in which they are now printed, was superintended by his learned daughter, the wife of the rev. Joseph Thomas. The continued demand for both these lexicons seems to be a sufficient proof of their merit; and their usefulness to biblical students has indeed been generally acknowledged.

Mr. Parkhurst's only remaining publication was entitled, "The Divinity and Pre-existence of our Lord and Saviour Jesus Christ, demonstrated from Scripture; in answer to

the first section of Dr. Priestley's Introduction to the history of early opinions concerning Jesus Christ; together with strictures on some other parts of the work, and a postscript relating to a late publication of Mr. Gilbert Wakefield," 1787, 8vo. This work was very generally regarded as completely performing all that its title-page promised; and accordingly the whole edition was soon sold off. A very unsatisfactory answer was, however, attempted by Dr. Priestley, in "A Letter to Dr. Horne," &c.

Mr. Parkhurst died at Epsom in Surrey, March 21, 1797. He was a man of very extraordinary independency of mind and firmness of principle. In early life, along with many other men of distinguished learning, it was objected to him that he was a Hutchinsonian; and this has been given as a reason for his want of preferment. A better reason, however, may be found in the circumstances of his acquisition of property, which rendered him independent, and his love of retirement, which was uniform. He always gave less of his time to the ordinary interruptions of life than is common. In an hospitable, friendly, and pleasant neighbourhood, he visited little, alleging that such a course of life neither suited his temper, his health, or his studies. Such a man was not likely to crowd the levee of a patron. Yet he was of sociable manners; and his conversation always instructive, often delightful; for his stores of knowledge were so large, that he has often been called a walking library. Like many other men of infirm and sickly frames, he was occasionally irritable and quick, warm and earnest in his resentments, though never unforgiving. Few men, upon the whole, have passed through a long life more at peace with their neighbours, more respected by men of learning, more beloved by their friends, or more honoured by their family.

Of his strict sense of justice, the following has been related as a very striking instance. One of his tenants falling behind-hand in the payment of his rent, which was 500*l. per annum*, it was represented to his landlord that it was owing to his being over-rented. This being believed to be the case, a new valuation was made; and it was then agreed, that, for the future, the rent should not be more than 450*l.* Many in his situation would have stopped here, and considered the sacrifice as sufficient. Mr. Parkhurst, however, justly inferring that if the farm was then too dear, it must necessarily have been always too dear,

unasked, and of his own accord, immediately struck off 50*l.* from the commencement of the lease, and instantly refunded all that he had received more than 450*l.*

Mr. Parkhurst was in his person rather below the middle size, but remarkably upright, and firm in his gait. He was throughout life of a sickly habit; and his leading a life so remarkably studious and sedentary (it having, for many years, been his constant practice to rise at five, and, in winter to light his own fire), to the very verge of David's limits of the life of man, is a consolatory proof to men of similar habits, how much, under many disadvantages, may still be effected by strict temperance and a careful regimen.

Mr. Parkhurst's first wife died in 1759, leaving him a daughter, now the widow of the rev. James Altham, and two sons, both since dead. In 1761 he married again Milicent Northey, daughter of Thomas Northey, esq. by whom he had the daughter, Mrs. Thomas, whom we have already mentioned. This lady having received, under the immediate inspection of her learned and pious father, an education of the first order, acquired a degree of classical knowledge rarely to be met with in the female world. She wrote a very affectionate memorial of her father's worth, which is engraven over his remains in Epsom church. Her mother, the second Mrs. Parkhurst, died in 1800.[1]

PARKINS (JOHN), one of our early law-writers, was born of a genteel family, and educated at Oxford, but left it without a degree, and became a student of the Inner Temple, where, Wood says, he made wonderful proficiency in the common law. After being called to the bar, he became eminent in his profession, and had great practice as a chamber-counsel. Whether he was ever a reader of his inn, or a bencher, seems doubtful. He died, according to Pits, in 1544, but according to Bale, in 1545, and is supposed to have been buried in the Temple church. He wrote, in Norman French (but Wood gives the title in Latin), "Perutilis Tractatus; sive explanatio quorundam capitulorum valde necessaria," Lond. 1530, a work which must have answered its character of "valde necessaria," as it was reprinted in 1532, 1541, 1545, 1567, 1597, 1601, and 1639. There were also two English translations, of 1642 and 1657, all in 8vo.[2]

[1] Gent. Mag. vols. LXVII. LXX.—Dr. Gleig's Supplement to the Encyclop. Brit. [2] Tanner, Bale, and Pits.—Ath. Ox. vol. I.

PARKINSON (JOHN), a celebrated old herbalist, was born in 1567, and bred up as a London apothecary, in which profession he became eminent, and was at length appointed apothecary to king James I. King Charles I. afterwards conferred upon him the title of *Botanicus Regius Primarius*. A great share of his attention, during a long life, was devoted to the study of plants. He had a garden well stored with rarities, and he bestowed equal notice upon the curiosities of the flower-garden, and on the native productions of his own and other countries, embracing their literary history, as well as their practical investigation.

His first publication was his "Paradisi in Sole Paradisus terrestris, or a choice Garden of all sorts of Rarest Flowers, &c.; to which is annexed a Kitchen Garden," &c. This was printed at London, anno 1629, in a folio of 612 pages. A second edition, "much corrected and enlarged," appeared in 1656, after the decease of the author. Both editions are dedicated "to the Queen's most excellent Majesty," which could hardly have been, as Dr. Pulteney supposed, queen Elizabeth; but rather the queen of Charles I.; and it is to the honour of those who edited the new impression, in 1656, that this dedication was not then suppressed. About a thousand plants, either species or varieties, are described in this book, of which 780 are figured, in wood cuts, partly copied from Clusius and Lobel, partly original, but all of them coarse and stiff, though sometimes expressive. Numerous remarks are interspersed, respecting the botanical history or medical virtues of the plants, as well as their culture; but the latter subject is, for the most part, given in the introductory chapters, which display no small degree of intelligence and experience. This book affords a very correct and pleasing idea of the gardens of our ancestors, at the time it was written; and has been considered, by the learned authors of the "Hortus Kewensis," unequivocal authority as to the time when any particular species was introduced or cultivated among us. Though our kitchen-gardens had not arrived at such perfection as they attained in king William's days, and have since preserved, there is reason to think the science of horticulture declined considerably after the time of Parkinson, previous to its restoration at the end of the seventeenth century. It is no small praise to Parkinson's work, that the late Mr. Curtis held it in parti-

cular estimation, always citing it in his Magazine with peculiar pleasure and respect.

In 1640 our author published his principal work, the "Theatrum Botanicum, or Theatre of Plants, or an Herbal of large extent;" &c. a ponderous folio of 1746 pages, with innumerable wooden cuts. This work and the Herbal of Gerarde were the two main pillars of botany in England till the time of Ray; one or other, or both, being the inexhaustible resource of all who had any love for plants, or any interest in inquiring into their qualities. Of these two writers it is justly observed that Parkinson was by far the most original and the most copious, but his cuts being of vastly inferior merit to those admirable ones prepared for Conrad Gesner, with which Gerarde had the means of adorning his publication, the latter has greatly prevailed in popularity, as a book of reference. It is indeed chiefly for the figures that we now cite these works. Nice distinctions of species, or any discrimination between species and varieties, are not to be expected; still less, any ideas of classification or scientific arrangement, worthy a moment's consideration or comparison. It is not to be wondered at if these great works contain some hundreds of repetitions, when we consider how obscurely many plants had been described, or even figured, by previous authors; insomuch that it was in many cases next to impossible to discover whether a given plant had been described before. Parkinson, however, is entitled to superior praise on this head, having taken all possible pains to avoid such mistakes, by his deep study of synonyms. Some papers of Lobel are said to have fallen into the hands of Parkinson, after the death of the former, which proved of use to his undertaking; but it does not appear that he implicitly confided in such, any more than in previously printed authorities, without a due investigation, and therefore they became in some measure his own.

The time of Parkinson's decease is not known, but he appears to have been living when his Herbal was published, in 1640, at which period he was, if Dr. Pulteney's date of his birth be correct, seventy-three years old. Nothing is recorded of his family. Some copies of his "Paradisus" have an engraved portrait of the author, done in his sixty-second year; and there is a small oval one in the title-page of his "Herbal, or Theatrum Botanicum."[1]

[1] Pulteney's Sketches, vol. I.—Rees's Cyclopædia.

PARMENIDES, a philosopher of the Eleatic sect, flourished about the sixty-ninth olympiad, or 504 B. C. Some have supposed he was a pupil of Anaximander. He was, however, at first a man of property and consequence in civil life, until Diochetas, a Pythagorean, introduced him into the recesses of philosophy. Cebes, in his allegorical table, speaks of Parmenides as an eminent pattern of virtue. He wrote the doctrines of his school in verses, of which a few fragments still remain in the collection "Poesis Philosophica," by Henry Stephens, Paris, 1573, but insufficient to explain his system of philosophy. Plato, in the dialogue which bears the name of Parmenides, professes to represent his tenets, but confounds them with his own. From the scattered reports of the ancients, Brucker has compiled the following Abstract of the philosophy of Parmenides.

Philosophy is two-fold, that which follows the report of the senses, and that which is according to reason and truth. The former treats of the appearances of sensible objects, the latter considers the abstract nature of things, and inquires into the constitution of the universe. Abstract philosophy teaches that from nothing nothing can proceed. The universe is one, immoveable, immutable, eternal, and of a spherical form. Whatever is not comprehended in the universe, has no real existence. Nothing in nature is either produced or destroyed, but merely appears to be so to the senses. Physical philosophy teaches that the principles of things are heat and cold, or fire and earth, of which the former is the efficient, the latter the material cause; that the earth is spherical, and placed in the center, being exactly balanced by its distance from the heavens, so that there is no cause why it should move one way rather than another; that the first men were produced from mud, by the action of heat upon cold; that the frame of the world is liable to decay, but the universe itself remains the same; and that the chief seat of the soul is the heart. Brucker adds, that there is a near resemblance between the metaphysical doctrine of Parmenides and Xenophanes, but that Parmenides adhered more strictly to the Pythagorean doctrine. Telesius revived the doctrine of Parmenides in the sixteenth century.[1]

PARMENTIER (JOHN), a French author and poet, whose works are now scarce, as well as obsolete, was ori-

[1] Brucker.—Fabric. Bibl. Græc. &c.

ginally a merchant at Dieppe, where he was born in 1494, and became famous by means of his voyages, and his taste for the sciences. He died in the island of Sumatra, A. D. 1530, being then only thirty-six. The collection of his verses in 4to, printed in 1536, is entitled "Description nouvelle des Dignités de ce Monde, et de la Dignité de l'homme, composée en rithme Françoise et en maniere d'exhortation, par Jean Parmentier: avec plusieur chants Royaulx, et une Moralité a l'Honneur de la Vierge, mise par personaiges; plus la déploration sur la mort dudit Parmentier et son frere, composée par Pierre Crignon." This book is very rare. Crignon, who published it, was Parmentier's particular friend, and thus speaks of him: "From the year 1522, he had applied to the practice of cosmography, on the great fluctuations of the sea; he became very profound in astrology; he composed several maps, spherical and plain, which have been used with success in navigation. He was a man worthy to be known by all the learned; and capable, if he had lived, of doing honour to his country by great enterprises. He was the first pilot who conducted vessels to the Brasils, and the first Frenchman who discovered the Indies, as far as the island Samothra or Sumatra, named Taprobane by the ancients. He reckoned also upon going to the Moluccas; and he has told me several times, that when he should return to France, his intention was to seek a passage to the North, and to make discoveries from thence to the South." Another work by him is entitled "Moralités très-excellens en l'honneur de la benoiste Vierge Marie; mise en rime Françoise et en personnaiges, par Jehan Parmentier," Paris, 1531, 4to, black letter. This also is extremely scarce, but is reprinted in the "Description nouvelle," &c.[1]

PARMIGIANO (Il), whose family name was Francis Mazzuoli, is more generally called Parmigiano, from Parma, where he was born in 1503. He studied under two uncles, Michele and Philip, but the chief model of his imitation was Correggio, from whose works, compared with those of Michael Angelo, Raphael, and Julio, he formed that peculiar style for which he is celebrated. He displayed his natural genius for painting so very early, that at sixteen he is said to have produced designs which would have done honour to an experienced painter. His first public

[1] Dict. Hist.—Brunet Manuel du Libraire.

work, the St. Eustachius, in the church of St. Petronius, in Bologna, was done when he was a boy. In 1527, when Rome was sacked by the emperor Charles V. Parmigiano was found, like Protogenes at Rhodes, so intent upon his work as not to notice the confusion of the day. The event is variously related; some say that he escaped, like the ancient artist, from all violence, by the admiration of the soldiers*; others, that he was plundered by them of his pictures, though his person was safe; the first party who came taking only a few, while those who followed swept away the rest. His turn for music, and particularly his talent for playing on the lute, in some degree seduced him from his principal pursuit; and Vasari says he was much diverted from his art by the quackery of the alchymists; but this fact has by some writers been questioned. He died of a violent fever, in 1540, at the early age of 36.

The ruling features, says Mr. Fuseli, of Parmigiano's style, are elegance of form, grace of countenance, contrast in attitude, enchanting chiaro-scuro, and blandishments of colour. When these are pure, he is inimitable; but his elegance is often stretched to excessive slenderness, his grace deformed by affectation, contrast driven to extravagance, and from the attempt to anticipate the beauties which time alone can give, his shade presents often nothing but a pitchy mass, and his lights a faded bloom. The taste of Parmigiano was exquisite, but it led him more to imitate the effects than the principles of his masters; with less comprehension than ardour, he adopted the grace of Raphael, the contrasts of Michael Angelo, the harmony of Correggio, without adverting that they were founded on propriety, energy, and grandeur of conception, and the permanent principles of chiaro-scuro; hence the cautious precept of Agostino Caracci, which confines his pupil to a little of Parmigiano's grace.

Parmigiano was a learned designer; to his depth in design we must ascribe that freedom of execution, those decided strokes of his pencil, which Albano calls divine, and which add grace to the finish of his pictures; they have not, indeed, all equal "impasto" of colour, nor equal effect, though some, for the amore with which they are

* It is said that at this dangerous time he was employed on the famous picture of the Vision, which the marquis of Abercorn purchased in Italy for 1500*l.* and sold to Mr. Davis, of Bristol, in 1809, for 3000 guineas.

conducted, have been ascribed to Correggio; such is the Cupid scooping his bow, with the two infants at his feet, one laughing, the other crying, of which there are several repetitions. We see indeed, some of the pictures of Parmigiano so often repeated, that though we may grant them the respect due to age, we can scarcely allow them all the praise of originality. Such is, among his lesser works, the picture of the Madonna with the Infant, St. John and St. Catherine, and the head of St. Zaccharia, or some other sainted elder, in the fore-ground; its duplicates are nearly spread over every gallery of Italy. His altar-pieces are not numerous, and the most valued of them is perhaps that of St. Marguerita, in Bologna, a composition rich in figures, contemplated with admiration, and studied by the Caracci; Guido even preferred it to the St. Cecilia of Raphael. The last of his works is the "Moses breaking the Tables," at Parma, in which, says sir Joshua Reynolds, we are at a loss which to admire most, the correctness of drawing, or the grandeur of the conception. The etchings of Parmigiano, models of freedom, taste, and delicacy, are universally known.

Parmigiano had a cousin and pupil, G. Mazzuoli, who is little known beyond Parma and its districts, though for "impasto," and the whole mystery of colour, he has few equals. There is reason to believe that several pictures ascribed to Francis, especially those of a stronger and gayer tone, have been painted by this artist. He was more attached to the style of Correggio than Francis, and seized its character with great felicity in the Nuptials of St. Catherine, in the church del Carmine. He excelled in perspective, and in the Last Supper, in the refectory of S. Giovanni, placed and painted a colonnade with all the illusion of Pozzo. To the most harmonious chiaro-scuro, he added grandeur, variety, vivacity, in fresco. None of his fellow artists equalled him in copiousness, fertility, and execution; and to these perhaps we may ascribe the inequality perceptible in his works. He flourished about 1580, and had a son Alexander, who painted in the dome of Parma, in 1571. He was a feeble imitator of the family style.[1]

PARNELL (THOMAS), a very pleasing English poet, was descended from an ancient family, settled for some

[1] Argenville, vol. II.—Pilkington, by Fuseli.—Reynolds's Works, vol. II. p. 194.

centuries at Congleton, in Cheshire. His father, of the same name, was attached to the republican party in the reign of Charles I.; and on the restoration found it convenient to go over to Ireland, carrying with him a large personal fortune, with which he purchased estates in that kingdom. These, with the lands he had in Cheshire, descended to the poet, who was born in 1679, in Dublin. In this city he was educated, and entered of Trinity-college, Dublin, at the age of thirteen. He became M. A. in 1700, and in the same year was ordained deacon, although under the canonical age, by a dispensation from the primate. Three years after he was admitted into priest's orders, and in 1705, Dr. Ashe, bishop of Clogher, conferred upon him the archdeaconry of Clogher. About the same time, he married miss Anne Minchin, an amiable lady, by whom he had two sons, who died young, and a daughter who long survived him.

He had by this time given some occasional specimens of his poetical talent, but his ruling passion led him to the enjoyments of social life, and the company of men of wit and learning; and as this was a taste he could gratify at home but in a very small degree, he contrived many excursions to London, where he became a favourite. From some letters published by his biographer, Dr. Goldsmith, we learn that he was admired for his talents as a companion, and his good nature as a man; but with all this, it is acknowledged, that his temper was unequal, and that he was always too much elevated, or too much depressed. It is added, indeed, that he was sensible of this; but his attempts to remove his spleen were rather singular. Goldsmith tells us, that, when under its influence, he would fly with all expedition to the remote parts of Ireland, and there make out a gloomy kind of satisfaction in giving hideous descriptions of the solitude to which he retired. Having tried this imaginary remedy for some time, he used to collect his revenues, and set out again for England to enjoy the conversation of his friends, lord Oxford, Swift, Pope, Arbuthnot, and Gay. With Pope he had a more than usual share of intimacy. Pope highly respected him, and they exchanged opinions on each other's productions with freedom and candour. He afforded Pope some assistance in his translation of Homer, and wrote the life prefixed to it; but Parnell was a very bad prose-writer, and Pope had more trouble in correcting this life than it would have cost

him to write it. Being intimate with all the Scriblerus' tribe, he contributed the "Origin of the Sciences:" and also wrote the "Life of Zoilus," as a satire on Dennis and Theobald, with whom the club had long been at variance. To the Spectator and Guardian he contributed a few papers of very considerable merit, in the form of "Visions."

It seems probable that he had an ambition to rise by political interest. When the Whigs were ejected, in the end of queen Anne's reign, he was persuaded to change his party, not without much censure from those whom he forsook, and was received by the earl of Oxford and the new ministry as a valuable reinforcement. When Oxford was told that Dr. Parnell waited among the crowd in the outer room, he went, by the persuasion of Swift, with his treasurer's staff in his hand, to inquire for him, and to bid him welcome; and, as may be inferred from Pope's dedication, admitted him as a favourite companion to his convivial hours; but it does not appear that all this was followed by preferment. Parnell also, conceiving himself qualified to become a popular preacher, displayed his elocution with great success in the pulpits of London; but the queen's death putting an end to his expectations, abated his diligence, and from that time he fell into a habit of intemperance, which greatly injured his health. The death of his wife is said to have first driven him to this miserable resource.

Having been warmly recommended by Swift to archbishop King, this prelate gave him a prebend in 1713, and in May 1716, presented him to the vicarage of Finglass, in the diocese of Dublin, worth 400*l.* a-year. "Such notice," says Dr. Johnson, "from such a man, inclines me to believe, that the vice of which he has been accused was not gross, or not notorious." But he enjoyed these preferments little more than a year, for in July 1717 he died at Chester, on his way to Ireland, in his thirty-eighth year. Dying without male issue, his estate, but considerably embarrassed by his imprudence, devolved to his nephew, sir John Parnell, bart. one of the justices of the King's-bench in Ireland, and father to the Irish chancellor of the Exchequer, sir John Parnell, who died in 1801.

A collection of his poems was published in 1721 by Pope, with an elegant epistle to the earl of Oxford. The best of this collection, and on which Parnell's fame as a poet is

justly founded, are, his "Rise of Woman;" the "Fairy Tale;" the "Hymn to Contentment;" "Health;" the "Vigil of Venus;" the "Night-piece on Death;" the "Allegory on Man," and "The Hermit." These have been respectively criticised by his biographers Goldsmith and Johnson, and have stood the test of nearly a century. "His praise," says Dr. Johnson, "must be derived from the easy sweetness of his diction; in his verses there is more happiness than pains: he is sprightly without effort, and always delights, though he never ravishes: every thing is proper, yet every thing seems casual."

In 1758, a volume was published, it is not known by whom, entitled "The Posthumous Works of Dr. Thomas Parnell." This, although it exceeded the volume published by Pope in bulk, appeared so far inferior in merit, that the admirers of Parnell questioned the authenticity of most of the pieces; and there are but a few of them indeed which can be ascribed to him without some injury to his character. Goldsmith refused to incorporate them with the collection he published in 1770; but they were afterwards added to the edition in Johnson's Poets, and apparently without his consent. He says of them: "I know not whence they came, nor have ever inquired whither they are going."[1]

PARR, CATHERINE. See CATHERINE.

PARR (RICHARD), an English divine, was the son of Richard Parr, likewise a divine, and was born at Fermoy, in the county of Cork, where, we presume, his father was beneficed, in 1617; and this singularity is recorded of his birth, that his mother was then fifty-five years of age. He was educated in grammar at a country school, under the care of some popish priests, who were at that time the only schoolmasters for the Latin-tongue. In 1635, he was sent to England, and entered as a servitor of Exeter college, Oxford, where his merit procured him the patronage of Dr. Prideaux, the rector, by whose interest, as soon as he had taken his bachelor's degree in arts, in 1641, he was chosen chaplain-fellow of the college. He found here another liberal patron and instructor in the celebrated archbishop Usher, who, in 1643, retired to this college from the tumult then prevailing through the nation; and

[1] Life by Goldsmith, prefixed to his Poems.—Johnson's Life.—Swift's and Pope's Works; (Bowles's edition) see Indexes.—Nichols's Poems, vol. III. &c.

observing the talents of Mr. Parr as a preacher, made him his chaplain; and, about the end of that year, took him with him to Glamorganshire. On his return with this prelate, he obtained the vicarage of Ryegate in Surrey, on the presentation of Mr. Roger James, gent. son of sir Roger James, knight, whose sister he married, a widow lady of considerable property. In doctrinal points he appears to have concurred with the assembly of divines, who were mostly Calvinists; but it seems doubtful whether he ever took the Covenant. In 1649, he resigned his fellowship of Exeter college, and continued chaplain to archbishop Usher, while that prelate lived. In 1653, he was instituted to the living of Camberwell in Surrey, and appears to have been some time rector of Bermondsey, where his signature occurs in the register of 1676, and he is thought to have resigned it in 1682. At the Restoration he was created D. D. and had the deanery of Armagh, and an Irish bishopric, offered to him, both which he refused; but accepted a canonry of Armagh. He remained vicar of Camberwell almost thirty-eight years, and was greatly beloved and followed. Wood, in his quaint way says, "He was so constant and ready a preacher at Camberwell, that his preaching being generally approved, he *broke two conventicles* thereby in his neighbourhood; that is to say, that by his out-vying the Presbyterians and Independents in his *extemporarian* preaching, their auditors would leave them, and flock to Mr. Parr." All who speak of him indeed concur in what is inscribed on his monument, that "he was in preaching, constant: in life, exemplary: in piety and charity, most eminent: a lover of peace and hospitality: and, in fine, a true disciple of Jesus Christ." He died at Camberwell November 2, 1691, and was buried in the church-yard, where the above monument was erected to his memory. His wife died before him. Dr. Parr wrote "Christian Reformation: being an earnest persuasion to the speedy practice of it: proposed to all, but especially designed for the serious consideration of his dear kindred and countrymen of the county of Cork in Ireland, and the people of Ryegate and Camberwell in Surrey," Lond. 1660, 8vo. He published also three occasional sermons; but the most valuable present he made to the publick was his "Life of Archbishop Usher," prefixed to that prelate's Letters, printed in folio, 1686. It is the most ample account we have of Usher; and few men could

have enjoyed better opportunities of knowing his real character. Wood mentions Dr. Thomas Marshall's intention of enlarging this, as noticed in our account of him.[1]

PARRHASIUS, a celebrated painter of Ephesus, or, according to others, of Athens, flourished in the time of Socrates, as we learn from Xenophon, who has introduced him in a dialogue, discoursing with that philosopher. He was one of the most excellent painters of his time. Pliny tells us, that it was he who first gave symmetry and just proportions in the art; that he also was the first who knew how to express the truth of character, and the different airs of the face; that he found out a beautiful disposition of the hair, and heightened the grace of the visage. It was allowed even by the masters in the art, that he bore away from all others the glory of succeeding in the outline, in which consists the grand secret of painting. But the same author observes, that Parrhasius became insupportable by his pride; and affected to wear a crown of gold upon his head, and to carry in his hand a baton, studded with nails of the same metal. It is said that, though Parrhasius was excelled by Timanthes, yet he excelled Zeuxis. Among his pictures was a celebrated one of Theseus; and another representing Meleager, Hercules, and Perseus, in a groupe together; as also Æneas, with Castor and Pollux in a third. But of him, or his pictures, the accounts handed down to us are extremely imperfect, and little to be relied on in forming a just estimate of his merit.[2]

PARRHASIUS (AULUS JANUS), an eminent grammarian in Italy, was born at Cosenza in the kingdom of Naples, in 1470. He was designed for the law, the profession of his ancestors; but his inclination was to study classical literature. His family name was Giovanni Paulo Parisio; yet, according to the humour of the grammarians of that age, he adopted that under which we have classed him. He taught at Milan with great reputation, being particularly admired for a graceful delivery, which attracted many auditors to his lectures. He went to Rome during the pontificate of Alexander VI. and was like to have been involved in the misfortunes of the cardinals Bernardini Cajetan, and Silius Savello, whose estates were confiscated,

[1] Ath. Ox. vol. II.—Lysons's Environs, vol. I.—Manning and Bray's Surrey, vol. I.

[2] Pliny, lib. xxxv.—Quintilian, lib. xii.—Diodorus, lib. xxv.—Athenæus, lib. xii.—Vasari.—Felibien.—Junius de pictura veterum.

and themselves banished for conspiring to depose the pope. As it was well known that he had corresponded with these men, he took the advice of a friend, in retiring from Rome. Not long after, he was appointed public professor of rhetoric at Milan, where his superior merit drew upon him the envy of his contemporary teachers, who, by false accusations, rendered his situation so uneasy, that he was obliged to leave Milan, and retire to Vicenza, where he obtained the professorship of eloquence, with a larger salary; and he held this professorship, till the states of the Venetians were laid waste by the troops of the league of Cambray. He now withdrew to his native country, having made his escape through the army of the enemies. He was afterwards sent for by Leo X. who was before favourably inclined to him; and on his arrival at Rome, appointed him professor of polite literature. He had been now some time married to a daughter of Demetrius Chalcondylas; and he took with him to Rome Basil Chalcondylas, his wife's brother, and brother of Demetrius Chalcondylas, professor of Greek at Milan. He did not long enjoy this employment conferred upon him by the pope: for, being worn out by his studies and labours, he became so cruelly afflicted with the gout, as to lose the use of his limbs. Poverty was added to his other sufferings; and in this unhappy state he left Rome, and returned into Calabria, his native country, where he died of a fever in 1533.

His works were published, collectively, by Henry Stephens, in 1567, of which the principal is entitled "Liber de rebus per Epistolam Quæsitis." This consists of a number of letters written to different learned men, containing explanations of passages in the ancient writers, and elucidations of points of antiquity, which display much erudition. There are also illustrations of Ovid's Heroical Epistles; of Horace's Art of Poetry; of Cicero's Oration for Milo, and various other tracts on classical subjects. The whole collection was reprinted in the first volume of Gruter's "Thesaurus Criticus." A new edition of the book "De Quæsitis," with additions from the author's manuscript, was given at Naples in 1771.[1]

PARRY (RICHARD), D. D. rector of Wichampton in Dorsetshire, and preacher at Market-Harborough in Leicestershire, for which latter county he was in the commis-

[1] Gen. Dict.—Moreri.—Saxii Onomast.

sion of the peace, was born in Bury-street, St James's, in 1722. He was admitted a scholar of Westminster in 1736, whence, in 1740, he was elected a student of Christ-church, Oxford, and took the degree of M. A. March 31, 1747; B. D. May 25, 1754; and D. D. July 8, 1757. He was a very learned divine, and an able, active, magistrate. He was appointed chaplain in 1750; preacher at Market-Harborough in Leicestershire in 1754; and in 1756 was presented by Richard Fleming, esq. to the rectory of Wichampton. He died at Market-Harborough, April 9, 1780. His publications were, 1. "The Christian Sabbath as old as the Creation," 1753, 4to. 2. "The Scripture Account of the Lord's Supper. The Substance of Three Sermons preached at Market-Harborough, in 1755, 1756," 8vo. 3. "The Fig-tree dried up; or the Story of that remarkable Transaction as it is related by St. Mark considered in a new light; explained and vindicated; in a Letter to . . . . . esq." 1758, 4to. 4. "A Defence of the Lord Bishop of London's [Sherlock] Interpretation of the famous text in the book of Job, 'I know that my Redeemer liveth,' against the Exceptions of the Bishop of Gloucester [Warburton], the Examiner of the Bishop of London's Principles; with occasional Remarks on the argument of the Divine Legation, so far as this point is concerned with it," 1760, 8vo. 5. "Dissertation on Daniel's Prophecy of the Seventy Weeks," 1762, 8vo. 6. "Remarks on Dr. Kennicott's Letter," &c. 1762, 8vo. 7. "The Case between Gerizim and Ebal," &c. 1764, 8vo. 8. "An Harmony of the Four Gospels, so far as relates to the History of our Saviour's Resurrection, with a Commentary and Notes," 1765, 4to. 9. "The Genealogy of Jesus Christ, in Matthew and Luke, explained; and the Jewish Objections removed," 1771, 8vo. 10. Dr. Parry wrote one of the answers to Dr. Heathcote's pamphlet on the Leicestershire election in 1775.†

PARSONS (JAMES), an excellent physician and polite scholar, was born at Barnstaple, in Devonshire, in March 1705. His father, who was the youngest of nine sons of colonel Parsons, and nearly related to the baronet of that name, being appointed barrack-master at Bolton, in Ireland, removed with his family into that kingdom;* soon

† Nichols's Bowyer.

* In the Preface to the "Memoirs of Japhet," he says, "I spent several years of my life in Ireland, and there attained to a tolerable knowledge in the

after the birth of his then only son, James, who received at Dublin the early part of his education, and, by the assistance of proper masters, laid a considerable foundation of classical and other useful learning, which enabled him to become tutor to lord Kingston. Turning his attention to the study of medicine, he went afterwards to Paris, where (to use his own words) "he followed the most eminent professors in the several schools, as Astruc, Dubois, Lemery, and others; attended the anatomical lectures of the most famous Hunaud and Le Cat; and the chemicals at the king's garden at St. Come. He followed the physicians in both hospitals of the Hotel Dieu and La Charité, and the chemical lectures and demonstrations of Lemery and Boulduc, and in botany, Jussieu. Having finished these studies, his professors gave him honourable attestations of his having followed them with diligence and industry; which entitled him to take the degrees of doctor and professor of the art of medicine, in any university in the dominions of France. Intending to return to England, where he judged it unnecessary to take degrees in Paris, unless he had resolved to reside there; and as it was more expensive, he therefore went to the university of Rheims, in Champaign, where, by virtue of his attestations, he was immediately admitted to three examinations, as if he had finished his studies in that academy; and there was honoured with his degrees June 11, 1736. In the July following he came to London, and was first employed by Dr. James Douglas to assist him in his anatomical works, but after some time began to practise. He was elected a member of the royal society in 1740; and, after due examination, was admitted a licentiate of the college of physicians, April 1, 1741. On his arrival in London, by the recommendation of his

very ancient tongue of that country, which enabled me to consult some of their manuscripts, and become instructed in their grammatical institutes. Afterwards I became acquainted with several gentlemen from Wales, well versed in their own history and language, men of sense and liberal learning, who, in many conversations upon such subjects, gave me such satisfaction and light, in matters of high antiquity, as to occasion my application to the study of the Welsh tongue also, in which I had equal pleasure and surprise, when, the more I inquired, the more nearly related the Irish and Welsh languages appeared. When I was sent abroad to study the medicinal art, I frequently conversed with young gentlemen from most parts of Europe, who came to Paris, and followed the same masters, in every branch of the profession, with me; and my surprize was agreeably increased in finding that, in every one of their native tongues, I could discover the roots of most of their expressions in the Irish or Welsh.

Paris friends, he was introduced to the acquaintance of Dr. Mead, sir Hans Sloane, and Dr. James Douglas. This great anatomist made use of his assistance, not only in his anatomical preparations, but also in his representations of morbid and other appearances, a list of several of which was in the hands of his friend Dr. Maty; who had prepared an eloge on Dr. Parsons, which was never used, but which, by the favour of Mrs Parsons, Mr. Nichols has preserved at large. Though Dr. Parsons cultivated the several branches of the profession of physic, he was principally employed in midwifery. In 1738, by the interest of his friend Dr. Douglas, he was appointed physician to the public infirmary in St. Giles's. In 1739 he married miss Elizabeth Reynolds, by whom he had two sons and a daughter, who all died young. Dr. Parsons resided for many years in Red Lion-square, where he frequently enjoyed the company and conversation of Dr. Stukeley, bishop Lyttleton, Mr. Henry Baker, Dr. Knight, and many other of the most distinguished members of the royal and antiquarian societies, and that of arts, manufactures, and commerce; giving weekly an elegant dinner to a large but select party. He enjoyed also the literary correspondence of D'Argenville, Buffon, Le Cat, Beccaria, Amb. Bertrand, Valltravers, Ascanius, Turberville Needham, Dr. Garden, and others of the most distinguished rank in science. As a practitioner he was judicious, careful, honest, and remarkably humane to the poor; as a friend, obliging and communicative; cheerful and decent in conversation; severe and strict in his morals, and attentive to fill with propriety all the various duties of life. In 1769, finding his health impaired, he proposed to retire from business and from London, and with that view disposed of a considerable number of his books and fossils, and went to Bristol. But he returned soon after to his old house, and died in it after a week's illness, on the 4th of April, 1770, much lamented by his family and friends. By his last will, dated in October 1766, he gave his whole property to Mrs. Parsons; and, in case of her death before him, to miss Mary Reynolds, her only sister, "in recompence for her affectionate attention to him and to his wife, for a long course of years, in sickness and in health." It was his particular request that he should not be buried till some change should appear in his corpse; a request which occasioned him to be kept unburied 17 days, and even then scarce the slightest altera-

tion was perceivable. He was buried at Hendon, in a vault which he had caused to be built on the ground purchased on the death of his son James, where his tomb had a very commendatory inscription. A portrait of Dr. Parsons, by Mr. Wilson, is now in the British Museum; another, by Wells, left in the hands of his widow, who died in 1786, with a third unfinished; and one of his son James; also a family piece, in which the same son is introduced, with the doctor and his lady, accompanied by her sister. Among many other portraits, Mrs. Parsons had some that were very fine of the illustrious Harvey, of bishop Burnet, and of Dr. John Freind; a beautiful miniature of Dr. Stukeley; some good paintings, by her husband's own hand, particularly the rhinoceros which he described in the "Philosophical Transactions." She possessed also his MSS. and some capital printed books; a large folio volume entitled "Figuræ quædam Miscellaneæ quæ ad rem Anatomicam Historiamque Naturalem spectant; quas propriâ adumbravit manu Jacobus Parsons, M. D. S. S. R. Ant." &c. another, called "Drawings of curious Fossils, Shells," &c. in Dr. Parsons's Collection, drawn by himself;" &c. &c. Mrs. Parsons professed herself ready to give, on proper application, either to the royal or antiquarian society, a portrait of her husband, and a sum of money to found a lecture to perpetuate his memory, similar to that established by his friend Mr. Henry Baker.

Dr. Parsons left the following works: 1. "A mechanical and critical Enquiry into the nature of Hermaphrodites," 1741, 8vo, which was principally a compilation. 2. "A description of the Urinary Human Bladder, and the parts belonging to it, with figures," 1742, which was intended to disprove the reported utility of Mrs. Stephens's medicines for the stone. 3. "Philosophical Observations on the analogy between the Propagation of Animals and that of Vegetables," 1752, 8vo. As an antiquary, Dr. Parsons distinguished himself by an elaborate publication, entitled "Remains of Japhet; being historical inquiries into the affinity and origin of the European languages," 1767, 4to. This is a performance of great erudition and research. Besides these separate publications, Dr. Parsons was the author of several papers, printed in the Philosophical Transactions; viz. "Croonian Lectures on Muscular Motion," 1745, in which he considers the muscular fibres as tubes; "Human Physiognomy explained," in the Appendix to

the Philos. Trans. for 1746; and several other papers on anatomical and physiological subjects, especially an account of the dissection of a rhinoceros, which is valuable, and illustrated by good figures.

We shall close this article with an extract from Dr. Maty's eulogium: "The surprising variety of branches which Dr. Parsons embraced, and the several living as well as dead languages he had a knowledge of, qualified him abundantly for the place of assistant secretary for foreign correspondences, which the council of the royal society bestowed upon him about 1750. He acquitted himself to the utmost of his power of the functions of this place, till a few years before his death, when he resigned in favour of his friend, who now gratefully pays this last tribute to his memory. Dr. Parsons joined to his academical honours those which the royal college of physicians of London bestowed upon him, by admitting him, after due examination, licentiate, on the first day of April, 1751. The diffusive spirit of our friend was only equalled by his desire of information. To both these principles he owed the intimacies which he formed with some of the greatest men of his time. The names of Folkes, Hales, Mead, Stukeley, Needham, Baker, Collinson, and Garden, may be mentioned on this occasion; and many more might be added. Weekly meetings were formed, where the earliest intelligence was received and communicated of any discovery both here and abroad; and new trials were made, to bring to the test of experience the reality or usefulness of these discoveries. Here it was that the microscopical animals found in several infusions were first produced; the propagation of several insects by section ascertained; the constancy of nature amidst these wonderful changes established. His 'Remains of Japhet, being historical inquiries into the affinity and origin of the European Languages,' is a most laborious performance, tending to prove the antiquity of the first inhabitants of these islands, as being originally descended from Gomer and Magog, above 1000 years before Christ, their primitive and still subsisting language, and its affinity with some others. It cannot be denied that there is much ingenuity as well true learning in this work, which helps conviction, and often supplies the want of it. But we cannot help thinking that our friend's warm feelings now and then mislead his judgment, and that some at least of his conjectures, rest-

ing upon partial traditions, and poetical scraps of Irish fitts and Welsh bards, are less satisfactory than his tables of affinity between the several northern languages, as deduced from one common stock. Literature, however, is much obliged to him for having in this, as well as in many of his other works, opened a new field of observations and discoveries. In enumerating our learned friend's dissertations, we find ourselves at a loss whether we should follow the order of subjects, or of time; neither is it easy to account for their surprising variety and quick succession. The truth is, that his eagerness after knowledge was such, as to embrace almost with equal facility all its branches, and with equal zeal to ascertain the merit of inventions, and ascribe to their respective, and sometimes unknown, authors, the glory of the discovery. Many operations which the ancients have transmitted to us, have been thought fabulous, merely from our ignorance of the art by which they were performed. Thus the burning of the ships of the Romans at a considerable distance, during the siege of Syracuse, by Archimedes, would, perhaps, still continue to be exploded, had not the celebrated M. Buffon in France shewn the possibility of it, by presenting and describing a model of a speculum, or rather assemblage of mirrors, by which he could set fire at the distance of several hundred feet. In the contriving, indeed, though not in the executing of such an apparatus, he had in some measure been forestalled by a writer now very little known or read. This Dr. Parsons proved in a very satisfactory manner; and he had the pleasure to find the French philosopher did not refuse to the Jesuit his share in the invention, and was not at all offended by the liberty he had taken. Another French discovery, I mean a new kind of painting fathered upon the ancients, was reduced to its real value, in a paper which shewed our author was possessed of a good taste for the fine arts: and I am informed that his skill in music was by no means inferior, and that his favourite amusement was the flute. Richly, it appears from these performances, did our author merit the honour of being a member of the antiquarian society, which long ago had associated him to its labours. To another society, founded upon the great principles of humanity, patriotism, and natural emulation, he undoubtedly was greatly useful*.

* The society for the encouragement of arts, manufactures, and commerce. He likewise was associated to the Oeconomical society at Berne, Dec. 26, 1763.

He assisted at most of their general meetings and committees; and was for many years chairman to that of agriculture; always equally ready to point out and to promote useful improvements, and to oppose the interested views of fraud and ignorance, so inseparable from very extensive associations. No sooner was *this* society* formed, than Dr. Parsons became a member of it. Intimately convinced of the nobleness of its views, though from his station in life little concerned in its success, he grudged neither attendance nor expence. Neither ambitious of taking the lead, nor fond of opposition, he joined in any measure he thought right; and submitted cheerfully to the sentiments of the majority, though against his own private opinion. The just ideas he had of the dignity of our profession, as well as of the common links which ought to unite all its members, notwithstanding the differences of country, religion, or places of education, made him bear impatiently the shackles laid upon a great number of respectable practitioners; he wished, fondly wished, to see these broken; not with a view of empty honour and dangerous power, but as the only means of serving mankind more effectually, by checking the progress of designing men and illiterate practitioners, and diffusing through the whole body a spirit of emulation. Though by frequent disappointments, he foresaw, as well as we, the little chance of a speedy redress, he nobly persisted in the attempt; and, had he lived to the final event, would undoubtedly, like Cato, still have preferred the conquered cause to that supported by the gods. After having tried to retire from business and from London, for the sake of his health, and having disposed of most of his books with that view, he found it inconsistent with his happiness to forsake all the advantages which a long residence in the capital, and the many connexions he had formed, had rendered habitual to him. He therefore returned to his old house, and died in it, after a short illness, April 4, 1770. The style of our friend's compositions was sufficiently clear in description, though in argument not so close as could have been wished. Full of his ideas, he did not always so dispose and connect them together as to produce in the minds of his readers that conviction which was in his own. He too much despised those additional graces which command attention, when

* A medical society instituted by Dr. Fothergill, and other respectable physicians, licentiates, in vindication of their privileges: where, it should seem, this eulogy was intended to be pronounced.

joined to learning, observation, and sound reasoning. Let us hope that his example and spirit will animate all his colleagues; and that those practitioners who are in the same circumstances will be induced to join their brethren, sure to find amongst them those great blessings of life, freedom, equality, information, and friendship. As long as these great principles shall subsist in this society, and I trust they will outlast the longest liver, there is no doubt but the members will meet with the reward honest men are ambitious of, the approbation of their conscience, the esteem of the virtuous, the remembrance of posterity."[1]

PARSONS (JOHN), another learned and amiable physician, though less known as an author, the son of major Parsons, of the dragoons, was born in Yorkshire, in 1742. He was educated at Westminster school, whence in 1759 he was elected to a studentship in Christ Church, Oxford. Having made choice of medicine as a profession, he prosecuted the study of it with uncommon assiduity, not only at Oxford, but also at London and Edinburgh. But while he bestowed much attention on every branch of medical knowledge, he at first showed a particular predilection for natural history and botany, and in the latter branch made a very distinguished figure during his stay at Edinburgh. In 1766 he had the honour of obtaining the prize medal given by Dr. Hope for the most extensive and elegant hortus siccus, and the same year took his degree of M. A. This, however, was only a prelude to more distinguished honours. In 1769, when he took his degree of M. B. he was appointed to the anatomy lecture at Oxford, and was also the first reader in anatomy at Christ Church, on the institution of John Freind and Matthew Lee, M. D. and, students of that house. In consequence of this appointment, his attention, it may naturally be supposed, was more particularly directed to anatomy, and under his direction a very commodious anatomical theatre was built; and for the instruction of his pupils he provided a set of anatomical preparations, which for neatness and elegance have seldom been surpassed. From the time of his appointment he read two courses of anatomical lectures every year; and although they were calculated rather for the general philosopher than the medical practitioner, yet they were not only highly instructive to all his audience, but afforded incontestable evidence of his genius and abilities.

[1] Nichols's Bowyer.

He was soon after elected one of the physicians to the Radcliffe infirmary, and in June 1772 proceeded M. D. He had a considerable share also of private practice, and from his attention and success his reputation with the public kept pace with the esteem in which he was held by the university. In 1780 he was elected the first clinical professor, on the foundation instituted in 1772 by George Henry, earl of Lichfield, late chancellor of the university. In this department also he read lectures during the winter months with much credit to himself. But it is not improbable that the various active employments in which he was engaged, and which necessarily exposed him to fatigue and danger, had some share in overthrowing a constitution naturally strong. He was not, however, cut off by any tedious or painful ailment, but died of a fever April 3, 1785, in the forty-fourth year of his age, and was buried in the north transept of the cathedral, where four of his children were buried before him.[1]

PARSONS (PHILIP), an English divine, and miscellaneous writer, was born at Dedham, in Essex, in 1729. His family was ancient, and settled at Hadleigh, in Suffolk, as early as the reign of Henry VII. where some of their descendants still reside. He lost his father when very young, and owed the care of his education to his maternal uncle, the rev. Thomas Smythies, master of the grammar school at Lavenham, in Suffolk, with whom he continued till he went to Cambridge, where he was entered of Sidney Sussex college, and took his degrees there of B. A. in 1752, and M. A. in 1776. After he had taken orders he was appointed to the free school of Oakham in Rutlandshire, and remained there till 1761, when he was presented to the school and curacy of Wye by Daniel earl of Winchelsea and Nottingham. In the sedulous discharge of the twofold duties of this preferment he was engaged upwards of half a century, and was distinguished by his urbanity, diligence, and classical talents, nor was he less esteemed in his clerical character. He was also presented to the rectory of Eastwell, in 1767, by the same patron, and to the small rectory of Snave in 1776, by archbishop Cornwallis, who enhanced the value of this preferment by a very kind letter, in which his grace testified his high respect for the character and talents of the new incumbent.

[1] Life in the Edinburgh Medical Commentaries, vol. X. and published separately at Edinburgh, 1786.—Continuation of Wood's Annals by Gutch.

Mr. Parsons was the author of several publications, among which were, The nine first papers in the second volume of the "Student," published in 1750*; "On advertising for Curates," a paper in The World; "The inefficacy of Satire, a poem," 1766, 4to; "Newmarket, or an Essay on the Turf," 1774, 2 vols.; "Astronomic Doubts, a pamphlet," 1774; "A volume of Essays," 1775; "Dialogues of the Dead with the Living," 1782; "Simplicity," a poem, 1784; and "Monuments and Painted Glass in upwards of 100 churches, chiefly in the eastern part of Kent," 1794, 4to. This work, which is interspersed with judicious remarks and interesting anecdotes by the compiler, is become scarce, owing to the fire in Mr. Nichols's premises, but is highly valuable to the antiquary and lover of such researches. Mr. Parsons also established a Sunday school at Wye; and recommended and contributed much to their establishment in the county of Kent by a sermon and some letters which he published on this occasion. The last years of his life were passed in great retirement; alternately engaged in the discharge of his ministerial functions, and in literary pursuits and correspondence, which, however, were interrupted by the loss of his sight about a year before his death, and at the same time by a very painful disorder. He bore these trials with exemplary patience and resignation. "It was his frequent practice, when on his bed, and free from the more excruciating pains of his disorder, to compose moral, lively, and religious pieces, which he afterwards dictated to a faithful amanuensis, who wrote them down. He died at Wye, June 12, 1812, in the eighty-third year of his age.[1]

PARSONS, or PERSONS (ROBERT), in both which ways he wrote his name, a celebrated English Jesuit, was the son of a blacksmith, at Nether Stowey, near Bridgewater in Somersetshire, where he was born in 1548; and, appearing to be a boy of extraordinary parts, was taught Latin by the vicar of the parish, who conceived a great affection for him †, and contributed to his support at Oxford, where he was admitted of Baliol college in 1563. In

* This is not accurate. He may have been a contributor to the "Student," but could not have written either the *nine first*, or the *first nine* papers of the second volume.

† He was suspected to be his real father! and it is said that Baliol college had a certificate that he was a bastard. Foulis's Life of Parsons, in his "History of Romish Treasons."

[1] Gent. Mag. vol. LXXXII.

the university he became so remarkable, as an acute disputant in scholastic exercises, then much in vogue, that having taken his first degree in arts in 1568, he was the same year made probationer fellow of his college. He soon after became the most famous tutor in the society, and when he entered into orders, was made socius sacerdos, or chaplain fellow. In 1572 he proceeded M. A. was bursar that year, and the next dean of the college; but it is said that being charged by the society with incontinency and embezzling the college-money, to avoid the shame of a formal expulsion, he was permitted, out of respect to his learning, to resign, which he did in Feb. 1574, obtaining leave to keep his chamber and pupils as long as he pleased, and to have his commons also till the ensuing Easter. These last circumstances have induced some writers to think that it was merely a change of religious principles which occasioned his resignation.

He had till this time openly professed himself a protestant, and was very zealous in introducing books of that religion into the college library: but soon after his resignation, he quitted Oxford for London, and went thence June 1574, to Louvain; where, meeting with father William Good, his countryman, a Jesuit, he spent a week in the spiritual exercises at the college of that order, and began to entertain an affection for it. He proceeded, however, to Padua, in consequence of a determination he had formed before he left England, which was to study physic as a profession; but he had not been long at Padua, before the unsettled state of his mind and fortune excited in him a curiosity to visit Rome, where meeting with some English Jesuits, he gave up all thoughts of the medical profession for that of the church. He now went back to Padua, settled his affairs there, and at Rome in May 1575 was chosen a member of the society of Jesus, and admitted into the English college.

He was indeed in all respects qualified to make a figure in this society, being, according to Camden, fierce, turbulent, and bold; and he soon answered every expectation his new friends could entertain. Having completed the course of his studies, he became one of the principal penitentiaries; and was in such credit with the pope in 1578, that he obtained a grant from his holiness to change an hospital at Rome, founded in queen Mary's time, into a college or seminary for the English, by the name of "Col-

legium de urbe," dedicated to the Holy Trinity and St. Thomas (à Becket), where the students were obliged to take the following oath: "I. N. N. considering with how great benefits God hath blessed me, &c. do promise, by God's assistance, to enter into holy orders as soon as I shall be fit, and to return to England to convert my countrymen there, whenever it shall please the superior of this house to command me." He had no sooner seen this college established, and his friend father Allen chosen, by his recommendation, rector of it, than he was appointed to go as superior missionary to England, in order to promote the Romish religion in that kingdom, being the first ever appointed on such a business. Edmund Campian was joined with him, and other assistants, in this arduous province; and they managed matters so artfully, that, notwithstanding the time of their departure from Rome, and the whole route of their journey, and even their portraits had been sent to England before them, yet they found means by disguise to escape the strictest search that was made, and arrived safe in London.

Here they hired a large house, in the name of lord Paget; and, meeting the heads of their party, communicated to them a faculty they brought from the pope, Gregory XIII. dispensing with the Romanists for obeying queen Elizabeth; notwithstanding the bull which had been published by his predecessor *Pius V. absolving the queen's subjects from their oath of allegiance, and pronouncing an anathema against all that should obey her. They then* dispersed themselves *into different parts of the kingdom*; the mid-land counties being chosen by Parsons, that he might be near enough to London, to be ready upon all emergencies. Campian went into the North, where they had the least success. The harvest was greatest in Wales. Parsons travelled about the country to gentlemen's houses, disguised either in the habit of a soldier, a gentleman, a minister, or an apparitor; and applied himself to the work with so much diligence, that, by the help of his associates, he entirely put an end to the custom, that had till then prevailed among the papists, of frequenting the protestant churches, and joining in the service. And notwithstanding the opposition made by a more moderate class of papists, who denied the pope's deposing power, and some of whom even took the oath of allegiance, yet, if we may believe himself, he had paved the way for a general insurrection before Christmas.

But all his desperate designs were defeated by the vigilance of lord Burleigh; and Campian being discovered, imprisoned, and afterwards executed, Parsons, who was then in Kent, found it necessary to revisit the continent, and went to Rouen in Normandy. He had contrived privately to print several books for the promotion of his cause, while he was in England: and now being more at ease, he composed others, which he likewise procured to be dispersed very liberally. In 1583, he returned to Rome, being succeeded in his office of superior to the English mission by a person named Heyward. The management of that mission, however, was left to him by Aquaviva, the general of the order; and he was appointed prefect of it in 1592. In the interim, having procured for the English seminary before mentioned, at Rome, a power of choosing an English rector in 1586, he was himself elected into that office the following year.

When Spain had prepared her "invincible armada" to invade England, Parsons was dispatched thither, to avail himself of the present temper of the Spanish monarch, and reconcile him a little to the order of the Jesuits, whose enormities had nearly brought them under the censure of the inquisition. Parsons found means not only to elude the severity of that tribunal, but obtained of the king, that his majesty should appoint one of the judges, and himself another, for this inquisition; and then undertook the principal business of the voyage. While he was in England, he had laboured to promote the popish recusancy, and to bring the English papists under the government of the Jesuits. In the same spirit, after he was obliged to quit this country, he employed all his arts and interest for the erection of seminaries to supply England from time to time with priests to keep up that recusancy, and to prepare the papists there to join with any invasion which those abroad should procure.

Thus, for instance, as Mr. Gee remarks in his introduction to the Jesuit's memorial, Parsons treated with the duke of Guise to erect a seminary for such a purpose in Normandy; and he now prevailed with Philip II. to extend these foundations in Spain: so that in a short time they could boast not only of their seminaries at Rome and Rheims, but of those at Valladolid, Seville, and St. Lucar in Spain, at Lisbon in Portugal, and at Douay and St. Omers in Flanders. In all these, their youth were edu-

cated with the strongest prejudices against their country, and their minds formed to all the purposes that Parsons had in his head. Among other favourite objects, he obliged them to subscribe to the right of the Infanta of Spain to the crown of England, and defended this position in his "Conference about the next succession to that crown," which went so far as to assert the lawfulness of deposing queen Elizabeth. The secular priests likewise inform us, that, after the defeat of his designs to dethrone that queen, while he stayed in England, he consulted with the duke of Guise in France upon the same subject; and endeavoured to make a list of catholics, who, under the conduct of the duke, were to change the state of England, upon pretence of supporting the title of Mary queen of Scots.

After the defeat of the armada in 1588, he used every means in his power to persuade the Spanish monarch to a second invasion; and when he failed in this, he endeavoured to raise a rebellion in England, urging the earl of Derby to appear at the head of it, who is said to have been poisoned, at his instigation, for refusing to acquiesce. Nor did he stop here. We find sir Ralph Winwood informing secretary Cecil from Paris, in 1602, of an attempt to assassinate the queen that year by another English Jesuit, at the instigation of father Parsons; and when all these plans proved abortive, he endeavoured to prevent the succession of king James by several means; one of which was, exciting the people to set up a democratic form of government, for which he had furnished them with principles in several of his books. Another was, to persuade the pope to make his kinsman the duke of Parma king of England, by joining with the lady Arabella, and marrying her to the duke's brother, cardinal Farnese. Cardinal d'Ossat gives the king of France a large account of both these projects in one of his letters; and in another mentions a third contrivance which Parsons had communicated to him, and whose object was, that the pope, the king of France, and the king of Spain, should first appoint by common consent a successor for England, who should be a catholic; and then should form an armed confederacy to establish him on the throne. The death of his friend cardinal Allen, however, in 1594, diverted his attention for a while from these weighty public affairs, to the objects of his private ambition. As it was chiefly by his interest, that the cardinal had obtained the purple (see ALAN or ALLEN, WILLIAM), he conceived

great hopes of succeeding him in it. The dignity was worth his utmost endeavours, and he spared no pains to compass it. Among other efforts he employed some Jesuits to obtain in Flanders a petition to the king of Spain, in his favour, subscribed by great numbers of the lowest of the people, as well as those of superior rank. He applied also to that monarch by John Piragues, one of his prime confidents, but received no answer; and then went himself to Rome in 1596, under pretence of settling some disputes, that had arisen in the English college there during his absence. He had the year before been complimented, in a letter from some of the principal persons of his order there, on the assured prospect of success; and upon his arrival was visited, among others of the highest rank, by cardinal Bellarmin, who encouraged him to wait upon the pope. At this interview he entertained the pontiff with an artful account of the reports that were spread all over Flanders, and even at Rome, of his holiness's design to confer the purple upon him, and that the king of Spain had written to his holiness upon the occasion. Father More, who furnishes these particulars, tells us further, that Parsons made a modest speech, as usual on such occasions, intimating that he feared he was unworthy of so high an honour: but he was much mortified when the pope, Clement VIII. who was more in the secret than he supposed, assured him, that he had heard nothing from the Spaniards upon any such subject; that idle reports were not to be minded; that he was very well satisfied with his services, and exhorted him to continue in the same course. The truth appeared to be, that the pope having received many complaints of him from the secular clergy, instead of bringing him into the sacred college, had some thoughts of stripping him of the posts he already possessed. Disappointed in this attempt, and threatened with such disgrace, Parsons withdrew on pretence of health to Naples, and did not return to Rome till after the death of Clement in 1606.

But this check did not hinder him from exercising his jurisdiction over the Romanists in England, as prefect of the English mission; and, after his return to Rome, we find him removing the arch-presbyter of England, Blakwell, for taking the oath of supremacy to James I. He likewise obtained a brief from Paul V. to deprive all such priests as should take that oath; and thus continued zealous

in the discharge of this office to the last. Father More has given copies of three letters, one to the mission in England, another to the rector of St. Omer's, and the third to the arch-presbyter Berkit, successor to Blakwell; all dictated by him, while he lay past recovery in the opinion of his physicians. The last was finished the 13th of April; and the fever, which had seized him on the 10th, put a period to his life on the 18th, 1610. Pope Paul, as soon as he heard of his illness, indulged him in all the ceremonies usually granted to cardinals at the point of death. His body was afterwards embalmed and interred, pursuant to his own request, in the chapel of his college at Rome, close to that of cardinal Allen. A monument was soon after erected to his memory, with an inscription; a copy of which may be seen in Ribadineira's Bibl. Soc. Jes. under the letter P.

The character of father Parsons was variously represented by protestants and catholics, but even the latter are not agreed. More recent writers seem little disposed to elevate it, although belonging to the same communion. Berrington, who has drawn a very impartial character, begins with asserting that "intrigue, device, stratagem, and all the crooked policy of the Machiavelian school," are associated with the sound of his name. Dodd, the general biographer of the popish writers, is not without a considerable degree of impartiality in characterizing Parsons, but yet appears more zealous to defend him than strict impartiality admits. Parsons, however, was certainly a man of talents, and beyond comparison the best writer of his party.

His works are, 1. "A brief Discourse, containing the Reasons why Catholics refuse to go to Church," with a Dedication to Queen Elizabeth, under the fictitious name of John Howlet, dated Dec. 15, 1580. 2. "Reasons for his coming into the Mission of England, &c." by some ascribed to Campian. 3. "A brief Censure upon two Books, written against the Reasons and Proofs." 4. "A Discovery of John Nichols, misreported a Jesuit;" all written and printed while the author was in England. 5. "A Defence of the Censure given upon his two Books, &c." 1583. 6. "De persecutione Anglicana epistola," Rome and Ingolstadt, 1582. 7. "A Christian Directory," 1583. 8. "A Second Part of a Christian Directory, &c." 1591. These two parts being printed erroneously at London, Parsons published an edition of them under this title:

"A Christian Directory, guiding men to their Salvation, &c. with many corrections and additions by the Author himself." This book is really an excellent one, and was afterwards put into modern English by Dr. Stanhope, dean of Canterbury; in which form it has gone through eight or ten editions. 9. "Responsio ad Eliz. Reginæ edictum contra Catholicos," Romæ, 1593, under the name of And. Philopater. 10. "A Conference about the next Succession to the Crown of England, &c." 1594, under the feigned name of Doleman. This piece was the production of cardinal Allen, Inglefield, and others, who furnished the materials, which Parsons, who had a happy talent this way, put into a proper method. Parsons's style is among the best of the Elizabethan period *. 11. "A temperate Wardword to the turbulent and seditious Watchword of sir Fr. Hastings, knight," &c. 1599, under the same name. 12. "A Copy of a Letter written by a Master of Arts at Cambridge, &c." published in 1583. This piece was commonly called "Father Parsons's Green Coat," being sent from abroad with the binding and leaves in that livery, but there seems reason to doubt whether this was his (see Ath. Ox. vol. II. new edit. note, p. 74). 13. "Apologetical Epistle to the Lords of her Majesty's Privy Council, &c." 1601. 14. "Brief Apology, or Defence of the Catholic Ecclesiastical Hierarchy erected by pope Clement VIII. &c." St. Omers, 1601. 15. "A Manifestation of the Folly and bad Spirit of secular Priests," 1602. 16. "A Decachordon of ten Quodlibetical Questions," 1602. 17. "De Peregrinatione." 18. "An Answer to O. E. whether Papists or Protestants be true Catholics," 1603. 19. "A Treatise of the three Conversions of Paganism to the Christian Religion," published (as are also the two following) under the name of N. D. (Nicholas Doleman), in 3

* The intention of this book was to support the title of the Infanta against that of king James, after the death of queen Elizabeth, and to prove that there are better titles than lineal descents. It is remarkable that this weapon, which was obliquely aimed at Elizabeth, should afterwards be employed against Charles I. Ibbotson's pamphlet concerning the power of parliaments, &c. which was published preparatory to the destruction of that prince, was no more than a republication of Doleman (or Parsons), with very few alterations. Bradshaw's long speech at the king's condemnation, and a considerable part of Milton's "Defensio pro Populo Angl." are chiefly borrowed from the same performance; and it was even reprinted in 1681, when the parliament were debating the subject of the exclusion of the duke of York; but in 1683 the university of Oxford ordered it to be burnt by the hands of the hangman. Dodd labours hard to prove that Parsons was not the author of it.

Portrait of Parsons

vols. 12mo, 1603, 1604. 20. "A Relation of a Trial made before the king of France in 1600, between the bishop of Evreux and the lord Plessis Mornay," 1604. 21. "A Defence of the precedent Relation, &c." 22. "A Review of teh public Disputations, &c. concerning the Sacrifices and Sacrament of the Altar," 1604. 23. "The Forerunner of Bell's Downfall of Popery," 1605. 24. "An Answer to the fifth Part of the Reports of Sir Edward Coke, &c." 1606, 4to, published under the name of a Catholic Divine. 25. "De sacris alienis non adeundis, questiones duæ," 1607. 26. "A Treatise tending to Mitigation towards Catholic subjects in England, against Thomas Morton (afterwards bishop of Durham)," 1607. 27. "The Judgment of a Catholic Gentleman concerning king James's Apology, &c." 1608. 28. "Sober Reckoning with Thomas Morton," 1609. 29. "A Discussion of Mr. Barlow's Answer to the Judgment of a Catholic Englishman concerning the Oath of Allegiance," 1612. This book being left not quite finished at the author's death, was afterwards completed and published by Thomas Fitzherbert. The following are also posthumous pieces: 30. "The Liturgy of the Sacrament of the Mass," 1620. 31. "A Memorial for Reformation, &c.;" thought to be the same with "The High Court and Council of the Reformation," finished after twenty years' labour in 1596, but not published till after Parsons's death; and republished from a copy presented to James II. with an introduction and some animadversions by Edward Gee, under the title of, "The Jesuits Memorial for the intended Reformation of the Church of England under their first Popish Prince," 1690, 8vo. 32. There is also ascribed to him, "A Declaration of the true Causes of the great Troubles pre-supposed to be intended against the Realm of England, &c. Seen and allowed, anno 1581." 33. Parsons also translated from the English into Spanish, "A Relation of certain Martyrs in England," printed at Madrid 1590, 8vo. Several of his MSS. are preserved in Baliol college library, particularly a curious one entitled "Epitome controversiarum hujus temporis."[1]

PARUTA (PAUL), a noble Venetian, born in 1540, was made historiographer of the republic in 1579, and

[1] Ath. Ox. vol. I. new edit.—Biog. Brit. art. Parsons.—Dodd's Ch. Hist.—Berrington's Panzani, Introduction, p. 24.—Gent. Mag. LXIV. where is a fine portrait of Parsons.

afterwards was employed in several embassies, was made governor of Brescia, and finally elected a procurator of St. Mark. Such was his character for wisdom, integrity, and zeal for the public welfare, that he was called the Cato of Venice. He died in 1598, at the age of 58. He cultivated the sciences and general literature, and was the author of several works of merit. Among these are; "Della Perfezione della vita Politica;" "Discorsi Politici," published by his sons in 1599; "A History of Venice, from 1513 to 1551, with the Addition of an Account of the War of Cyprus:" written also in Italian, but he had begun to write it in Latin, in imitation of the style of Sallust, and had finished four books in that language. A new edition of this history was given by Apostolo Zeno in 1703.[1]

PARUTA (PHILIP), a learned antiquary, was a noble of Palermo, and secretary to the senate of that city, where he died in 1629. He was author of several works, but is principally known by his "Sicilia descritta con Medaglie," Palermo, 1612, fol. This work was afterwards enlarged by Leonardo Agostini, and printed at Rome in 1649, and at Lyons in 1697. Havercamp published a Latin edition of it in three volumes folio, 1723, which makes part of the Italian Antiquities of Grævius and Burman.[2]

PAS. See FEUQUIERES.

PASCAL (BLAISE), a French mathematician and philosopher, and one of the greatest geniuses and best writers that country has produced, was born at Clermont in Auvergne, June 19, 1623. His father, Stephen Pascal, was president of the Court of Aids in his province, and was also a very learned man, an able mathematician, and a friend of Des Cartes. Having an extraordinary tenderness for this child, his only son, he quitted his office and settled at Paris in 1631, that he might be quite at leisure to attend to his son's education, of which he was the sole superintendant, young Pascal never having had any other master. From his infancy Blaise gave proofs of a very extraordinary capacity. He was extremely inquisitive; desiring to know the reason of every thing; and when good reasons were not given him, he would seek for better; nor would he ever yield his assent but upon such as appeared to him well grounded. What is told of his manner

[1] Chaufepie.—Niceron, vol. XI. [2] Landi Hist. Lit. d'Italie.—Dict. Hist.

of learning the mathematics, as well as the progress he quickly made in that science, seems almost miraculous. His father, perceiving in him an extraordinary inclination to reasoning, was afraid lest the knowledge of the mathematics might hinder his learning the languages, so necessary as a foundation to all sound learning. He therefore kept him as much as he could from all notions of geometry, locked up all his books of that kind, and refrained even from speaking of it in his presence. He could not however prevent his son from musing on that science; and one day in particular he surprised him at work with charcoal upon his chamber floor, and in the midst of figures. The father asked him what he was doing: "I am searching," says Pascal, "for such a thing;" which was just the same as the 32d proposition of the 1st book of Euclid. He asked him then how he came to think of this: "It was," says Blaise, "because I found out such another thing;" and so, going backward, and using the names of *bar* and *round*, he came at length to the definitions and axioms he had formed to himself. Of this singular progress we are assured by his sister, madame Perier, and several other persons, the credit of whose testimony cannot reasonably be questioned.

From this time he had full liberty to indulge his genius in mathematical pursuits. He understood Euclid's Elements as soon as he cast his eyes upon them. At sixteen years of age he wrote a treatise on Conic Sections, which was accounted a great effort of genius; so much so, that Des Cartes, who had been in Holland a long time, upon reading it, fancied that M. Pascal the father was the real author of it. At nineteen he contrived an admirable arithmetical machine, which would have done credit as an invention to any man versed in science, and much more to such a youth.

About this time his health became so impaired, that he was obliged to suspend his labours for the space of four years. After this, having seen Torricelli's experiment respecting a vacuum and the weight of the air, he turned his thoughts towards these objects, and undertook several new experiments, one of which was as follows: having provided a glass tube, 46 feet in length, open at one end, and hermetically sealed at the other, he filled it with red wine, that he might distinguish the liquor from the tube, and stopped up the orifice; then having inverted it, and

placed it in a vertical position, with the lower end immersed into a vessel of water one foot deep, he opened the lower end, and the wine descended to the distance of about 32 feet from the surface of the vessel, leaving a considerable vacuum at the upper part of the tube. He next inclined the tube gradually, till the upper end became only of 32 feet perpendicular height above the bottom, and he observed the liquor proportionally ascend up to the top of the tube. He made also a great many experiments with siphons, syringes, bellows, and all kinds of tubes, making use of different liquors, such as quicksilver, water, wine, oil, &c.; and having published them in 1647, he dispersed his work through all countries.

All these experiments, however, only ascertained effects, without demonstrating the causes. Pascal knew that Torricelli conjectured that those phenomena which he had observed were occasioned by the weight of the air, though they had formerly been attributed to Nature's abhorrence of a vacuum: but if Torricelli's theory were true, he reasoned that the liquor in the barometer tube ought to stand higher at the bottom of a hill, than at the top of it. In order therefore to discover the truth of this theory, he made an experiment at the top and bottom of a mountain in Auvergne, called *le Puy de Dome*, the result of which gave him reason to conclude that the air was indeed heavy. Of this experiment he published an account, and sent copies of it to most of the learned men in Europe. He also renewed it at the top and bottom of several high towers, as those of Notre Dame at Paris, St. Jaques de la Boucherie, &c.; and always remarked the same difference in the weight of the air, at different elevations. This fully convinced him of the general pressure of the atmosphere; and from this discovery he drew many useful and important inferences. He composed also a large treatise, in which he fully explained this subject, and replied to all the objections that had been started against it. As he afterwards thought this work rather too prolix, and being fond of brevity and precision, he divided it into two small treatises, one of which he entitled "A Dissertation on the Equilibrium of Fluids;" and the other, "An Essay on the Weight of the Atmosphere." These labours procured Pascal so much reputation, that the greatest mathematicians and philosophers of the age proposed various questions to him, and consulted him respecting such difficulties

as they could not resolve. Upon one of these occasions he discovered the solution of a problem proposed by Mersenne, which had baffled the penetration of all that had attempted it. This problem was to determine the curve described in the air by the nail of a coach-wheel, while the machine is in motion; which curve was thence called la roullette, but now commonly known by the name of cycloid. Pascal offered a reward of 40 pistoles to any one who should give a satisfactory answer to it. No person having succeeded, he published his own at Paris; but, as he began now to be disgusted with the sciences, he would not set his real name to it, but sent it abroad under that of A. d'Ettonville. This was the last work which he published in the mathematics; his infirmities, from a delicate constitution, though still young, now increasing so much, that he was under the necessity of renouncing severe study, and of living so recluse, that he scarcely admitted any person to see him. Another subject on which Pascal wrote very ingeniously, and in which he has been spoken of as an inventor, was what has been called his Arithmetical Triangle, being a set of figurate numbers disposed in that form. But such a table of numbers, and many properties of them, had been treated of more than a century before, by Cardan, Stifelius, and other arithmetical writers.

After having thus laboured abundantly in mathematical and philosophical disquisitions, he forsook those studies and all human learning at once, to devote himself to acts of devotion and penance. He was not twenty-four years of age, when the reading some pious books had put him upon taking this resolution; and he became as great a devotee as any age has produced. He now gave himself up entirely to a state of prayer and mortification; and he had always in his thoughts these great maxims of renouncing all pleasure and all superfluity; and this he practised with rigour even in his illnesses, to which he was frequently subject, being of a very invalid habit of body.

Though Pascal had thus abstracted himself from the world, yet he could not forbear paying some attention to what was doing in it; and he even interested himself in the contest between the Jesuits and the Jansenists. Taking the side of the latter, he wrote his celebrated "Lettres Provinciales," published in 1656, under the name of *Louis de Montalte*, making the former the subject of ridicule. "These letters," says Voltaire, "may be considered

as a model of eloquence and humour. The best comedies of Moliere have not more wit than the first part of these letters; and the sublimity of the latter part of them is equal to any thing in Bossuet. It is true indeed that the whole book was built upon a false foundation; for the extravagant notions of a few Spanish and Flemish Jesuits were artfully ascribed to the whole society. Many absurdities might likewise have been discovered among the Dominican and Franciscan casuists; but this would not have answered the purpose; for the whole raillery was to be levelled only at the Jesuits. These letters were intended to prove, that the Jesuits had formed a design to corrupt mankind; a design which no sect or society ever had, or can have." Here, however, Voltaire is not altogether correct; for the Jesuits cited by Pascal, were considered as oracles by their order; and the whole society always acted so systematically as a body, that the doctrines of one may be imputed to the rest, more fairly than in any other class of men. Voltaire calls Pascal the first of their satirists; for Despréaux, says he, must be considered as only the second. In another place, speaking of this work of Pascal, he says, that "examples of all the various species of eloquence are to be found in it. Though it has now been written almost 100 years, yet not a single word occurs in it, savouring of that vicissitude to which living languages are so subject. Here then we are to fix the epoch when our language may be said to have assumed a settled form. The bishop of Lucon, son of the celebrated Bussy, told me, that asking one day the bishop of Meaux what work he would covet most to be the author of, supposing his own performances set aside, Bossu replied, 'The Provincial Letters'." These letters were first published in 1657, 12mo, an edition highly valued, and were afterwards translated into all languages, and printed over and over again. Some have said that there were decrees of formal condemnation against them; and also that Pascal himself, in his last illness, detested them, and repented of having been a Jansenist: but both these particulars are without foundation. It was supposed that father Daniel was the anonymous author of a piece against them, entitled "The Dialogues of Cleander and Eudoxus."

Pascal was but about thirty years of age when these letters were published; yet he was extremely infirm, and his disorders increasing soon after so much, that he conceived

his end fast approaching, he gave up all farther thoughts of literary composition. He resolved to spend the remainder of his days in retirement and pious meditation; and with this view he broke off all his former connections, changed his habitation, and spoke to no one, not even to his own servants, and hardly ever even admitted them into his room. He made his own bed, brought his dinner from the kitchen, and carried back the plates and dishes in the evening; so that he employed his servants only to cook for him, to go to town, and to do such other things as he could not absolutely do himself. In his chamber nothing was to be seen but two or three chairs, a table, a bed, and a few books. It had no kind of ornament whatever; he had neither a carpet on the floor, nor curtains to his bed. But this did not prevent him from sometimes receiving visits; and when his friends appeared surprised to see him thus without furniture, he replied, that he had what was necessary, and that any thing else would be a superfluity, unworthy of a wise man. He employed his time in prayer, and in reading the Scriptures; writing down such thoughts as this exercise inspired. Though his continual infirmities obliged him to use very delicate food, and though his servants employed the utmost care to provide only what was excellent, he never relished what he ate, and seemed quite indifferent whether they brought him good or bad. His indifference in this respect was so great, that though his taste was not vitiated, he forbad any sauce or ragout to be made for him which might excite his appetite.

Though Pascal had now given up intense study, and though he lived in the most temperate manner, his health continued to decline rapidly; and his disorders had so enfeebled his organs, that his reason became in some measure affected. He always imagined that he saw a deep abyss on one side of him, and he never would sit down till a chair was placed there, to secure him from the danger which he apprehended. At another time he pretended that he had a kind of vision or ecstasy; a memorandum of which he preserved during the remainder of his life in a bit of paper, put between the cloth and the lining of his coat, and which he always carried about him. Some of the Jesuits reproached him with insanity; but his disorder had nothing more in it than a fever, or a vertigo. During the last years of his life, indeed, he became very superstitious, and exhibited a melancholy example of human infirmity in that respect.

In company Pascal was distinguished by his amiable behaviour, by his easy, agreeable, and instructive conversation, and by great modesty. He possessed a natural kind of eloquence, which was in a manner irresistible. The arguments he employed, for the most part produced the effect which he proposed; and though his abilities entitled him to assume an air of superiority, he never displayed that haughty and imperious tone, which may often be observed in men of shining talents. Toward the close of his life, he employed himself wholly in pious and moral reflections, writing down those which he judged worthy of being preserved. The first piece of paper he could find was employed for this purpose; and he commonly put down only a few words of each sentence, as he wrote them merely for his own use. The bits of paper upon which he had written these thoughts, were found, after his death, filed upon different pieces of string, without any order or connection; and being copied exactly as they were written, they were afterwards arranged and published.

Pascal died at Paris, August 19, 1662, aged thirty-nine. He had been some time about a work against atheists and infidels; but he did not live long enough to digest the materials he had collected. What was found among his papers was published under the title "Pensées," or Thoughts upon Religion, and other subjects; and has been much admired. After his death appeared also two other little tracts; one of which is entitled "The Equilibrium of Fluids;" and the other "The Weight of the mass of Air."

The celebrated Menage, in that collection called "Menagiana," selects the two following passages in the writings of M. Pascal, for the acute observations they contain: "Those minds which are capable of invention are very scarce. Those to whom this power is denied, being much the greater number, are of course the prevailing party; insomuch, that when works of invention come forward, to claim the praise due to their authors, the public opinion treats them as visionaries." And again, "It seems rather a fortunate circumstance, that some common error should fix the wanderings of the human mind. For instance, the moon is supposed to influence the disorders of the human body, and to cause a change in human affairs, &c. which notion, though it be false, is not without its advantage, as men are thereby restrained from an inquiry into

things to which the human understanding is incompetent, and from a kind of curiosity which is a malady of the mind."

The works of Pascal were collected in five volumes octavo, and published at Paris in 1779. This edition of Pascal's works may be considered as the first published; at least the greater part of them were not before collected into one body; and some of them had remained only in manuscript. For this collection the public were indebted to the abbot Bossut, and Pascal deserved to have such an editor. "This extraordinary man," says he, "inherited from nature all the powers of genius. He was a geometrician of the first rank, a profound reasoner, and a sublime and elegant writer. If we reflect, that in a very short life, oppressed by continual infirmities, he invented a curious arithmetical machine, the elements of the calculation of chances, and a method of resolving various problems respecting the cycloid; that he fixed in an irrevocable manner the wavering opinions of the learned respecting the weight of the air; that he wrote one of the completest works which exist in the French language; and that in his thoughts there are passages, the depth and beauty of which are incomparable—we shall be induced to believe, that a greater genius never existed in any age or nation. All those who had occasion to frequent his company in the ordinary commerce of the world, acknowledged his superiority; but it excited no envy against him, as he was never fond of shewing it. His conversation instructed, without making those who heard him sensible of their own inferiority; and he was remarkably indulgent towards the faults of others. It may be easily seen by his Provincial Letters, and by some of his other works, that he was born with a great fund of humour, which his infirmities could never entirely destroy. In company, he readily indulged in that harmless and delicate raillery which never gives offence, and which greatly tends to enliven conversation; but its principal object generally was of a moral nature. For example, ridiculing those authors who say, "*my* book, *my* commentary, *my* history; they would do better," added he, "to say *our* book, *our* commentary, *our* history; since there are in them much more of other people's than their own."

Life by Bossut and by madame Perier.—Hutton's Dictionary.—Thomson's Hist. of the Royal Society, &c.

PASCHASIUS RATBERT, a celebrated Benedictine of the ninth century, was born at Soissons, and carefully educated by the monks of Notre Dame in his native city, in the exterior part of their abbey. He afterwards took the religious habit under St. Adelard in the abbey of Corbey, and during the exile of his abbot Wala, who succeeded Adelard, wrote, about the year 831, a treatise "On the Body and Blood of Christ;" for the instruction of the young monks at New Corbey in Saxony, where he teaches, that the same body of Christ which was born of the Virgin, which was crucified, rose again, and ascended into heaven, is really present in the Eucharist. This treatise made a great noise in the reign of Charles *the Bald*. Bertram (otherwise Ratram), John Scotus Erigena, and some others, wrote against Paschasius, who was then abbot of Corbey; and Frudegard, abbot of New Corbey, wrote to him on the subject about the year 864, informing him that many persons understood in a figurative sense the words "this is my Body; this is my Blood," in the institution of the Eucharist, and supported themselves on the authority of St. Augustine. Paschasius on the other side maintained that he taught nothing in his treatise different from the faith of the church, nor from what had been universally believed from the time of the apostles; but these disputes, together with some disturbances raised against him, induced him to resign his abbey, and he died soon after, April 26, in the year 865. He was only a deacon, having declined taking priest's orders from a principle of humility. Claude, and several other protestant writers, have asserted that Paschasius was the first who taught the doctrine of *the real presence;* but the popish writers maintain that this doctrine has been always believed and taught in the Romish church. His remaining works are, "Commentaries" on St. Matthew, on Psalm xliv. and on the Lamentations of Jeremiah; "The Life of St. Adelard," and other works in the Library of the Fathers, which Father Sirmond printed separately at Paris, 1618, folio. Father d'Acheri, in tom. XII. of his "Spicilegium, has published Paschasius Ratbert's treatise "De Partu Virginis;" another question much agitated in the ninth century. His treatise "De Corpore Christi" has been inserted by Martenne in his collection, where it is more accurate than in P. Sirmond's edition. [1]

[1] Cave, vol. II.—Dupin.—Dict. Hist. de L'Avocat.

PASOR (MATTHIAS), the son of George Pasor, a learned professor of divinity and Hebrew in the academy of Herborne, by Apollonia his wife, daughter of Peter Hendschius, senator of that place, was born there April 12, 1599. Discovering a very docile disposition, he was carefully educated in the elements of Greek and Latin in his native place, until the appearance of the plague obliged him to be removed to Marpurg in 1614; but the following year he returned to Herborne, and again applied himself closely to his studies. In 1616, he was sent to Heidelberg; and, meeting there with skilful professors, he made such improvement, that he was employed as a tutor, and taught in private both mathematics and Hebrew. He was honoured also with the degree of M. A. by the university in Feb. 1617, and then studied divinity under David Pareus, Abraham Scultetus, and Henry Alting. In April 1620, he was appointed mathematical professor; which office he retained until Heidelberg was invested by the duke of Bavaria's troops, in September 1622, when he lost his books and MSS. and narrowly escaped with his life to Herborne, where he found a comfortable employment in the academy till 1623. Proceeding thence to Leyden, he constantly attended the lectures of the most eminent Dutch divines, particularly those of Erpenius upon the Arabic tongue, and of Snellius upon divinity.

After a few weeks stay at this university, he arrived in England; and, bringing proper testimonials with him to Oxford, was incorporated M. A. there, in June 1624. Here he began to teach Hebrew and the mathematics privately, but at the end of the year took a tour into France with some gentlemen of Germany; and spending the winter at Paris, attended the lectures of Gabriel Sionita, regius professor of Syriac and Arabic: who, having left off reading in public some years for want of auditors, was prevailed upon by Pasor to resume those exercises in his own house. Having much improved himself under this excellent master, he returned to Oxford in 1625, and had chambers in Exeter college, in which he preferred residing, notwithstanding the plague had dispersed the students, rather than go to Ireland with archbishop Usher, who offered him his table and a handsome pension. As soon as the infection ceased, he had some pupils, either in divinity or the oriental tongues; and in the latter he was tutor to the celebrated Pococke. Afterwards, upon his petition, he was

appointed to read public lectures in Arabic, Chaldee, and Syriac, twice a week in term time, in the divinity school, for which he was handsomely rewarded. He held this temporary professorship for about three years from Oct. 1626, during which time he also delivered a Hebrew lecture in New college. In 1629 he accepted an invitation to be professor of moral philosophy at Groningen; and, upon the death of Muller, the mathematical professor, six years after, Pasor succeeded to that chair; but when, in 1645, he was raised to that of divinity, of which faculty he was then created doctor, he resigned his mathematical professorship, retaining that of moral philosophy. All these favours induced him to remain at Groningen, where he died Jan. 28, 1658.

He published few books, for which he is said to have given two reasons: first, "Because he was not willing that youth should be diverted from reading the good books already published;" and secondly, "Because he did not care that the booksellers should risk their money." He published, however, while at Oxford, an "Oratio pro linguæ Arabicæ professione, publicè ad academicos habita in Schola Theologica universitatis Oxon. 25 Oct. 1626," Oxon. 1627, 4to. He was also editor of those useful works which his father (who died in 1637) compiled for the use of Greek scholars, and which were at one time very popular; viz. his "Manuale Græcorum vocum Novi Testamenti, deque Græcis N. Testamenti accentibus." Leyden, 1634, 12mo, often reprinted at Herborn, Amsterdam, and other places; "Syllabus sive idea omnium Novi Test. dictionum, seu dialectorum," 12mo, Amsterdam, Franeker, Francfort, &c. &c.; "Lexicon Græco-Latinum in N. Testamentum," 8vo. There are editions of this printed at London, Amsterdam, Geneva, &c. and two at least with Leusden's improvements, Amsterdam, 1675, and Leipsic, 1695 *. George Pasor was nineteen years professor at Herborn, and eleven years at Franeker, where he was buried with a monumental inscription. It remains to be mentioned, that a Latin life of Matthew Pasor was published, containing his journal,

* In the Bodleian catalogue we find the following works attributed to him: "Etymon propriorum nominum in Nov. Test." Herborn, 1620, 8vo; "Pædagogus Christianus de quinque religionis capitibus," ibid. 1624, 8vo; "Oratio de militia Christiana;" "Oratio in obitum J. Piscatoris," ibid. 1624, 4to; "Analysis difficiliorum vocum in operibus Hesiodi," Amst. 1621, 8vo, often reprinted; and "Index ad Hesiodum," Amst. 1701, 8vo.

many trifling particulars in which, Bayle says, ought to have been left out. But what would have become of Bayle's own works, particularly his Dictionary, had his editors left out what was trifling, obscene, and impious?

PASQUIER, or PAQUIER (STEPHEN), a learned Frenchman, was born in 1528 at Paris; of which city he was an advocate in parliament, afterwards a counsellor, and at last advocate-general in the chamber of accounts. He pleaded many years with very great success before the parliament, where he was almost constantly retained in the most difficult causes, and every day consulted as an oracle. He did not, however, confine his studies to the law; but was esteemed a general scholar. Henry III. gave him the post of advocate of the chamber of accounts, which he filled with his usual reputation, and resigned it some time after to Theodore Pâquier, his eldest son. He was naturally beneficent and generous; agreeable and easy in conversation; his manner sweet, and his temper pleasant. He died at Paris, at the advanced age of eighty-seven, Aug. 31, 1615, and was interred in the church of St. Severin. His works show considerable knowledge of ancient history, especially that of France; and he raised no little reputation by his attacks on the Jesuits in his "Les Recherches," which was answered by father Garasse. His animosity to that order laid him in some measure open to this antagonist, for he very readily adopted any story, even so improbable, which he heard of them from their bitterest enemies. All his works, however, are written with elegance and humour, and he appears to have been formed by nature equally for a poet and a lawyer. His works were first printed together at Trevoux, and passed through many editions, the last in 1665. They were afterwards printed along with those of his son Nicholas, at Amsterdam, in 1723, 2 vols. fol. Of his "Letters," the best edition is that at Paris, in 1619, in 5 vols. 8vo. His "Poems" consist of one book "Of Portraits;" six books of "Epigrams;" and a book of "Epitaphs." But in this collection is wanting his "Catechism of the Jesuits;" instead of which are inserted the letters of his son Nicolas. Among his pieces in verse, "La Puce" had at one time a fashionable reputation. It is entitled "La Puce des grands tours de Poitiers;"

[illegible]

[illegible] Effigies et Vitæ Prof. Acad. Groningæ," 1654, fol.—Gen. Dict.—Ath. Ox. vol. II.—Foppen Bibl. Belg. vol. I.—Saxii Onomast.

and contains several poems upon a flea which Pâquier spied on the breast of the learned Catharine de Roches, in a visit to her on the extraordinary sessions at Poitiers in 1569. Such are the trifles by which a nation is sometimes amused. He left three sons, of whom the eldest, Theodore, was advocate-general in the chamber of accounts; Nicolas, master of requests, whose "Letters" were printed in 1623, at Paris, containing several discourses upon the occurrences in France in the time of Henry IV. and Louis XIII.; and Guy, who was auditor of the accounts.[1]

PASSE, or PAS (CRISPIN), the chief of a family of engravers, and likewise a man of letters, was a native of Utrecht, but we have no account of his education, or dates either of birth or death. It appears that he applied himself very early in life to the study of the arts, and particularly delighted in drawing and designing from the works of the most eminent artists his contemporaries. He was sent by prince Maurice to teach drawing in an academy at Paris. At what time he came to England is not very clear; none of his works done here are dated, says Vertue, later than 1635. From the paucity of English heads engraved by Crispin, and other circumstances, lord Orford seems inclined to doubt whether he ever was in England, and thinks it not improbable that drawings were sent to him from this country, as we know was the case afterwards with Houbraken, when he was employed on the "Illustrious Heads."

How long he lived is not known. His fame was at its highest from 1610 or sooner to 1643. In this last year, when probably very old, he published at Amsterdam his famous drawing book in Italian, French, High and Low Dutch, a folio, with forty-eight plates. His next work, according to lord Orford, was entitled "Instruction du roy en l'exercise de monter à cheval, par Messire Antoine de Pluvinel," a work in dialogues, French and Dutch, foolish enough in itself, but adorned with many cuts admirably designed and engraved, and with many portraits. Holland's "Heroologia" was executed at his expence, for which he employed the best Flemish engravers, but does not mention any share he had himself in that collection of portraits. Crispin Passe's works are so numerous that it would be difficult to obtain a complete catalogue. Lord

[1] Moreri.—Dict. Hist.

Orford and Mr. Strutt have mentioned the principal, as connected with the English series; but they have omitted his Virgil, Homer, and Ovid, and his "Hortus Floridus," the latter a folio, and the other in 4to, which are much valued abroad, but very scarce. There is, or was, a complete collection of his illustrated books, and single plates, in the royal library at Paris, and many of them are in every English collector's portfolio or library.

Passe worked entirely with the graver, in a neat, clear style, which has much originality in it; and, excepting some little stiffness which frequently appears, and the want of harmony, with respect to the distribution of the light and shadow, a fault which prevailed at the time in which he lived, his best works possess a very considerable share of merit, especially his portraits, many of which he drew from the life; and the far greater part of his historical and emblematical subjects are engraved from his own compositions. He drew the human figure very correctly, and marked the extremities with a degree of exactness, not usually found in the works of those masters who employed themselves upon small subjects; when he attempted large ones he was not equally successful.

His family consisted of three sons, Crispin, William, and Simon, and a daughter Magdalen, all of whom, except perhaps the first, attained considerable fame in their father's art. William and Simon resided some time in England, and executed many portraits in the English series, but particulars of their lives are unknown. [1]

PASSEMANT (Claude Simeon), an able French optician, was born in 1702, and at first brought up to trade, which he partly relinquished for the study of natural philosophy and astronomy, and being already known to his advantage by several members of the academy of sciences, he published a volume in 1738, 12mo, on the construction of a reflecting telescope from sixteen inches to six feet and a half, the latter producing the effect of a telescope 150 feet long; and some time after, he wrote "The Description and use of Telescopes, Microscopes," &c. of his own invention. He also constructed an astronomical pendulum, crowned with a moving-sphere, which was made to represent the revolutions of the planets, in a manner that exactly corresponded with the astronomical tables. He presented

[1] Walpole and Strutt.

this machine to Lewis XV. and it was formerly to be seen in the royal apartments at Versailles. He made a similar instrument for the Turkish emperor, which shewed the rising and setting of the sun and moon. He furnished the king and other great men in France with sets of instruments for making experiments in optics, and other branches of science. In 1765 he gave some plans for making canals, by means of which ships might come up to Paris; and his proposal is inserted in M. de la Lande's work on "Navigable Canals," published 1778; but he had not the satisfaction of seeing it accomplished, being carried off in twenty-four hours, by a lethargy, November 6, 1769.[1]

PASSERAT (JOHN), a celebrated professor of eloquence in the royal college at Paris, and one of the politest writers of his time, was born Oct. 18, 1534, at Troyes in Champagne. His uncle, who undertook to educate him, placed him at the college of his native city, where some harsh conduct of his master induced him to run away. Arriving at Bourges, he entered first into the service of a farrier, and afterwards waited upon a monk; but, growing in time sagacious enough to see his folly, he returned to his uncle, who pardoned him, and maintained him for three years at college, where he proceeded in his studies with so much diligence, that he became in a short time able to teach in public. In that capacity his first post was master of the second class in the college of Du Plessis, from which he removed to that of cardinal Le Moine; but being obliged to retire for some time from Paris on account of the plague, on his return he engaged in the business of teaching Latin. At length he took up a resolution to study the law; for which purpose he went to Bourges, and spent three years under Cujacius; but at last became professor of eloquence, having obtained that chair in 1572, on the vacancy which happened by the assassination of Ramus. In the discharge of this post he grew so eminent, that the most learned men of the time, and the counsellors of the supreme courts at Paris, went to hear his lectures. He was an indefatigable student, passing frequently whole days without taking any food; yet to an extraordinary erudition he joined an uncommon politeness of manners, having nothing of the mere scholar, except the gown and hood. These accomplishments brought him acquainted with all

[1] Dict. Hist.

the people of quality; but he contracted an intimacy only with M. de Mesmes, in whose house he lived for thirty years, till his death, which was occasioned by a palsy, Sept. 14, 1602.

He was highly esteemed by Ronsard, Belleau, and Baif; and was much admired as a Latin poet; he was indeed chiefly partial to the Latin authors, and formed a dictionary of that language, which some say was incorporated in an improved edition of Calepin. His chief works are, 1. "Chant d'allegresse pour l'entrée de Charles IX. en sa ville de Troyes," Troyes, 1564, 8vo. 2. "Complainte sur la mort d'Adrien Turnebe," Paris, 1565, 8vo. 3. "Sonnets sur le tombeau du Seigneur de la Châtre, 1569, 8vo. 4. "Hymne de la paix, Paris, 1563, 8vo. 5. "Recueil des poesies, Françoises et Latines," Paris, 1606, 8vo. 6. "Orationes et præfationes." 7. "Conjecturarum liber." 8. "De literarum inter se cognatione et permutatione." 9. "Commentarii in Catullum, Tibullum, et Propertium." 10. "Kalendæ Januariæ." 11. "Oratio de Cæcitate." 12. "Notæ in Petronii Arbitri satyricon." 13. "Encomium Asini." Besides which, Grævius tells us that he had met with academical questions by Passerat in manuscript upon some of Cicero's orations, out of which he took what was for his purpose in illustrating that author; and Pithou said that Passerat knew nothing else but Cicero.[1]

PASSERI (JOHN BAPTIST), a painter and a poet, of no great merit in either line, died at Rome in 1679, at the age of about seventy. The work which is most likely to preserve his name is his "Lives of the Painters, Sculptors, and Architects, who flourished at Rome in his own time." This book is full of curious and interesting anecdotes, and was published in Italian at Rome in 1772. Fuseli speaks of him as celebrated for his impartiality and acumen in this work. Though no great painter, he was a disciple of the famous Dominichino; and though his sonnets were bad, one of them is said very materially to have promoted his fortune.[2]

PASSERI (JOSEPH), nephew of the former, was born at Rome in 1654, and was at first a pupil of his uncle, but, soon discovering the inability of that teacher, became the disciple of Carlo Maratti. Under such a master he made

[1] Life by Le Clerc in Bibl. Anc. et Moderne, vol. VII.—Niceron, vol. II.—Bullart's Academie des Sciences.—Blount's Censura. [2] Pilkington.

great progress, and became famous. His style of historical composition was grand, his colouring like that of his master Maratti, his invention fruitful, and his expression natural and agreeable. One of his best works is his "St. Jerome meditating on the last Judgment," at Pesaro. He died in 1714.[1]

PASSERI (JOHN BAPTIST), a learned Italian antiquary and philologer, was born at Gubio in the duchy of Urbino, in Nov. 1694. His father, who was a physician at Todi, designed him for the study of the law, which accordingly he followed, but pursued with it that of antiquities, for which he had a strong genius. After residing four years at Rome he returned to Todi, and began to collect the antiquities of that city and its environs. In 1726 he turned his attention chiefly to the Etruscan antiquities, and collected a vast number of lamps, which he arranged in classes. Having lost his wife in 1738, after twelve years of happy union, he became an ecclesiastic, and was apostolic prothonotary, and vicar-general of Pesaro. In February 1780, he was overturned in his carriage, and died in consequence of the fall. His works are, 1. "Lucernæ fictiles Musei Passerii," a splendid book in 3 vols. folio. He had drawn up a fourth, on the lamps of the Christians, but this has not been published. These came out in 1739, 1743, and 1751. 2. "Lettere Roncagliesi;" Letters from his villa at Roncaglia, on Etruscan antiquities, 1739. There were seventeen letters, and a continuation was afterwards published. 3. "In Thomæ Dempsteri Libros de Etruria regali Paralipomena, quibus tabulæ eidem operi additæ illustrantur. Accedunt dissertatio de re numaria Etruscorum; de nominibus Etruscorum; et notæ in tabulas Eugabinas, auctore I. Baptista Passerio," Lucæ, 1767, folio. 4. "Picturæ Etruscorum in vasculis, nunc primum in unum collectæ, explicationibus et dissertationibus illustratæ," Romæ, 1767, 3 vols. folio. 5. Many learned dissertations published in several collections; as, for example, five in the third volume of Gori's Museum Etruscum; De Genio domestico, de Ara sepulchrali, de funeribus Etruscorum, de Velciorum familia, de Architectura Etrusca. These are all full of the most recondite learning.[2]

PASSEROTI (BARTHOLOMEW), an artist of Bologna, was one of the pupils and assistants of Zuccari, and the first of

[1] Pilkington.—Argenville, vol. I. [2] Dict. Hist.—Saxii Onomast.

Bolognese painters who introduced naked torsoes in sacred subjects. The most eminent of his altar-pieces are the Decollation of St. Paul alle Tre Fontane, at Rome, and at S. Giacomo, of Bologna, our Lady with various Saints, painted in competition with the Caracci, and honoured by their praise. His Tityus, when exhibited to the public at Bologna, was by the Dilettanti mistaken for a work of Michael Angelo. But he did not always husband his powers with equal diligence and refinement, hurried away by that frankness and facility of execution which debauched Cesari, whom he however excelled in correctness of design. In portrait, for character, dignity, and propriety of composition, he approached Titian himself, in the opinion of Guido. His power of drawing with the pen attracted Agostino Caracci to his school, who made it the guide of his line in engraving. He composed a book on symmetry and anatomy, which may be considered as a commentary on his works. He had three sons of considerable merit as artists. A sparrow, often introduced in the works of Bartholomew, is an allusion to his name. He died in 1595.[1]

PASSIONEI (DOMINICK), an Italian cardinal, famous rather as a patron of letters, than as a writer, and employed by the see of Rome in many important negociations, was born at Fossombrone in the dutchy of Urbino, in 1682. He studied in the Clementine college at Rome, where he afterwards formed that vast library and curious collection of manuscripts, from which the learned world has derived so much advantage. In 1706 he attended the nuncio Gualterio, his relation, to Paris, where he formed an intimacy with the most learned men of the time, and examined every thing that deserved attention. He was particularly intimate with Mabillon, and Montfaucon. In 1708 he went into Holland, at first for the sake of literary inquiries, but afterwards as a kind of secret agent for the pope at the Hague, where he resided four years, and attended the congress at Utrecht in 1712. On his return to Rome, he passed through Paris, where he was most graciously and honourably received by Louis XIV. who gave him his portrait set with diamonds. He then proceeded to Turin to accommodate some differences between the pope and the duke of Savoy; and upon his return to Rome was declared president of the apostolic chamber. In the two

[1] Pilkington, by Fuseli.

congresses at Bale in 1714, and at Soleure in 1715, he was again employed, and strongly evinced his zeal, talents, activity, prudence, and other qualities of a great negotiator. His account of this embassy was published in 1738, in folio, under the title of "Acta Legationis Helveticæ," which may be considered as a model of conduct for persons employed in such services. Upon the accession of Clement XII. he was sent as nuncio to the court of Vienna, where he pronounced the funeral oration of prince Eugene. In the pontificate of Innocent XIII. which lasted from 1721 to 1724, Passionei had been made archbishop of Ephesus; he continued in favour with the successors of that pope, Benedict XIII. and Clement XII. the latter of whom, in 1738, raised him to the dignity of cardinal, having at the same time made him secretary of the briefs. Benedict XIV. in 1755 made him librarian of the Vatican, which he enriched by many important accessions; and in the same year he was admitted into the French academy, under the peculiar title of associé etranger. He died on the 15th of July, 1761, at the age of seventy-nine.

Cardinal Passionei did not write much besides the articles that have been already mentioned. He worked, indeed, with Fontanini, in revising the "Liber diurnus Romanorum Pontificum," and produced a paraphrase on the nineteenth psalm, with a few more small pieces: but he was most illustrious for his enlightened knowledge of letters, and his judicious and liberal patronage of learned men and useful works; an example but too little followed in the present age. He had one of the most valuable libraries in Rome, composed of the best, the scarcest, and most remarkable books in all sciences, and in all languages, ancient and modern. He himself was the librarian, and did the honours of it in a manner the more satisfactory to the learned, as no one was more able to second and extend their views on the subjects of their researches. "In this," says a Swedish traveller, "he was very different from the cardinals Davia, Gualterio, and Imperiali, all three also very rich in books. The first was always reading, and never wrote; the second was always writing, and never read; and the third neither read nor wrote." Cardinal Passionei's temper, however, was not equable, and Benedict XIV. delighted to put him in a rage, sometimes by taking away one of his books, and making him think it was lost, but more frequently, which was the greatest provo-

cation our cardinal could receive, by introducing a work written by a Jesuit. On one occasion when the pope did this, the cardinal opened the window, and threw the book with all his force into the square of Monte Cavallo. At this instant the pope appeared, and vouchsafed him his grand benediction. It is said, that by way of answer to this benediction, a certain gesture of the cardinal's put a stop to the pleasantry that the pope had promised himself from this scene. He most cordially hated the Jesuits; and had it depended on him, their society would have been soon dissolved. On this subject and every other on which he entered with the pope Benedict, he spoke with the firmest independence, and the pope generally found it necessary in all disputes to yield to him. Let us not forget, however, that it was this cardinal who opened the treasures of the Vatican to Dr. Kennicott, in a very handsome order signed by his name. This was at the time justly said to be an honour which no work relating to the Bible could boast of since the reformation.

His nephew, BENEDICT Passionei, rendered an important service to the learned world by publishing at Lucca, in 1763, "Inscrizioni antiche, con annotaz." a folio volume, containing all the Greek and Latin inscriptions collected by the cardinal. His valuable collection of antique urns, bas-reliefs, and other works of art, was dispersed after his death.[1]

PATEL, a celebrated painter, was a native of France; but neither his Christian name, his age, nor the master under whom he studied, are known to the writers on these subjects. He has sometimes been called the French Claude, from his successful imitation of that master. In his figures he is clearly superior to him. The forms of his trees are elegant and free, his scenery rich, and his buildings and other objects designed in a very pleasing manner. His touch is light, yet firm; his colouring generally clear and natural. Two of his works have been engraved by Strange, and all of them prove that he studied nature with nice observation, and his choice from her productions was always agreeable. In France he is sometimes called, *Patel le tué*, or *le bon Patel;* and there was also a *Patel* le Jeune, of whom still less is known.[2]

[1] Dict. Hist.—"Anecdotes of Rome, &c. by a Swedish Traveller," 1768, in Gent. Mag. vol. XXXVIII.

[2] Pilkington.—Strange's Catalogue.

PATERCULUS (CAIUS VELLEIUS), an ancient Roman historian, who flourished in the reign of Tiberius Cæsar, was born in the year of Rome 735. His ancestors were illustrious for their merit and their offices. His grandfather espoused the party of Tiberius Nero, the emperor's father; but being old and infirm, and not able to accompany Nero when he retired from Naples, he ran himself through with his sword. His father was a soldier of rank, and Paterculus was a military tribune, when Caius Cæsar, a grandson of Augustus, had an interview with the king of the Parthians, in an island of the river Euphrates, in the year 753. He commanded the cavalry in Germany under Tiberius, and accompanied that prince for nine years successively in all his expeditions. He received honourable rewards from him; but we do not find that he was preferred to any higher dignity than the prætorship. The praises he bestows upon Sejanus give some probability to the conjecture, that he was looked upon as a friend of this favourite; and, consequently, that he was involved in his ruin. His death is placed by Dodwell in the year 784, when he was in his fiftieth year.

He wrote "An Abridgment of the Roman History, in two Books," in which although his purpose was, to begin from the foundation of Rome to the time wherein he lived, we find in what remains of the beginning of his first book, some account of many cities more ancient than Rome. He promised a larger history, of which this is only an outline, and had opportunities to have acquired valuable materials, during his military expeditions and travels. Even in the present work we have many particulars related, that are no where else to be found. The style of Paterculus, although injured by the carelessness of transcribers, and impossible to be restored to purity for want of manuscripts, is yet manifestly worthy of an age, which produced his celebrated contemporaries Virgil, Sallust, Livy, &c. His manner of drawing characters is one of his chief merits; yet he is condemned, and indeed with the greatest reason, for his partiality to the house of Augustus, and for his extravagant praise, not only of Tiberius, but even of his favourite Sejanus.

Of Velleius Paterculus, as of Hesychius among the Greeks, one MS. only was discovered, called the codex Murbacensis, and even that is now lost. In it, says Bentley, "the faults of the scribes are found so numerous, and

the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors." No ancient author but Priscian makes mention of Paterculus: the moderns have done him infinitely more justice, and have illustrated him with notes and commentaries. He was first published, from the manuscript of Morbac, by Rhenanus, at Basil, in 1520, but under such circumstances, that this edition was considered as a spurious work. It was reprinted by Paul Manutius at Venice in 1571; afterwards by Lipsius, at Leyden, in 1581: then by Gerard Vossius, in 1639: next by Boeclerus, at Strasburg, in 1642: by Peter Burman, at Leyden, in 1719, in 8vo: by Ruhnkenius, at Leyden, 1779, 2 vols. 8vo: and lastly, by Krausius, at Leipsic, 1800, 8vo. To the Oxford edition, in 1693, 8vo, were prefixed the "Annales Velleiani" of Dodwell, which shew deep learning, and a great knowledge of antiquity.[1]

PATERSON (SAMUEL), a gentleman who deserves honourable notice in the literary history of his country, was the son of a woollen-draper in the parish of St. Paul, Covent-garden, and born March 17, 1728. He lost his father when about the age of twelve years; and his guardian not only neglected him, but involved his property in his own bankruptcy, and sent him to France. Having there acquired a knowledge of foreign literature and publications beyond any persons of his age, he resolved to engage in the importation of foreign books; and, when little more than twenty years old, opened a shop in the Strand: the only person who then carried on such a trade being Paul Vaillant. Though, by the mis-conduct of some who were charged with his commissions in several parts of the continent, it proved unsuccessful to the new adventurer, he continued in business till 1753, when he published Dr. Pettingal's "Dissertation on the original of the Equestrian Figure of the George and of the Garter." At the same early period in which he engaged in business he had married Miss Hamilton, a lady of the most respectable connexions in North Britain, still younger than himself, both their ages together not making 38 years. He next commenced auctioneer in Essex-house. This period of his life tended to develope completely those extraordinary

[1] Vossius Hist. Lat.—Saxii Onomast.—Dibdin's Classics.

talents in bibliography (a science hitherto so little attended to) which soon brought him into the notice of the literary world. The valuable collection of MSS. belonging to the right hon. sir Julius Cæsar, knt. judge of the Admiralty in the reign of queen Elizabeth, and, in the reigns of James I. and Charles I. chancellor and under-treasurer of the Exchequer, had fallen into the hands of some uninformed persons, and were on the point of being sold by weight to a cheesemonger, as waste paper, for the sum of ten pounds; some of them happened to be shewn to Mr. Paterson, who examined them, and instantly discovered their value. He then digested a masterly catalogue of the whole collection, and, distributing it in several thousands of the most singular and interesting heads, caused them to be sold by auction, which produced 356*l.*; and had among the purchasers the late lord Orford, and other persons of rank. These occurrences took place in 1757.

The first person who attempted to give a sketch of universal bibliography and literary history was the learned and laborious Christopher-Augustus Hermann, professor in the university of Göttingen, in the year 1718, when he published his well known work, "Conspectus Reipublicæ Literariæ, sive Via ad Historiam Literariam;" which gradually went through seven editions, the last of which was published at Hanover, 1763. Numberless other works, analogous to this, were published in the same interval, in Germany. About the period alluded to, many detailed, descriptive, and rational catalogues of books appeared in the several countries of Europe; the art and the taste of constructing libraries became more general than in any preceding age; and the only thing which appears worthy of remark, and rather unaccountable, is that, even after the progress of philosophy or bibliography, the Germans, in this department, have excelled every other people in Europe. It is universally acknowledged, that the best work of the kind that ever appeared, about that time, was the catalogue of the celebrated library of the count of Bunau, better known under the name of "Bibliotheca Bunaviana," so remarkable, indeed, for number, selection, order, connexion, references, and universal interest. The only historical system of national literature exhibited in Europe was that of the Italian, by Tiraboschi. Mr. Paterson supplied some important materials towards one among ourselves, in his "Bibliotheca Anglica Curiosa;

1771." He was an enemy to those systems of bibliography which are now generally practised on the continent; and he set no importance even on the newly-established classification of the "Universal Repertory of Literature," published at Jena. We hope, indeed, that those among the readers themselves, who have happened to look at the above-mentioned catalogue, will not only coincide with our bibliographer's opinion, but will perhaps smile at seeing all the branches of human knowledge confined in sixteen classes, and the last of them entitled "Miscellaneous Works;" the proper meaning of which words has a tendency to destroy the whole classification! Mr. Paterson acted consistently with these ideas in all his bibliographical performances; and it is owing to the merit of an appropriate, circumstantial, and judicious classification, that his catalogues are unrivaled, and some of them are justly regarded as models. We refer the readers to the catalogues themselves, and especially to the Bibliotheca Fleetwoodiana, Beauclerkiana, Croftsiana, Pinelliana, published from time to time, as well as to those of the Strange, Fagel, and Tyssen libraries, which he performed within the last two years of his life; and they will perceive in each of them an admirable spirit of order, exhibited in different ways, and suggested by those superior abilities which alone can discover and appreciate these variable combinations of the several circumstances.

A man so thoroughly conversant in the history of literature could not fail to perceive that a vast number of books were held as valuable and scarce in England, which were rather common in other countries. He thought he could do his native country an essential service, and procure emolument for himself, if he should undertake a journey through some parts of the continent, and succeed in purchasing some articles of this description. With this view he set out for the continent in the year 1776, and actually bought a capital collection of books, which, on his return to England, he digested in the catalogue (the best, perhaps, of his performances) that bears the title of "Bibliotheca Universalis Selecta." One of the most respectable booksellers of London had been his fellow-traveller in that journey; and, being informed of his design, and relying on his good sense and excellent intentions, offered him his friendly assistance. He lent him a thousand pounds, to be employed in an additional purchase

of books, in hopes that he might have the money returned to him when the speculation was carried into execution. Mr. Paterson, as usual, proved unsuccessful; and the generous friend, sympathising in his misfortunes, never claimed the return of his loan! Mr. Paterson's fame had come to the ears of the late marquis of Lansdown, who requested the learned bibliographer to arrange his elegant and valuable library, to compile a detailed catalogue of his books and manuscripts, and to accept, for the purpose, the place of his librarian, with a liberal salary. Mr. Paterson accordingly entered into the office of librarian, remained in it for some years, and perhaps expected to close his life in the same station; when, unfortunately, a misunderstanding took place between the noble lord and him, by which he was obliged to withdraw.

Mr. Paterson was a writer of some consideration, and from time to time indulged in several publications, to none of which he ever put his name. The first, in order of time, is, to our knowledge, "Another Traveller; or, Cursory Remarks made upon a Journey through Part of the Netherlands, by Coriat, jun. in 1766," in three volumes 12mo; the second is "The Joineriana: or, The Book of Scraps," in two volumes 8vo, 1772, consisting of philosophical and literary aphorisms; the third is "The Templar," a periodical paper, of which only fourteen numbers appear to have been published, and the last of them in December 1773, intended as an attack on the newspapers for advertising ecclesiastical offices, and places of trust under government; and the last is "Speculations on Law and Lawyers," 1778, tending to evince the danger and impropriety of personal arrests for debt previous to any verification. At the pressing solicitations of his friends, he consented, as soon as the Fagel catalogue was completed, to undertake some "Memoirs of the Vicissitudes of Literature in England during the latter Half of the Eighteenth Century;" of which it is not improbable some materials may be found among his papers.

Mr. Paterson died in his house in Norton-street, Fitzroy-square, on the 29th of October, 1802, in the 77th year of his age; and on the 4th of the subsequent November, he was buried in the parish-church of his birth, in Covent-garden. He was rather below the middle size, and thin, but well proportioned, of philanthropic looks, sonorous voice, and unassuming and polite manners. His moral

character was eminent, and unexceptionable, in every sense of the word.[1]

PATIN (Guy), a French physician, wit, and free-thinker, was born Aug. 31, 1601, at Hodenc en Bray, a village near Beauvais. He appears to have been at first a corrector of the press at Paris, and in that capacity was noticed by the celebrated Riolan, who became his friend and adviser; and Patin having applied to the study of medicine, acquitted himself so ably in all his academic trials, that he received the degree of doctor in the Paris school of medicine in 1627. In this city he began practice, but became more noted for his wit and humour, both of the most sarcastic kind, while he laid himself open to the wit of others by the peculiarity of his opinions, by his censure of every thing modern, and his utter aversion to all improvement in medicine. Notwithstanding these singularities, his entertaining conversation procured him access to many families of distinction; and the president Lamoignon often diverted the cares of his professional life by the sallies and bon-mots of Patin. Patin was an excellent Latin scholar, and expressed himself with such elegance in that language, that all Paris flocked to his theses as to a comedy. Some fancied he had the air and countenance of Cicero, but he won more upon them by having the disposition of Rabelais.

In 1650 he was chosen dean of the faculty of medicine, and afterwards succeeded Riolan, the younger, in the professorship of medicine in the Royal-college, where he taught with great reputation. The disputes which took place in his time respecting the use of antimony roused all his spleen, as he regarded this medicine as a poison, and had even made out a list of patients, which he called the martyrology of antimony. Great, however, was his mortification when, in 1666, a majority of the faculty decided to admit emetic wine into the list of prescriptions. He was quite inconsolable.

Patin died in 1672, with the character of a man of learning. He had a good library, and knew books well, but his judgment was not equal to his erudition; he projected some works in his profession, particularly a history of celebrated physicians, but executed little, except a life of Simon Pietre, which appears not to have been printed.

[1] Gent. Mag. 1802.—Sketch of his Life by Mr. Damiani—and another by Mr. Mortimer in European Mag. 1802.

His memory is preserved by his "Letters," published in six vols. 12mo, a miscellany of literary history, criticism, and satire, mixed with many of those loose opinions which have made some rank him among the philosophers of France. His great consolation on his death-bed was that he should meet in the other world with Aristotle, Plato, Virgil, Galen, and Cicero. His "Letters" were long read with avidity, but are not to be relied on in point of fact. Every thing of that kind is disfigured by prejudice. There is a collection of his sayings among the "Ana."[1]

PATIN (CHARLES), son of the preceding, and an able physician and antiquary, was born at Paris, Feb. 23, 1633. He was educated with great care by his father, and made such surprizing progress in his studies, that at the age of fourteen he defended Greek and Latin theses in philosophy, with the greatest applause in an assembly composed of thirty-four prelates, the pope's nuncio, and many other persons of distinction. Being intended for the bar, he completed his law studies, and became an advocate in the parliament of Paris, but he soon relinquished this career for the study of medicine, which in his opinion promised greater advantages. He became afterwards a considerable practitioner, and a teacher of reputation in the medical school of Paris, where he took his doctor's degree in 1656; but was about this time obliged to leave France for fear of imprisonment. The cause of this is variously related, but the most probable account is, that he had been in some way accessary to the circulation of certain libels which drew upon him the resentment of the court.

He then visited Germany, Holland, England, Swisserland, and Italy, and finally settled at Padua, where he was, in Sept. 1676, appointed professor extraordinary, in 1681 first professor of chemistry, and in 1683, professor of the practice of physic. In all these appointments he acquitted himself with such credit and ability, that the Venetian state honoured him with knighthood of the order of St. Mark; the academy "naturæ curiosorum" also admitted him a member, under the title of Galen I., and he was a long time chief director of the academy of the Ricovrati. He died at Padua Oct. 2, 1693. He was a man of extensive learning, and a voluminous writer both in Latin, French, and Italian.

[1] Eloy, Dict. Hist. de Medicine.

Such of his works as relate to medicine are only inaugural orations; but those by which he is best known, relate to the medallic science, in which he was a great proficient. These are, 1. "Familiæ Romanæ ex antiquis numismatibus ab urbe condita ad tempora D. Augusti," 1663, folio. This is chiefly founded on the work of Fulvius Ursinus. 2. "Introduction à l'Histoire par la Connoissance des Medailles," 1665, 12mo. 3. "Imperatorum Romanorum Numismata," 1671, folio. 4. "Thesaurus Numismatum," 1672, 4to. 5. "Practica delle Medaglie," 1673, 12mo. 6. "Suetonius ex Numismatibus illustratus," 1675, 4to," and some other pieces. He published also the lives of the professors of Padua, with the title of "Lycæum Patavinum, sive Icones et Vitæ Professorum Patavi, anno 1682, docentium," Pat. 1682, 4to. His wife and two daughters were learned women, and members of the Academy of Ricovrati at Padua, in which they distinguished themselves. CHARLOTTE-CATHERINE, the eldest daughter, pronounced a Latin oration on the raising of the siege of Vienna, and published "Tabellæ Selectæ," which contained an explanation of forty-one engravings from the most celebrated painters. GABRIELLE-CHARLOTTE, the youngest daughter, published a panegyrical oration on Louis XIV., and a Latin dissertation on the phœnix on a medal of Caracalla, Venice, 1683. His wife was author of a collection of moral and Christian reflections. [1]

PATRICK (SIMON), a learned English prelate, successively bishop of Chichester and Ely, was born at Gainsborough in Lincolnshire, Sept. 8, 1626. His father was a mercer of good credit in that place, and sent him to a school, with a view to a learned education, which was kept by one Merryweather, a good Latin scholar, and the translator of sir Thomas Browne's "Religio Medici." In 1644, June 25, he was admitted as a sizar of Queen's college, Cambridge, and was elected fellow March 1, 1648. He took the degree of B. A. in 1647; that of M. A. in 1651; and that of B. D. in 1658. Previous to this period he received holy orders from the celebrated Dr. Hall, bishop of Norwich, then ejected from his bishopric by the usurping powers, and living at Higham. This was probably about 1651, as in 1652 Mr. Patrick preached a sermon at the funeral of Mr. John Smith, of Queen's college, who died

[1] Eloy, Dict. Hist. de Medicine.—Gen. Dict.

Aug. 7, 1652, and was buried in the chapel of that college. He was soon after taken as chaplain into the family of sir Walter St. John of Battersea, who gave him that living in 1658. This vacated his fellowship, and the same year he took his degree of bachelor of divinity, and published his first work (if we except the funeral-sermon above mentioned), entitled "Mensa Mystica: or a Discourse concerning the Sacrament of the Lord's Supper; to which is added, a Discourse concerning Baptism," Lond. 8vo. In the following year he published "The Heart's Ease, or a remedy against all troubles; with a consolatory discourse, particularly directed to those who have lost their friends and dear relations," ibid. 1659, 12mo; this went through many editions. In 1660 appeared "Jewish hypocrisy; a caveat to the present generation," &c.

In 1661, he was elected, by a majority of the fellows, master of Queen's college, in opposition to a royal mandamus, appointing Mr. Anthony Sparrow for that place: but the affair being brought before the king and council, was soon decided in favour of Mr. Sparrow; and some of the fellows, if not all, who had sided with Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent-Garden, London, in room of the celebrated nonconformist, Dr. Manton. This was given him by William earl of Bedford, in 1662. He endeared himself much to the parishioners by instruction and example, and particularly by continuing all the while among them during the plague in 1665. It is said further, that, out of a special regard to them, he refused the archdeaconry of Huntingdon. His remaining in London, however, during the plague was an instance of pious heroism which ought not to be slightly passed over. He was not indeed the only clergyman who remained at his post on this occasion; but their number was not great. We shall now present our readers with a few extracts from some letters which he wrote to his friends who importuned him to leave London, as they give a more faithful and pleasing picture of his real character than is elsewhere to be found.

In one of them, dated Sept. 9, 1665, he says, "I suppose you think I intend to stay here still: though I understand by your question, you would not have me. But, my friend, what am I better than another? Somebody must be here; and is it fit I should set such a value upon myself as my going away, and leaving another, will sig-

nify? For it will, in effect, be to say, that I am too good to be lost; but it is no matter if another be. Truly, I do not think myself so considerable to the world: and though my friends set a great price upon me, yet that temptation hath not yet made me of their mind: and I know their love makes me passe for more with them than I am worth. When I mention that word, love, I confess, it moves me much, and I have a great passion for them, and wish I might live to embrace them once again; but I must not take any undue courses to satisfy this passion, which is but too strong in me. I must let reason prevaile, and stay with my charge, which I take hitherto to be my duty, whatever come. I cannot tell what good we do their souls: though I preach to those who are well, and write to those who are ill (I mean, print little papers for them, which yet are too big to send you by the post): but I am sure, while I stay here, I shall do good to their bodies; and, perhaps, save some from perishing; which I look upon as a considerable end of my continuing. My dear friend, do not take it ill, that I cannot comply with your desires in this thing: you see what sways me, and I know you will yeild to it, and say, it ought to be stronger than the love of you. If you can convince me, that I may, with a good conscience, go, you may think it will be acceptable; but I know not upon what grounds you will make it good. Try, if you have a mind."

In another letter, dated Sept. 21, he resumes the subject of the former, "My deare friend, I must tell you, for you will heare it from other hands, that the plague is again increased, as I suspected it would, according as you would understand by my last. Our only comfort is, that we are in the hands of God, and not in the hands of men; for his mercies are very great. I am very joyfull to heare at last, that you bend your thoughts to resign me up to God. I hope it will make your life more happy, whether I die or live. You do not trouble me by your instances to leave this place, because I think most of your love, which is conspicuous therein: and I should have reflected as much without these intreaties of yours, upon the desirableness of seeing my friends once more, who, I think, I may truly say, have faster hold of me than any thing in this world. But if God will pull me from them, his will be done! I ought to esteem him my best friend, who doth not envy to me any other, and will spare my life,

unless it be better for me to die. To him I still referre myself, which I call trusting in God, (as you would have seene, if it had been fit, before this time: but I doubt you will be afraid to receive papers printed in London): but it is not to accomplish a martyrdome, as you call it (that's too high a name), but to do a little service to my neighbors, who I think would not be so well if I was not here."

One more extract will not be thought uninteresting: "There are people who rely upon pitiful things as certain tokens of its (the plague's) going away shortly. I have been told, more than once, of the falling out of the clapper of the great bell at Westminster, which, they say, it did before the great plague ended; and this they take for a very comfortable sign. Others speak of the dawes more frequenting the pallace and abbey, which, if true, is a better sign, supposing the aire to have been infected. For the bookes I read tell mee, that the goeinge away of birds is the forerunner of the plague, and that one shall see few in a plague-year. The death of birds in houses where they are caged, ordinarily preceeds the death of the inhabitants; for these aiery creatures feel the alteration in that element sooner than wee. Thus you see how desirous all are for some token for good, and how they catch at the smallest shadows for it. But the best sign of all, I doubt, is much wanting: and that is, the reformation of men's manners; of which I heare little, unless that those come to church who did not before. I think often of a saying in the second book of Esdras, which describes the temper of the world exactly, chap. xvi. 19, 20. A sad thing that the event of these judgments proves no better; but so it commonly falls out, and men soon forget both their smart, and also the good resolutions which it formed. I hope, my friend, the hand of God will not be without its instruction to us, and that we shall be careful, if he let us live, to improve it as we ought. I cannot but acknowledge a great wisdom, as well as justice, in this restraint which I now suffer; and therefore I thankfully accept it, and intreat you to assist me with your prayers, that I may both understand the meaning of it, and likewise make the right use which God intends. I must ever also acknowledge a wonderful kindnesse of God to me, mixed with this; for I am well and chearful to my admiration and astonishment, when I seriously think of it."

Two of the papers mentioned in the above letters, which he circulated during the plague, were printed in the latter editions of his "Heart's Ease." Having some reason to be offended with the treatment he met with at Cambridge, he went to Oxford for his degrees in divinity; and entering himself of Christ-church, was incorporated B. D. and completed his doctor's degree in 1666, about which time he was made chaplain in ordinary to the king. In 1668 he published his "Parable of the Pilgrim," 4to, which some have thought the precursor of Bunyan's more popular work; but the difference is too strikingly marked in the reception these two "Pilgrims" have met with, to admit of any comparison, or detract from the genius that predominates in the humble tinker's performance. This was followed by Dr. Patrick's "Exposition of the Ten Commandments," 1668, 8vo, and by a controversial work of some importance, printed the following year, with the title "A friendly debate betwixt two neighbours, the one a conformist, the other a non-conformist, about several weighty matters. Published for the benefit of this city. By a lover of it, and of pure religion." This consisted of two parts, to which a third was added in 1670, and was answered by some of the non-conformist writers, who were much exasperated at it*.

* Harris, the writer of the Life of Dr. Manton the non-conformist, says, that "it has been generally allowed, that Dr. Patrick wrote the first volumes of the 'Friendly Debate,' in the heat of his youth, and in the midst of his expectations; which by aggravating some weak and uncautious expressions in a few particular writers, designed to expose the non-conformist ministry to contempt and ridicule. The design was afterwards carried on by a worse hand (bishop Parker), and with a more virulent spirit: a method altogether unreasonable and unworthy, because it will be always easy to gather rash and unadvised expressions from the weaker persons of any party of men; and only serves to expose religion to the scorn and contempt of the profane. But bishop Patrick, in his advanced age, and in a public debate in the House of Lords about the Occasional Bill, took the opportunity to declare himself to this purpose; 'That he had been known to write against the Dissenters with some warmth in his younger years; but that he had lived long enough to see reason to alter his opinion of that people, and that way of writing; and that he was verily persuaded there were some, who were honest men, and good Christians, who would be neither, if they did not ordinarily go to church and sometimes to the meeting; and on the other hand, some were honest men and good Christians, who would be neither, if they did not ordinarily go to the meetings, and sometimes to the church.' A rare instance this of retractation and moderation, which, I think, redounds greatly to his honour, and is worthy of imitation." This was, however, viewed in a different light by Wharton, who in his MS notes, says, Dr. Patrick "was a person of great learning and reputation, for goodness and wisdom, before he was made bishop; but after that, he lost his reputation through imprudent management, openly favouring the dissenters, and employing none but such."

Dr. Patrick's next publication, of the more practical kind, was his "Christian Sacrifice; a treatise showing the necessity, end, and manner of receiving the Holy Communion, &c." 1671, 8vo. This was followed by his "Devout Christian," a book of forms of prayer, 1672; "Advice to a Friend," 1677, 12mo; "Jesus and the Resurrection justified by witnesses in Heaven and Earth," 1677, 8vo; "The Glorious Epiphany," 1678, 8vo; a translation of Grotius, "De Veritate," 1680, 8vo; and various pious tracts of the popular kind, published from this date to 1703, and a considerable number of occasional sermons.

In the interim, in July 1672 he was made prebendary of Westminster, and dean of Peterborough in Aug. 1679. Here he completed the "History of the Church of Peterborough," which had been compiled by Simon Gunton, who was a native and prebendary of Peterborough. Gunton died in 1676; and Patrick published, in 1686, his manuscript in folio, with a large "Supplement," from page 225 to 332, containing a fuller account of the abbots and bishops of Peterborough, than had been given by Gunton. In 1680, the lord-chancellor Finch offered him the living of St. Martin's in the Fields; but he refused it, and recommended Dr. Thomas Tenison. In 1682, Dr. Lewis de Moulin, who had been history-professor at Oxford, and had written much against the church of England, sent for Patrick upon his death-bed, and solemnly declared, before Dr. Burnet also, his regret upon that account; which declaration being signed, was published after his death.

During the reign of James II. Dr. Patrick was one of those able champions, who defended the protestant religion against the designs of the court, and published some pieces, which were afterwards reprinted in the collection of "Controversial Tracts," 3 vols. fol. But his most remarkable service in this way was his conference with two Romish priests, of which we have the following account; "Great endeavours were used to bring Laurence Hyde, earl of Rochester, lord high treasurer in king James's reign, to embrace popery; but in vain. At length his lordship being pressed and fatigued by the king's intreaties, told his majesty, that to let him see it was not through any prejudice of education, or obstinacy, that he persevered in his religion, he would freely consent to hear some protestant divines dispute with some popish priests, and pro-

mised to side with the conquerors. On this the king appointed a conference to be held at Whitehall, at which his majesty and several persons of rank were present. The protestant champions were Dr. Patrick and Dr. William Jane, the two chaplains then in waiting. Those on the popish side were Gifford, a doctor of the Sorbonne, probably the same whom king James wished to obtrude upon Magdalen-college, and a Mr. Tilden, who, having turned papist at Lisbon, went by the name of Dr. Godden. The subject of their dispute was the 'rule of faith,' and 'the proper judge in controversies.' The conference was very long; and at last the Romish doctors were pressed with so much strength of reason and authority against them, that they were really put to silence. On this the earl of Rochester declared 'that the victory the protestant divines had gained made no alteration in his mind, being beforehand convinced of the truth of his religion, and firmly resolved never to forsake it.' The king, going off abruptly, was heard to say, he never saw a bad cause so well, nor a good one so ill maintained."

Such is the account given of this debate by Kennet in his "Complete History of England:" bishop Burnet's account is somewhat different. He says, "That the king desired of the earl, he would suffer himself to be instructed in religion. He answered, he was fully satisfied about his religion; but, upon the king's pressing it that he would hear his priests, he said he desired then to have some of the English clergy present, to which the king consented; only he excepted to Tillotson and Stillingfleet. Lord Rochester said he would take those who should happen to be in waiting; for the forms of the chapel were still kept up. And Drs. Patrick and Jane were the men." "Patrick," adds Burnet, "told me, that at the conference there was no occasion for them to say much. The priests began the attack. And when they had done, the earl said, if they had nothing stronger to urge, he would not trouble those learned gentlemen to say any thing; for he was sure he could answer all that he had heard. And so answered all with much heat and spirit, not without some scorn, saying, Were these grounds to persuade men to change their religion? This he urged over and over again with great vehemence. The king, seeing in what temper he was, broke off the conference, charging all that were present to say nothing of it."

The king had often taken pains to gain over Patrick, sent for him, treated him kindly, desired him to abate his zeal against his church, and quietly enjoy his own religion: but the dean replied, with proper courage, "That he could not give up a religion so well proved as that of the Protestants." Conformably to this principle, he opposed the reading of his majesty's declaration for liberty of conscience; and assisted Dr. Tenison in setting up a school at St. Martin's, in opposition to the popish one, opened at the Savoy, in order to seduce the youth of the town into popery; and this was the origin of the ward and parish schools of London. He had also a great share in the comprehension projected by archbishop Sancroft, in order to bring over the dissenters, which, it is well known, was unsuccessful.

At the Revolution in 1688, great use was made of the dean, who was very active in settling the affairs of the church; he was called upon to preach before the prince and princess of Orange; and was soon after appointed one of the commissioners for the review of the liturgy. He was thought to have excellent talents for devotional composition, and his part now was to revise the collects of the whole year, in which he introduced some amendments and improvements of style. In October 1689, he was made bishop of Chichester; and employed, with others of the new bishops, to compose the disorders of the church of Ireland. In July 1691, he was translated to the see of Ely, in the room of Turner, who was deprived for refusing the oaths to government. Here he continued to perform all the offices of a good bishop, as well as a good man, which he had ever proved himself on all occasions. He died at Ely, May 31, 1707, aged eighty; and was interred in the cathedral, where a monument is erected to his memory, with an inscription said to have been written by Dr. Leng, afterwards bishop of Norwich.

This prelate was one of the most learned men as well as best writers of his time. We have noticed his principal writings, but have still to add his "Paraphrases" and Commentaries upon the Old Testament, as far as the prophets, which are the result of extensive reading, and perhaps the most useful of any ever written in the English language. They were published at various times, but reprinted in 2 vols. folio; and, with Lowth on the Prophets, Arnald on the Apocrypha, and Whitby on the New Testament, have

been published, in folio, and very recently in 4to, as a regular commentary upon all the sacred books. The style of this prelate is even and easy, his compositions rational, and full of good and sound sense. Burnet ranks him among those many worthy and eminent clergymen in this nation, who deserved a high character; and were indeed an honour to the church, and to the age in which they lived.

Our prelate had a brother John Patrick, preacher at the Charter-house, according to Wharton, and one of the translators of Plutarch. Dr. Samuel Patrick, the editor of an edition of Ainsworth's Dictionary was also at the Charter-house, but whether a relation does not appear. Wharton also says he had a son, who wasted an estate left him by his father, and it was sold, after his death, "for debts and portions." Mrs. Catherine Patrick, a maiden lady of eighty-two years old, said to be our prelate's grand-daughter, died at Bury in 1792. Whiston speaks of a life of bishop Patrick, written by himself, which he had read, and which was in Dr. Knight's hands, but where now, is not known.[1]

PATRIX (PETER), a French minor poet, was born at Caen in 1585, and being the son of a lawyer, was designed by his father for the same profession. This destination, which seldom suits a poetical imagination, was accordingly rejected by Patrix, who addicted himself entirely to poetry. About the age of forty, he attached himself to the court of Gaston, duke of Orleans, to whom, and to his widow, Margaret of Lorraine, he faithfully devoted his services. A Norman accent, and a certain affectation of rustic simplicity, did not prevent him from being in high favour at that little court: his wit, liveliness, and social talent, making amends for such imperfections. Towards the latter end of life, he became strongly touched with sentiments of religion, and suppressed, as far as he could, the licentious poems which he had written in his youth. He lived to the great age of eighty-eight, and died at Paris in 1672. At eighty, he had a violent illness, and when he recovered from it, his friends advised him to leave his bed; "Alas!" said he, "at my time of life, it is hardly worth while to take the trouble of dressing myself again." He proved however mistaken, as to the shortness of his subsequent

[1] Biog. Brit.—Gen. Dict.—Burnet's Own Times.—Whiston's Memoirs.—Restituta, vol. I. p. 56.—Birch's Life of Tillotson.—Cole's MS Athenæ in British Museum.

life. Of his works there are extant, 1. A collection of verses entitled "La misericorde de Dieu sur un pecheur pénitent," Blois, 1660, 4to. These were written in his age, yet possess some fire. 2. "Plaints des Consonnes qui n'ont pas l'honneur d'entrer dans le nom de Neufgermain," preserved in the works of Voiture. 3. Miscellaneous poems, in the collection of Barbin. The greater part of them are feeble, with the exception of a few original passages. The poem most known was made a few days before his death. It is called the Dream; and, though it is of a serious cast, a translation of it, oddly enough, possesses a place in all our English jest books, beginning, "I dreamt that buried in my fellow-clay," &c. It asserts a moral and religious axiom, which is undeniable, that death levels all conditions. The original is little known; it is this:

Je songeois cette nuit que, de mal consumé,
Côte à côte d'un Pauvre on m'avoit inhumé;
Et que n'en pouvant pas souffrir le voisinage,
En mort de qualité je lui tins ce langage:
"Retire toi, coquin! va pourrir loin d'ici,
Il ne t'appartient pas de m'approcher ainsi."
"Coquin!" me dit il, d'une arrogance extreme,
"Va chercher tes coquins ailleurs, coquin toi-même!
Ici tous sont egaux; je ne te dois plus rien;
Je suis sur mon fumier, comme toi sur le tien."[1]

PATRIZI (FRANCIS, or PATRICIUS), a platonic philosopher and man of letters, was born, in 1529, at Clissa in Illyricum, and was educated at Padua. In 1553 he began to appear as an author by some miscellaneous Italian tracts. In 1557, with the view of obtaining the patronage of the duke of Ferrara, he published a panegyrical poem on the house of Este, entitled "L'Eridano," in a novel kind of heroic verse of thirteen syllables. After this, for several years, he passed an unsettled kind of life, in which he twice visited the isle of Cyprus, where he took up his abode for seven years, and which he finally quitted on its reduction by the Turks in 1571. He also travelled into France and Spain, and spent three years in the latter country, collecting a treasure of ancient Greek MSS. which he lost on his return to Italy. In 1578 he was invited to Ferrara by duke Alphonso II. to teach philosophy in the university of that city. Afterwards, upon the ac-

[1] Niceron, vol. XXIV.—Moreri.—Dict. Hist.

cession of Clement VIII. to the popedom, he was appointed public professor of the Platonic philosophy at Rome, an office which he held with high reputation till his death, in 1597. He professed to unite the doctrines of Aristotle and Plato, but in reality undermined the authority of the former. He wholly deserted the obscurity of the Jewish Cabbala, and in teaching philosophy closely followed the ancient Greek writers. During his lecturing at Rome, he more openly discovered his aversion to the Aristotelian philosophy, and advised the pope to prohibit the teaching of it in the schools, and to introduce the doctrine of Plato, as more consonant to the Christian faith. His "Discussiones Peripateticæ," a learned, perspicuous, and elegant work, fully explains the reason on which his disapprobation of the Peripatetic philosophy was founded. He was one of the first of the moderns who attentively observed the phenomena of nature, and he made use of every opportunity, that his travels afforded him, for collecting remarks concerning various points of astronomy, meteorology, and natural history. In one of his "Dialogues on Rhetoric," he advanced, under the fiction of an Ethiopic tradition, a theory of the earth which some have thought similar to that afterwards proposed by Dr. Thomas Burnet. His other principal works were, "Nova Geometria," 1587; "Paralleli Militari," 1594, both of which are full of whimsical theories; and an elaborate edition of "Oracula Zoroastris, Hermetis Trismegisti, et aliorum ex scriptis Platonicorum collecta, Græce et Latine, prefixa Dissertatione Historica," 1591.[1]

PATRU (Oliver), a polite scholar, and memorable for being one of the first polishers and refiners of the French language, was born in 1604 at Paris, where his father was procurator to the parliament. After studying the law, and being received an advocate, he went into Italy; and, on his return to Paris, frequented the bar. "He was the first," says Voltaire, "who introduced correctness and purity of language in pleadings." He obtained the reputation of a most exact speaker and excellent writer, and was esteemed so perfectly knowing in grammar and in his own language, that all his decisions were submitted to as oracles. Vaugelas, the famous grammarian, to whom the French language was greatly indebted, for much of its

[1] Gen. Dict.—Landi Hist. Litt. d'Italie.—Brucker.—Rees's Cyclopædia.

perfection, confesses that he learned much from Patru; and Boileau applied to him to review his works, and used to profit by his opinion. Patru was an extremely rigid censor, though just; and when Racine made some observations upon the works of Boileau a little too subtle and refined, Boileau, instead of the Latin proverb, "Ne sis mihi patruus," "Do not treat me with the severity of an uncle," replied, "Ne sis mihi Patru," "Do not treat me with the severity of Patru."

Patru was in his personal character honest, generous, sincere; and preserved a gaiety of temper which no adversity could affect: for this famous advocate, in spite of all his talents, lived almost in a state of indigence. The love of the belles lettres made him neglect the law; and the barren glory of being an oracle to the best French writers had more charms for him, than all the profits of the bar. Hence he became so poor, as to be reduced to the necessity of selling his books, which seemed dearer to him than his life; and would actually have sold them for an underprice, if Boileau had not generously advanced him a larger sum, with this further privilege, that he should have the use of them as long as he lived*. His death was preceded by a tedious illness, during which he received a present of five hundred crowns from the statesman Colbert, as a mark of the esteem which the king had for him. He died Jan. 16, 1681. He had been elected a member of the French academy in 1640, by the interest of cardinal Richelieu, and made a speech of thanks on his reception, with which the academicians were so much pleased, as to order that every new member should in future make one of a similar kind on being admitted; and this rule has been observed ever since. When M. Conrart, a member of the French academy died, one of the first noblemen at court, but whose mind was very moderately cultivated, having offered for the vacant place, Patru opened the meeting with the following apologue: "Gentlemen, an ancient Grecian had an admirable Lyre; a string broke, but instead of replacing it with one of catgut, he would have a silver one, and the Lyre with its silver string was no longer harmonious." The fastidious care with which he retouched and finished every thing he wrote, did not permit him to

* This act of generosity was dramatised at Paris in 1802, in a piece entitled "La Bibliotheque de Patru," in which Boileau is made to give 30,000 livres for the library, which really cost him only 4000.

publish much. His miscellaneous works were printed at Paris in 1670, 4to; the third edition of which, in 1714, was augmented with several pieces. They consist of "Pleadings," "Orations," "Letters," "Lives of some of his Friends," "Remarks upon the French Language," &c. A very ingenious tract by him was published at Paris in 1651, 4to, with this title, "Reponse du Curé a la Lettre du Marguillier sur la conduite de M. le Coadjuteur."[1]

PATTEN. See WAYNFLETE.

PATTISON (WILLIAM), an unfortunate poet, was born at Peasmarsh, in the county of Sussex, in 1706, and was the son of a farmer at that place, who rented a considerable estate of the earl of Thanet. He discovered excellent parts, with a strong propensity to learning; and his father, not being in circumstances to give him a proper education, applied to his noble landlord, who took him under his protection, and placed him at Appleby school in Westmoreland. Here he became acquainted with Mr. Noble, a clergyman of great learning and fine taste, who promoted his studies and directed his taste. Upon his leaving Appleby, he went to Sidney college in Cambridge, where he pursued the plan Mr. Noble had given him, and went through the classics, as well as all our English poets, with great advantage. Of these last, Spenser's "Fairy Queen" and Brown's "Britannia's Pastorals" are said to have given him the greatest delight. He had, however, unfortunately contracted a habit of desultory reading, and had no relish for academical studies. His temper could not brook restraint; and his tutor, he thought, treated him with great rigour. A quarrel ensued; and, to avoid the scandal of expulsion, with which he was threatened, he took his name out of the college book, and went to London. Even now his friends would have forgiven him, and procured his readmission; but the pleasures of the town, the desire of being known, and his romantic expectations of meeting with some generous patron to reward his merit, rendered him deaf to all advice. He led a pleasurable life, frequented Button's, and became acquainted with some of the most eminent wits of the time. As he had no fortune, nor any means of subsistence, but what arose from the subscriptions for the poems he proposed to publish; and, as he wanted even common prudence to manage this pre-

[1] Chaufepie.—Niceron, vol. VI.—Perrault's "Les Hommes Illustrés."

carious income, he was soon involved in the deepest distress and most deplorable wretchedness. In a poem, entitled "Effigies Authoris," addressed to lord Burlington, he describes himself as destitute of friends, of money; a prey to hunger; and passing his nights on a bench in St. James's park. In a private letter to a gentleman, he thus expressed himself: "Spare my blushes; I have not enjoyed the common necessaries of life these two days, and can hardly hold to subscribe myself," &c. Curll, the bookseller, finding some of his compositions well received, and going through several impressions, took him into his house; and, as Pope affirms in one of his letters, starved him to death. But this does not appear to be strictly true; and his death is more justly attributed to the small-pox, which carried him off in 1727, in his 21st year. His biographer says, that he had a surprising genius, and had raised hopes in all that knew him, that he would become one of the most eminent poets of the age; but such of his poems as we find in the collection published in 2 vols. 8vo, in 1728, would not in our days be thought calculated to support such high expectations.[1]

PAUL OF BURGOS, a learned Jew, born in that city, in 1353, embraced Christianity, and entered the ecclesiastical profession after his wife's decease. He was appointed preceptor to John II. king of Castille; afterwards archdeacon of Trevigno, bishop of Carthagena, bishop of Burgos, and is said to have died patriarch of Aquileia, August 29, 1435, aged 82. He has left additions to Nicholas de Lyra's "Postills;" a treatise, entitled "Scrutinium Scripturarum," Mant. 1474, fol. reprinted several times; and other learned works, abounding, according to Dupin, in useful biblical criticism. His three sons were baptized with him, and recommended themselves by their merit. ALPHONSO was bishop of Burgos, and wrote an abridgment of the Spanish History, which is in the "Hispania illustrata," 4 vols. fol. GONSALVO, the second son, was bishop of Placentia; and ALVAREZ, the third, published a History of John II. king of Castille.[2]

PAUL, the DEACON, or PAULUS DIACONUS, so called because he had been a deacon of the church of Friuli, though some call him by his father's name WARNAFRIDUS, and others, from the profession he took up in his latter

[1] Life prefixed to his Poems. [2] Dupin.—Moreri.—Dict. Hist.

years PAULUS MONACHUS, was originally a Lombard, born in the city of Friuli, in the eighth century, and educated in the court of the Lombard kings at Pavia. After Desiderius, the last king of the Lombards, was taken prisoner by Charlemagne, and carried to France, tired of the tumult of the public world, he retired from the busy scenes he had been engaged in, and became a monk in the famous monastery of Monte Casino, where he wrote his history of the Lombards, in six books, from their first origin down to the reign of Luitprandus, who was their eighteenth king that reigned in Italy, and died in the year 743. He was an eye-witness of many of the transactions he relates; and as he was a Lombard, we may suppose him well informed of the affairs of his own nation, and had read the history of the Lombards, written in the same century in which they began to reign in Italy, by Secundus Tridentinus, originally a Lombard, but a native of the city of Trent, who flourished, according to Baronius, in the year 615; but his history is now lost. He often quotes his authority, and though he sometimes falls into trivial mistakes, about foreign affairs, and such as happened long before his time, as Grotius learnedly evinces, yet, in the transactions of his own nation, he is, generally speaking, very exact. He died in the year 799. His history was printed at Hamburgh in 1611, and is besides to be found in the eighteenth volume of Muratori's Rerum Italic. Scriptores. [1]

PAUL of SAMOSATA, so named from the place of his birth, flourished in the third century, and was among the first who entertained the opinions since known by the name of Socinian, or Unitarian. In the year 260 he was chosen bishop of Antioch, and having begun to preach against the divinity of Jesus Christ, he was admonished, in a council assembled at Antioch, in the year 264: but, in another, held in the year 269 or 270, sentence of deposition was passed. To this he refused to submit, and was supported in his disobedience by Zenobia the consort of Odenatus. At length, when this queen was driven from Antioch, the emperor Aurelian expelled Paul in the year 272 or 273. It is not known what became of him afterwards; nor are any of his writings extant. His morals appear to have been as obnoxious as his doctrines. Dr. Lardner has endeavoured to defend both, yet it appears evident that he

[1] Dupin.—Moreri.

had the whole Christian world against him, and queen Zenobia only for him. His wealth, says Gibbon, was a sufficient evidence of his guilt, since it was neither derived from the inheritance of his fathers, nor acquired by the arts of honest industry. His followers were for a considerable time called Paulianists, but have since been known by many other names, according to the shades of difference in their opinions.[1]

PAUL DE VINCENT (ST.), a worthy ecclesiastic of the Romish church, was born April 24, 1576, and studied at Toulouse, where he was ordained a priest in 1600. On his return to Narbonne from Marseilles, his ship was taken by the Turks, and he remained for a considerable time in slavery, under three masters, the last of whom he converted. Returning at length to France, Louis XIII. made him abbot of St. Leonard de Chaulme, and he had afterwards the care of the parish church of Clichy, which he completely repaired and furnished at his own expence. Towards the end of 1609, he went to reside in the house of Emmanuel de Goudy, as tutor to his children, but does not appear to have remained here long. He then obtained the curacy of Châtillon-les-Dombes, which he kept only five months. Compelled by the solicitations of numberless persons of the highest distinction, to return to the Goudy family, he resigned himself wholly to his natural desire of relieving the poor and afflicted. Louis XIII. being made acquainted with his zeal, appointed him almoner-general of the gallies, 1619; and the following year, St. Francis de Sales, because, as he says, he "knew not a worthier priest in the church," made him superintendant of the nuns of the visitation. On madame de Goudy's decease, M. Vincent retired to the college des Bon Enfans, of which he was principal, and which he never quitted, but to perform the office of a missionary. Some years after, he accepted the house de St. Lazare, though with great reluctance. His life was a continued series of good works, and it is scarcely to be conceived how one man could plan so many, still less, how he could execute them. Among these were missions in all parts of France, as well as in Italy, Scotland, Barbary, Madagascar, &c.; ecclesiastical conferences, at which the most eminent bishops of the kingdom were present; spiritual retirements, as they

[1] Lardner.—Milner's Church Hist.—Gibbon's Hist.—Cave, vol. I.

were called, which were also gratuitous; an Hospital for Foundlings, for which his humane applications procured an income of 40,000 livres; the foundation of the Charitable Virgins, for the relief of sick poor; to which we may add, the hospitals de Bicêtre, de la Salpétriere, de la Pitié; those of Marseilles for galley-slaves; of St. Reine for pilgrims, and of le Saint Nom de Jesus, for old men, which are principally indebted to him for their establishment. In times of the greatest distress, he sent above two millions of livres into Lorraine in money and effects; nor did Picardy and Champagne experience much less of his bounty, when the scourges of heaven had reduced those provinces to the most deplorable indigence. During ten years that M. Vincent presided in the council of conscience, under Anne of Austria, he suffered none but the most worthy to be presented to benefices. Being a zealous patron of nunneries, he supported the establishment of the nuns de la Providence, de Sainte Genevieve, and de la Croix. He laboured with success for the reform of Grammont, Premontré, and the abbey of St. Genevieve, as well as for the establishment of the great Seminaries. Even those, who have doubted whether his talents were very extensive, have openly acknowledged that he was one of the most pious priests in the kingdom, and more useful to the poor and to the church, than most of those who are considered as great geniuses. This excellent man died loaded with years, labour, and mortifications, Sept. 27, 1660, aged near 85. He was canonized by Clement XII. on July 16, 1737. Those who wish to know more of St. Vincent de Paul, may consult his Life by M. Collet, 2 vols. 4to, and "l'Avocat du Diable," 3 vols. 12mo.[1]

PAULINUS, an ecclesiastical writer of the fifth century, was descended from an illustrious family of Roman senators, and born at Bourdeaux about the year 253. He was directed in his studies by the famous Ausonius, and applied himself so earnestly to the best Latin authors, that he acquired a style not unlike theirs. He was advanced afterwards to the most considerable offices of the empire. Ausonius says, that Paulinus was consul with him; but his name not being found in the Fasti Consulares, it is probable he obtained that dignity only in the room of some other person, who died in the office, and perhaps in the year 378, after the

[1] Dict. Hist.—Mosheim.

death of Valens. He married Therasia, an opulent Spanish lady, who proved instrumental in converting him to Christianity; and he was baptized in the year 389. He dwelt four years in Spain, where he embraced voluntary poverty; selling his goods by degrees, and giving them to the poor. The inhabitants of Barcelona, where he resided, conceived such an esteem for him, that they would have him ordained a priest; to which, after a long resistance, he consented, upon condition that he should not be obliged to remain in Barcelona, because his design was to withdraw to Nola. This ordination was performed in the year 393, and the next year he left Spain to go into Italy. In his way he saw St. Ambrose at Florence, who shewed him marks of respect; and was kindly received at Rome both by the quality and the people: but the clergy there growing jealous of him, he left that city quickly, and went to Nola, where he dwelt in a country-house about half a league from the town. He lived there sixteen years with his wife Therasia, in the study and exercises of a monastic life; and then, in the year 409, was chosen and ordained bishop of Nola. The beginning of his episcopate was disturbed by the incursions of the Goths, who took that city; but the assault being over, he enjoyed it peaceably to his death, which happened in the year 431.

His works consist of "Poems," and "Letters," and are written with much art and elegance; his manner of expression being close and clear, his words pure and well chosen, and his sentences strong and lively. All his writings are short, but pretty numerous, and composed with great care. Ausonius highly commends his poems; yet they cannot pass for perfect, especially those which he made after his conversion. He was esteemed, beloved, and caressed by all the great men of that age, of what party soever they were; and corresponded with them all, without falling out with any. He was, in truth, like Titus, the delight of his times. Milner says that he appears, through the mist of superstition, which clouds his narrative, to have been one of the best Christians of the age. He was a mirror of piety, liberality, and humility, worthy of a more intelligent age, and of more intelligent writers, than of those who have recorded his life. The first edition of his works was at Paris, in 1516, by Badius; the second at Cologne, by Grævius: Roswedius caused them to be printed at Antwerp, in 1622; and the last edition of them was at

Paris, in 2 vols. quarto, the former of which contains his genuine works. Du Pin wishes, that "the booksellers had taken as much care to have it upon good paper, and in a fair character, as the editor did to make it correct and useful." [1]

PAULINUS, patriarch of Aquileia in the eighth century, and one of the best bishops of his time, owes his fame in a great measure to his zeal in behalf of the doctrine of the Trinity. He was born near Friuli, in the year 726, and became greatly distinguished by his laborious application, and zeal for the advancement of learning and science. The emperor Charlemagne bestowed on him various substantial marks of his favour, and, towards the close of the year 776, promoted him to the patriarchate of Aquileia, where he died in the year 804. A complete edition of all his works, with learned notes and commentaries, was published at Venice, in 1737, by John Francis Madrisi, a priest of the congregation of the Oratory. [2]

PAULLI (SIMON), a Danish professor and physician, was born at Rostock, in the circle of Lower Saxony, April 6, 1603, and died at Copenhagen, April 25, 1680. He published some medical treatises, and in 1639 a Latin quarto, on medicinal plants, entitled Quadripartitum Botanicum; and in 1648 a thicker volume, in Danish, with wooden cuts, called "Flora Danica," which, however, embraces the garden plants as well as the native ones, known in Denmark at the time of its publication. He wrote also against tobacco and tea, and his work was translated into English by the late Dr. James, in 1746. The most remarkable circumstance attending it is his contending, with the positiveness, usual to those who are in the wrong, that the Chinese Tea is no other than our European Myrica gale; an error which Bartholin very cautiously and repectfully corrects, in his Acta Medica, v. 4. 1, where the true tea is, not very accurately, figured. The Paullinia, in botany, is so named in honour of him, by Linnæus. [3]

PAULMIER DE GRENTESMENIL (JAMES LE), more commonly known to the learned by his Latinized name

[1] Dupin.—Milner, vol. II. p. 485 and 528.—Cave, vol. I.—Saxii Onomast.
[2] Dupin.—Cave, vol. I.—Milner's Church Hist. vol. III. p. 211.
[3] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

Palmerius, was born in the territory of Auge, in 1587, the son of Julien le Paulmier, who was a physician of eminence. He was bred a protestant, embraced a military life, and served with credit in Holland and in France. After a time, he retired to Caen, where he gave himself up entirely to the study of letters and antiquity; and was the first promoter of an academy in that city, which has since been considered as a valuable institution. He died at Caen, Oct. 1, 1670, being then eighty-three. His works are, 1. "Observationes in optimos auctores Græcos," Lugd. Bat. 1668, 4to. 2. "Græciæ antiquæ Descriptio," Lugd. Bat. 1678, 4to. This work contains a very learned and useful digest of what the ancients have written concerning Greece. Prefixed to it is a life of the author, written at some length, but in a very affected style, by the editor Stephen Morinus. 3. Some poems in the Greek, Latin, French, Italian, and Spanish languages. These, however, are the worst part of his works. He versified in too many languages to be very excellent in any.[1]

PAULO (Mark), a celebrated traveller, was the son of Nicholas Paulo, a Venetian, who went with his brother Matthew, about 1225, to Constantinople, in the reign of Baudoin. While they were on this expedition Marco was born. On their return through the deserts they arrived at the city where Kublai, grand khan of the Tartars, resided. This prince was highly entertained with the account which they gave him of the European manners and customs, and appointed them his ambassadors to the pope, in order to demand of his holiness a hundred missionaries. They accordingly came to Italy, obtained from the Roman pontiff two Dominicans, the one an Italian, and the other an Asiatic, and carried with them young Marco, for whom the Tartar prince expressed a singular affection. This youth was at an early period taught the different dialects of Tartary, and was afterwards employed in embassies which gave him the opportunity of traversing Tartary, China, and other eastern countries. After a residence of seventeen years at the court of the great khan, the three Venetians came back to their own country in 1295, with immense wealth. A short time after his return, Marco served his country at sea against the Genoese, his galley in a naval engagement was sunk, and himself taken prisoner and

[1] Niceron, vols. VIII and X.—Chaufepié.—Dict. Hist.

carried to Genoa. He remained there many years in confinement; and, as well to amuse his melancholy, as to gratify those who desired it of him, sent for his notes from Venice, and composed the history of his own and his father's voyages in Italian, under this title, "Delle maraviglie del mondo da lui vidute," &c. of which the first edition appeared at Venice in 1496, 8vo. This work has been translated into several foreign languages, and has been inserted in various collections. The best editions are one in Latin, published by Andrew Müller at Cologne in 1671, and one in French, to be found in the collection of voyages published by Bergeron, at the Hague in 1735, in two vols. In the narrative there are many things not easily believed*, but the greater part of his accounts has been verified by succeeding travellers. He not only gave better accounts of China than had been before received; but likewise furnished a description of Japan, of several islands of the East Indies, of Madagascar, and the coasts of Africa, so that from his work it might be easily collected that a direct passage by sea to the East Indies was not only possible, but practicable.[1]

PAULUS (ÆGINETA), a native of the island Ægina, now Engia, whence he has his name, flourished, according to Le Clerc, in the fourth century; but with more truth he is placed by Abulfaragius, who is allowed to give the best account of those times, in the seventh. It is said that he travelled over Greece and other countries to gain information respecting the medical art; and that he studied at Alexandria before it was taken and plundered by Amrour, and there copied a part of the works of Alexander Trallian, who was his favourite author. On his return from his travels he made an abridgment of the works of Galen, and wrote several treatises, which are deservedly famous. It appears that his knowledge in surgery was very great; for Fabricius ab Aquapendente, one of the best chirurgical

* Among these, it seems difficult to believe, that as soon as the grand khan was informed of the arrival of two Venetian merchants, who were come to sell theriaca (or treacle) at his court, he sent before them an escort of 40,000 men, and afterwards dispatched these Venetian ambassadors to the pope, to beseech his holiness to send him a hundred missionaries. It is equally difficult to believe that the pope, who doubtles had an ardent zeal for the propagation of the faith, instead of a hundred should have sent him only two missionaries.—The authors of the Universal History are of opinion that what Mark Paulo wrote from his own knowledge is both curious and true, and where he erred he was probably deceived by his father and uncle.

[1] Encycl. Britannica.—Univ. History.

writers, has thought fit to transcribe him in a great number of places.

Ægineta's principal works are, 1. "Salubria de sanitate tuenda præcepta," Argent. 1511, 8vo. 2. "De re medica libri septem," Greek, Venice, 1528, fol. and often reprinted both in Greek, Latin, and other languages, with commentaries. 3. "De crisi et diebus criticis, eorumque signis," Basil. 1529, 8vo. He appears to have been particularly skilful in the disorders of the female sex, and is the first in antiquity who deserves the title of accoucheur.[1]

PAUSANIAS, an ancient Greek writer, who has left us a curious description of Greece, lived in the second century, but very few particulars of his life are known. Suidas mentions two of this name: one of Laconia, who wrote concerning the Hellespont, Laconia, the Amphyctions, &c.; another, who was a sophist or rhetorician of Cæsarea in Cappadocia, lived at the same time with Aristides, and is mentioned by Philostratus, in his Lives of the Orators. This last is supposed to be our Pausanias. He was, according to the same Philostratus, "a disciple of the famous sophist Herodes Atticus, whom he imitated in many respects, but especially in composing without premeditation. His pronunciation was according to the manner of the Cappadocians, who had a way of lengthening short syllables, and shortening long ones. The character of his composition was negligent, yet not without force. He declaimed a long time at Rome, where he died very old, though he continued all the while a member of the college at Athens." His work is properly an account of a journey through Greece, in which the author noted every thing that was remarkable. All public monuments, as temples, theatres, tombs, statues, paintings, &c. came within his design: he took the dimensions of cities, which had formerly been great and famous, but were then in ruins; nor did he hastily pass over places that were memorable for illustrious transactions of old. By these observations he throws much light upon the history and antiquities of Greece; and clears up many passages in ancient authors, which would otherwise have remained very perplexed and obscure. His work has been recommended to modern travellers, and it is well known that Spon and Wheler made great use of it.

[1] Eloy, Dict. Hist. de Medicine.

Pausanias was first published at Venice in 1516, fol. by Aldus, who was assisted by Marcus Musurus: Musurus wrote a preface in Greek, which is prefixed to this edition, and addressed to John Lascaris, a learned Greek of the same age. Afterwards, in 1547, Romulus Amaseus published a Latin version of this work at Rome; and, three years after, an edition was printed at Basil, with a new Latin version by Abr. Loescherus. A better edition than had yet appeared, with the Greek text of Aldus corrected by Xylander, and the Latin version of Amaseus by Sylburgius, came out at Francfort, 1583, in folio; from which that of Hanover, 1613, in folio, was printed word for word. But the best of all is that of Leipsic, 1696, in folio, with the notes of Kuhnius. This learned man had already given proof, by his critical labours upon Ælian, D. Laertius, and Pollux, that he was very well qualified for a work of this nature; and his notes, though short, are very good. When he undertook this edition of Pausanias he proposed great advantages from four manuscripts in the king of France's library; but, upon consulting them on several corrupt and obscure passages, he found that they did not vary from Aldus's copy. The main succours he derived were from some manuscript notes of Isaac Casaubon, upon the margin of Aldus's edition; and, by the help of these, and his own critical skill, he was enabled to correct and amend an infinite number of places. A new edition, in 4 vols. 8vo, was published at Leipsic, in 1794—1797, by Jo. Frid. Facius, which by the few who have had an opportunity of examining it, is thought excellent. It has very correct indexes, and some aid from a Vienna and a Moscow manuscript. An English translation was published in 1794 by Mr. Thomas Taylor. [1]

PAUTRE (ANTHONY LE), a Parisian architect of the seventeenth century, and one of a family of artists, excelled in the ornaments and decorations of buildings, and was architect to Louis XIV. and monsieur his only brother. He planned the cascades, which are so justly admired, at the castle of St. Cloud, and built the church of the nuns of Port-royal, at Paris, in 1625. Le Pautre was received into the royal academy of sculpture, December 1, 1671, and died some years after. His "Œuvres d'Architecture" are engraved in one vol. folio, sometimes bound up in five

[1] Vossius de Hist. Græc.—Fabric. Bibl. Græc.—Saxii Onomast.

JOHN le Pautre, his relation, born in 1617, at Paris, was placed with a joiner, who taught him the first rudiments of drawing; but he soon surpassed his master, and became an excellent designer, and skilful engraver. He perfectly understood all the ornamental parts of architecture, and the embellishments of country houses, such as fountains, grottos, jets-d'eau, and every other decoration of the garden. John le Pautre was admitted a member of the royal academy of painting and sculpture April 11, 1677, and died February 2, 1682, aged sixty-five. His "Œuvres d'Architecture," Paris, 1751, 3 vols. fol. contains above 782 plates, which were much valued by the chevalier Bernin. PETER le Pautre, related to the two preceding, was born at Paris, March 4, 1659, and excelled so much in statuary as to be appointed sculptor to his majesty. He executed at Rome, in 1691, the beautiful group of Æneas and Anchises, which is in the grand walk at the Thuilleries; and completed, in 1716, that of Arria and Pætus (or rather of Lucretia stabbing herself in presence of Collatinus), which Theodon had begun at Rome. Several of his other works embellish Marly. This ingenious artist was professor and perpetual director of St. Luke's academy, and died at Paris, January 22, 1744, aged eighty-four.[1]

PAUW (CORNELIUS DE), a native of Amsterdam, who distinguished himself by his philosophical writings, was born there in 1739; no particulars of his early life are given in our authority, but it appears that he was educated for the church, and held a canonry in some part of Germany. He died July 7, 1799, at Xantem, near Aix-la-Chapelle. He was uncle to the famous, or rather infamous, Anacharsis Cloots, who was the idol of the lowest of the mob of Paris about the time of the revolution, and his opinions were in some respects as singular; but he had far more learning, and more skill in disguising them. He is principally known for his "Recherches philosophiques, 1. sur les Grecs; 2. sur les Americains, les Egyptiens, et les Chinois," Paris, 1795, 7 vols. 8vo. In this his countrymen seem willing to allow that he asserts more than he proves; that his object is to contradict all preceding historians, and to lessen the character of the nations he describes. His style is agreeable, but he is full of paradoxes, and of those bold opinions which were once in vogue in France, and recom-

[1] L'Avocat's Dict. Hist.

mended him much to Frederick the Great of Prussia, while they rendered him obnoxious to the ministers of religion.[1]

PAYS (RENÉ LE), sieur of Villeneuve, a French poet, born at Nantes in 1636, was for a considerable time comptroller-general of the imposts in Dauphiné and Provence; yet he mingled the flowers of poetry with the thorns of that occupation, and became celebrated at court by a miscellaneous publication of prose and verse, entitled "Amitiés, Amours, et Amourettes," published in 1685. This publication gained him particularly the favour of the ladies; and the duke of Savoy honoured him with the title of chevalier of St. Maurice, and he was made a member of the academy of Arles. The latter part of his life was embittered by a law-suit, which obliged him to pay for the dishonesty of one of his associates in office. He died April 30, 1690, at the age of fifty-four. His remaining works are, 1. "Zelotide," a novel of gallantry, which was admired in the country, but despised at Paris. 2. A collection of poetry, containing eclogues, sonnets, stanzas, &c. published at Paris in 1672, in 2 vols. 12mo, under the title of "Nouvelles Oeuvres." These contain rather the fancies of a minor wit, than the efforts of real genius.[2]

PEACHAM (HENRY), a writer of considerable note in his day, appears to have been the son of Mr. Henry Peacham of Leverton, in Holland, in the county of Lincoln, and was born in the latter part of the seventeenth century, unless he was the Henry Peacham who published "The Garden of Eloquence," a treatise on rhetoric, in 1577, 4to, and then he must be referred to the early part of the reign of queen Elizabeth. But we are more inclined to think, with Mr. Malone, that the "Garden of Eloquence" was a production of his father's. Very little is known with certainty of his history, and that little has been gleaned from his works, in which he frequently introduces himself. In his "Compleat Gentleman," he says he was born at North Mims, near St. Alban's, where he received his education under an ignorant schoolmaster. He was afterwards of Trinity college, Cambridge, and in the title to his "Minerva," styles himself master of arts. He speaks of his being well skilled in music, and it appears that he resided a considerable time in Italy, where he learnt music of Orazio Vecchi. He was also intimate with

[1] Dict. Hist. [2] Moreri.—Gen. Dict.—Dict. Hist.

all the great masters of the time at home, and has characterized their several styles, as well as those of many on the continent. His opinions, says Dr. Burney, concerning their works are very accurate, and manifest great knowledge of all that was understood at the time respecting practical music.

He informs us also of his skill in painting; that he could take likenesses, and on one occasion took his majesty's (James I.) as he sat at dinner. He also *made*, perhaps engraved, a map of Cambridge. Lord Orford mentions his engraving of a good print, after Holbein, of sir Thomas Cromwell, knight, afterwards earl of Essex. From his "Gentleman's Exercise" we learn that he either kept school, or had private pupils. Lord Orford says that he was tutor to the children of the earl of Arundel, whom he accompanied to the Low Countries. In the same work, Peacham says he translated king James's "Basilicon Doron" into Latin verse, and presented it to prince Henry, to whom he also dedicated his "Minerva Britannica" in 1612. He also published in 1615, "Prince Henry revived; or a poem upon the birth of prince H. Frederick, heir apparent to Frederick Count Palatine of the Rhine." The only other particulars we derive from his own hints are, that he lived for some time in St. Martin's in the Fields, and was addicted to melancholy. It is said that he was reduced to poverty in his old age, and wrote penny pamphlets for bread. This last is asserted in a MS note by John Gibbon, Bluemantle, on a copy of one of Peacham's tracts sold at Mr. West's sale. It is entitled "A Dialogue between the cross in Cheap and Charing crosse. Comforting each other, as fearing their fall, in these uncertain times. By Ryhen Pameach" (Henry Peacham). The chief merit of this, Mr. Gough says, is that its wooden frontispiece exhibits the ruined shaft of Charing Cross, and the entire cross of Cheap. It has no date. Cheapside cross, we know, was taken down in 1640.

The work by which Peacham is best known is his "Complete Gentleman," a 4to volume, printed in 1622, and reprinted in 1627, 1634, 1654, and 1661. This last edition received some improvements in the heraldic part from Thomas Blount, author of the "Jocular Tenures." It treats of "nobilitie in generall; of dignitie and necessitie of learning in princes and nobilitie; the time of learning; the dutie of parents in their children's education; of a

gentleman's carriage in the universitie; of style in speaking, writing, and reading history; of cosmography; of memorable observation in the survey of the earth; of geometry; of poetry; of musicke; of statues and medalls; of drawing and painting in oyle; of sundry blazonnes both ancient and modern; of armory or blazing armes; of exercise of body; of reputation and carriage; of travaile; of warre; of fishing."

His other works are, 1. "Minerva Britannica, or a garden of Heroical Devises," &c. 1612, 4to. This is a collection of emblems in verse, with a plate to each. Mr. Ellis has selected several specimens from this curious volume. 2. "The period of Mourning, in memory of the late prince. Together with Nuptial Hymnes in honour of this happy marriage betweene Frederick count Palatine and Elizabeth daughter of our Sovereigne," 1613, 4to. 3. "A most true relation of the affairs of Cleve and Gulick," &c. 1614, 4to, in prose. 4. "Thalia's Banquet," a volume of epigrams," 1620, 12mo. 5. "The Valley of Varietie," 1638, 12mo. 6. "The Duty of all true subjects to their king; as also to their native country in time of extremity and danger," in two books, 1639, 4to. 7. "The worth of a penny, or a caution to keep money; with the causes of the scarcity and misery of the want thereof, in these hard and merciless times; as also how to save it, in our diet, apparel, recreations, &c." 4to. This piece of humour, which appeared first in 1647, was reprinted in 1667, 1677, and 1695, and perhaps oftener. 8. "The Gentleman's Exercise; or an Exquisite Practise as well for drawing all manner of beasts in their true portraiture, as also the making of colours for limning, painting, tricking, and blazoning of coats of arms, &c." 1630, and 1634, 4to. All these are works of considerable merit, Peacham being a man of general knowledge, good taste, and acute observation, and were very popular during the seventeenth century. His "Complete Gentleman" particularly was in high estimation with the gentry of that age. Sir Charles Sedley, who had been guilty of an offence against good manners, and was indicted for it, was asked on his trial by the chief justice, sir Robert Hyde, whether he had ever read the "Complete Gentleman"?[1]

[1] Cole's MS Athenæ in Brit. Mus.—Hawkins's Hist. of Music.—Gough's Topography.—Dr. Burney in Rees's Cyclopædia.—Ellis's Specimens.—Walpole's Engravers.

PEACOCK, or PECOCK (REYNOLD), bishop of St. Asaph, and Chichester, in the reign of Henry VI. is supposed to have been born in Wales about 1390. He was educated in Oriel college, Oxford, of which he was chosen fellow in October 1417, in the room of Richard Garsdale, S. T. P. who was then elected provost of the college. Having studied with a view to the church, he was ordained deacon and priest in 1420 by Fleming, bishop of Lincoln. In 1425 he took his degree of bachelor of divinity, and about this time is supposed to have left the university. Humphrey, duke of Gloucester, was now protector of the kingdom, and being a great patron of learned men, invited Mr. Peacock to court, where he was enabled to make a very considerable figure by his talents. In 1431, he was elected master of the college of St. Spirit and St. Mary, founded by sir Richard Whittington; and with it was appointed to the rectory of St. Michael in Riola, now St. Michael Royal, situated in the street called Tower Royal in Vintry ward. This situation he resigned in 1444, on being promoted to the bishopric of St. Asaph. To whom he owed this preferment seems uncertain, as his patron the duke of Gloucester was now declining in court interest, but perhaps the estimation he was held in at court may account for it. He now was honoured with the degree of D. D. at Oxford, in his absence, and without performing any exercises, an omission for which he was reproached afterwards by his enemies, although it was not then uncommon. In 1447 he preached a sermon at Paul's cross, in which he maintained that bishops were not under obligation to preach or to take the cure of souls, and that their duties consist entirely in the various acts of church government. This doctrine was not very palatable even then, and he was under the necessity of explaining himself to the archbishop of Canterbury; but it showed, what appeared more clearly afterwards, that he was accustomed to think for himself, and to pay little deference to authority or custom.

In 1449, he was translated to the see of Chichester, and now began to give opinions which were ill suited to the times in which he lived. Although he had taken great pains both in his preaching and writings to defend the established church against the disciples of Wickliffe, now called Lollards, he gave it as his opinion, that the most probable means of reclaiming them was by allowing them the use of

their reason, and not insisting on the infallibility of the church. The clergy, we may suppose, were not satisfied with such doctrine; and many of the learned men of the universities were so highly offended with it, and with his writing in the English language on subjects which ought to be concealed from the laity, that they at last prevailed with the archbishop of Canterbury to cite him. The archbishop accordingly issued his mandate, in Oct. 1457, ordering all persons to appear who had any thing to allege against the bishop of Chichester; and his books being found to contain various heretical opinions, he read a recantation, first in the archbishop's court at Lambeth, and afterwards at St. Paul's cross, where his books were burnt, as they also were at Oxford. He was likewise deprived of his bishopric, and confined in Thorney abbey, in Cambridgeshire, where it is supposed he died about 1460. His biographer has given an ample account of his writings, all of which remain in MS. except his "Treatise of Faith," published by Wharton in 1688, 4to. He appears to have been a man of learning, and an acute reasoner. The opinions for which he suffered were not perhaps so decided as to procure him admittance to the list of reformers; but it is evident that he was one of the first who contended against the infallibility of the Romish church, and in favour of the holy scriptures being the principal guide. In 1744 the rev. John Lewis, of Margate, published "The Life" of this prelate, which, as he justly styles it, forms a "sequel to the Life" of Wickliff, and is an useful introduction to the history of the English reformation.[1]

PEARCE (ZACHARY), a learned English prelate, was born at London, Sept. 8, 1690. He was the son of Thomas Pearce, a distiller, in High Holborn, who having acquired a competent fortune by his business, purchased an estate at Little Ealing, in Middlesex, to which he retired at the age of forty, and where he died in 1752, aged eighty-eight. His son, after some preparatory education at a school at Ealing, was removed in 1704 to Westminster school, where he was soon distinguished for his merit, and in 1707 was elected one of the king's scholars. He remained at this school till the year 1710, when he was twenty years old. This long continuance of his studies has been attributed to the high opinion Dr. Busby enter-

[1] Life as above.

tained of him, who was accustomed to detain those boys longer under his discipline, of whose future eminence he had most expectation. That Dr. Busby had such a custom is certain, and that it was continued by his successor is probable, but Mr. Pearce could not have been under the tuition of Busby, who died in 1695. To this delay, however, without doubt, Mr. Pearce was greatly indebted for the philological reputation by which he was very early distinguished.

He was elected to Trinity college, Cambridge, in 1710, and during his first year's residence, amused himself occasionally with the lighter species of composition. Among these were a letter in the Guardian, No. 121, signed *Ned Mum;* and two Spectators, No. 572, and 633; specimens of that easy humour which characterizes these periodical works. In 1716 the first fruits of his philological studies appeared at the university press, in an excellent edition of Cicero "De Oratore," with very judicious notes and emendations. This volume, at the desire of a friend, he dedicated to lord chief justice Parker, afterwards earl of Macclesfield, to whom he was then a stranger, but who became his patron. The first favour he bestowed on Mr. Pearce, was to apply to Dr. Bentley for his interest in the election of a fellowship, for which he was a candidate, and which he accordingly obtained. Soon after this he paid a visit to the chief justice, who received him in the kindest manner, invited him to dinner at Kensington, and gave him a purse of fifty guineas. From that time an intimacy commenced, which was dissolved only by his lordship's death.

In 1717 Mr. Pearce was ordained a deacon by Dr. Fleetwood, bishop of Ely, and in the following year, priest, by the same prelate. It had always been his intention to devote himself to the church; but, as he himself informs us, "he delayed to take orders till he was twenty-seven years of age; and, as he thought, had taken time to prepare himself, and to attain so much knowledge of that sacred office, as should be sufficient to answer all the good purposes for which it is designed." In 1718 he went to reside as domestic chaplain with lord Parker, then lord Chancellor, who in 1719 gave him the rectory of Stapleford Abbots, in Essex, and in the following year that more valuable one of St. Bartholomew Exchange. When he attempted to return his thanks to the chancellor for this

last preferment, his lordship said, "You are not to thank *me* so much as Dr. Bentley, for this benefice." "How is that, my lord?" "Why," added his lordship, "when I asked Dr. Bentley to *make* you a fellow of Trinity college, he consented so to do but on this condition, that I would promise to *unmake* you again as soon as it lay in my power; and now he, by having performed his promise, has bound me to give you this living."

Not long after this, Mr. Pearce was appointed chaplain to his majesty; and in 1723 was presented by the chancellor to the vicarage of St. Martin's in the Fields, on which he resigned St. Bartholomew's. The parish, of which he was now vicar, being large, and honoured with the residence of the royal family in it, the chancellor represented to Mr. Pearce the propriety of taking the degree of doctor in divinity; and as he was not of sufficient standing in the university*, that honour was obtained for him by application to the archbishop of Canterbury. In 1724 he increased his reputation, as a critic, both at home and abroad, by his edition of Longinus "De Sublimitate," with a new Latin version and learned notes. This appeared first in an elegant 4to, but has since been reprinted in 8vo, and remained the best edition, until the publication of that of Toup.

In 1739, in consequence of the late queen Caroline's having recommended him to sir Robert Walpole, Dr. Pearce was appointed dean of Winchester. He informs us in his memoirs of what led to this promotion. When vicar of St. Martin's, lord Sundon was one of his parishioners, and one of the members of parliament for Westminster. These two circumstances brought them acquainted together, and Dr. Pearce was sometimes invited to dinner, where he became acquainted with lady Sundon, queen Caroline's favourite, and by her means was introduced to her majesty, who frequently honoured him with her conversation at the drawing-room. The subjects which her majesty started were not what are often introduced in that circle. One day she asked him if he had read the pamphlets published by Dr. Stebbing, and Mr. Foster, upon the sort of heretics meant by St. Paul, whom in Titus iii. 10, 11, he represents as *self-condemned*. "Yes, madam," replied the doc-

* He was at this time only of fourteen years standing; but nineteen are required. It ought to be added, that he refused to accept a degree by royal mandate, as proposed by the chancellor, and preferred the Lambeth degree.

tor, "I have read all the pamphlets written by them on both sides of the question." "Well," said the queen, "which of the two do you think to be in the right?" The doctor answered, "I cannot say, madam, which of the two is in the right, but I think that both of them are in the wrong." She smiled, and said, "Then what is your opinion of the text?" "Madam," said the doctor, "it would take up more time than your majesty can spare at this drawing-room, for me to give my opinion and the reasons of it; but if your majesty should be pleased to lay your commands upon me, you shall know my sentiments of the matter in the next sermon which I shall have the honour to preach before his majesty." "Pray do then," said the queen, and he accordingly prepared a sermon on that text, but the queen died a month before his term of preaching came about, and before he was promoted to the deanry of Winchester. In 1744 the dean was elected prolocutor of the lower house of convocation for the province of Canterbury, the archbishop having signified to some of the members, that the choice of him would be agreeable to his grace.

In 1748 dean Pearce was promoted to the see of Bangor, but the history of this and of his subsequent translation to Rochester, will be best related in his own words: "In the year 1746," says he, "archbishop Potter being alone with dean Pearce one day at Lambeth, said to him, 'Why do you not try to engage your friend lord Bath * to get you made a bishop?' 'My lord,' said the dean, 'I am extremely obliged to your grace for your good opinion of me, and for your kind intentions in my favour; but I have never spoken to him on that subject, nor ever thought of doing so, though I believe he would do what lies in his power; but I will tell your grace very frankly, that I have no thoughts of any bishopric. All that I have in view is this: I am now dean of Winchester; and that deanry is worth upwards of 600*l.* a year; my vicarage of St. Martin's is about 500*l.* a year, and this last I should be glad of an opportunity of resigning, on account of the great trouble and little leisure which so large a parish gives me; but if I should out-live my father, who is upwards of eighty years

* His acquaintance with Mr. Pulteney arose in 1724, at an interview with him respecting the re-building of St. Martin's church, and gradually improved into a friendship that lasted very nearly forty years, and till the death of this statesman, who sat then in the house of lords as earl of Bath.

old, I shall come to his estate, being his eldest son, which will enable me to resign my vicarage; and the profits of the deanry alone, with my father's estate, will make me quite contented.' The archbishop smiled, and said, "Well, if you will not help yourself, your friends must do it for you.' Accordingly he spoke to the earl of Bath, and they two agreed to try what they could do to make the dean of Winchester a bishop.

"In 1748 the bishopric of Bangor became vacant. The dean was then at Winchester, and received there a letter from Mr. Clark (afterwards sir Thomas, and master of the rolls) informing him, that lord chancellor Hardwicke wished to see dean Pearce thought of on that occasion, and that he hoped the dean would answer Mr. Clarke's letter in such a way, as when seen, might be approved of by the ministry. Dean Pearce answered the letter with acknowledgment of the favour thought of for him; but assuring Mr. Clark, who, as he perceived, was to communicate the answer to lord Hardwicke, that he had long had no thoughts of desiring a bishopric, and that he was fully satisfied with his situation in the church; and that as to the ministry, he was always used to think as favourably of them as they could wish him to do, having never opposed any of the public measures, nor designing so to do. In truth, the dean had then fixed upon a resolution to act no otherwise than as he had told the archbishop he should do, upon his father's death. The dean received no answer to this letter written to Mr. Clark, and he thought that there was an end of that matter.

"About a fortnight after this, the dean went up to his parish in Westminster; but in his way thither, lay one night at his father's house, in Little Ealing, near Brentford; where, the next morning early, a letter was brought to him from the duke of Newcastle by one of his grace's servants, signifying that his grace had his majesty's order to make the dean of Winchester an offer of the bishopric of Bangor, and desiring to see him at the cockpit the next day at 12 o'clock. Accordingly he waited upon him, when, with many kind expressions to the dean, the duke signified the gracious offer of his majesty, which he had the order to make him. The dean asked his grace, whether he might be permitted to hold his deanry of Winchester in *commendam* with Bangor, to which the answer was, No; but that he might hold the vicarage of St. Mar-

tin's with it. The dean said, that he was desirous to quit the living, which was troublesome to him, and would be more so as he was growing in years; but if that could not be indulged him, he rather chose to continue in his present situation. The duke used some arguments to persuade the dean to accept of the offer with a *commendam* to hold the living. He could not, however, prevail with the dean any farther, than that he would take three days' time to consider of it. During that time, the dean had brought his father and lord Bath to consent, that he might decline to accept of that bishopric without their displeasure; but before the dean saw the duke a second time, lord Hardwicke, then chancellor, sent for him, and desired him to be, without fail, at his house, that evening. He went, and lord Hardwicke told him, that he found, by the duke of Newcastle, that he made difficulties about accepting the bishopric which was so graciously offered him. The dean gave his lordship an account of all that had passed between the duke and him; upon which his lordship used many arguments with the dean to induce him to accept the offer, as intended. Among other things, he said, 'If clergymen of learning and merit will not accept of the bishoprics, how can the ministers of state be blamed, if they are forced to fill them with others less deserving?' The dean was struck with that question, and had nothing ready in his thoughts to reply to it. He therefore promised lord Hardwicke to consent, the next day, when he was to see the duke of Newcastle. 'Well then,' said lord Hardwicke, 'when you consent, do it with a good grace.' The dean promised to do that too; and accordingly he declared to the duke, the next day, his ready acceptance of his majesty's offer, with such acknowledgments of the royal goodness as are proper on the occasion; and on Feb. 21, 1748, he was consecrated bishop of Bangor.

"In the year 1755, the bishop of Bangor being with archbishop Herring at Croydon, and walking with him in his garden, he said, 'My Lord, you know that the bishop of Rochester, Dr. Wilcocks, is very ill, and probably will not live long; will you accept of his bishopric and the deanry of Westminster, in exchange for yours of Bangor?' The bishop excused himself, and told him plainly, that his father being dead, and his estate come to him, he had now nothing in view, but to beg his majesty's leave to resign the see of Bangor, and to retire to a private life in the year

1757; that so long, he was contented to continue in the possession of the bishopric of Bangor; but that then he designed to try if he could obtain leave to resign, and live upon his private fortune. The archbishop replied, 'I doubt whether the king will grant it, or that it can be done.' A second time, at another visit there, he mentioned the same thing, and a second time the bishop gave him the same answer. But in a short time after, upon another visit, when the archbishop mentioned it a third time, he added, 'My lord, if you will give me leave to try what I can do to procure you this exchange, I promise you not to take it amiss of you, if you refuse it, though I should obtain the offer for you.' 'This is very generous in your grace,' said the bishop, 'and I cannot refuse to consent to what you propose to do.'

"Sometime after, in the same year (the bishop of Rochester declining very fast), the duke of Newcastle sent to the bishop of Bangor, and desired to see him the next day. He went to him, and the duke informed him, that he was told, that the chancellorship of Bangor was then vacant, and he pressed the bishop so much to bestow it upon one whom he had to recommend, that the bishop consented to comply with his request. 'Well, my lord,' said the duke, 'now I have another favour to ask of you.' 'Pray, my lord duke,' said the bishop, 'what is that?' 'Why,' said the duke, 'it is, that you will accept of the bishopric of Rochester, and deanry of Westminster, in exchange for Bangor, in case the present bishop of Rochester should die.' 'My lord,' said the bishop, 'if I had thoughts of exchanging my bishopric, I should prefer what you mention before any other dignities.' 'That is not,' said the duke, 'an answer to my question: will you accept them in exchange, if they are offered to you?' 'Your grace offers them to me,' said the bishop, 'in so generous and friendly a manner, that I promise you to accept them.' Here the conversation ended; and Dr. Wilcocks dying in the beginning of the year 1756, the bishop of Bangor was promoted to the bishopric of Rochester and deanry of Westminster."

On the death of Dr. Sherlock, bishop of London, lord Bath spoke to the bishop of Rochester, and offered to use his endeavours with his majesty for appointing him to succeed that eminent prelate; but Dr. Pearce told him, that from the earliest time that he could remember himself to have considered about bishoprics, he had determined never

to accept the bishopric of London, or the archbishopric of Canterbury, and he begged his lordship not to make any application in his behalf for the vacant see of London. Lord Bath repeated his offer on the death of Dr. Osbaldiston in 1763, but Dr. Pearce again declined the proposal, and was indeed so far from desiring a higher bishopric, that he now meditated the resignation of what he possessed. This is one of the most remarkable circumstances in the life of Dr. Pearce. Being now (1763) seventy-three years old, and finding himself less fit for the duties of bishop and dean, he informed his friend lord Bath of his intention to resign both, and to live in a retired manner upon his own private fortune; and after much discourse upon the subject at different times, he prevailed upon his lordship at last to acquaint his majesty with his intention, and to desire, in the bishop's name, the honour of a private audience from his majesty for that purpose. This being granted, Dr. Pearce stated his motives as he had done to lord Bath, adding that he was desirous to retire for the opportunity of spending more time in his devotions and studies; and that he was of the same way of thinking with a general officer of the emperor Charles V. who, when he desired a dismission from that monarch's service, told him, "Sir, every wise man would, at the latter end of life, wish to have an interval between the fatigues of business and eternity." The bishop then shewed the king, in a written paper, instances of its having been done several times, and concluded with telling his majesty, that he did not expect or desire an immediate answer to his request, but rather that his majesty would first consult some of his ministers as to the propriety and legality of it. This the king consented to do; and about two months after, he sent for the bishop and told him, that he had consulted with two of his lawyers, lord Mansfield and lord Northington, who saw no objection to the proposed resignation, and in consequence of their opinion, his majesty signified his own consent. The interference, however, of lord Bath, in requesting that his majesty would give the bishopric and deanry to Dr. Newton, then bishop of Bristol, alarmed the ministry, who thought that no dignities in the church should be obtained from the crown, but through their hands. Lord Northington suggested to his majesty some doubts on the subject, and represented that the bishops in general disliked the design; and at length Dr. Pearce was told by his majesty, that he must think no more about resigning

the bishopric; but "that he would have all the merit of having done it." In 1768, however, he was permitted to resign his deanry, which was nearly double in point of income to the bishopric which he was obliged to retain.

With respect to Dr. Pearce's earnest desire of resigning his preferments, his biographer observes, that it gave occasion to much disquisition and conjecture. "As it could not be founded in avarice, it was sought in vanity; and Dr. Pearce was suspected as aspiring to the antiquated praise of contempt of wealth, and desire of retirement." But his biographer, who had the best opportunities of judging, is of opinion, that his motives were what he publicly alleged, a desire of dismission from public cares, and of opportunity for more continued study. To a private friend the bishop declared that "as he never made a sinecure of his preferments, he was now tired of business, and being in his 74th year, he wished to resign while his faculties were entire, lest he might chance to outlive them, and the church suffer by his infirmities."

Being now disengaged from his deanry, bishop Pearce seemed to consider himself as freed from half his burthen, and with such vigour as time had left him, and such alacrity as hope continued to supply, he prosecuted his episcopal functions and private studies. It redounds greatly to his honour, that in the disposal of ecclesiastical preferments, he never gave occasion to censure, except in the single instance of a young man *, on whom he bestowed the valuable rectory of Stone, in consideration of his being great grandson of his first patron, the earl of Macclesfield, whose favours, conferred forty years before, his gratitude did not suffer him to forget.

In 1773, by too much diligence in his office, bishop Pearce had exhausted his strength beyond recovery. Having confirmed at Greenwich, seven hundred persons, he found himself, the next day, unable to speak, and never regained his former readiness of utterance. This happened on the first of October, and from that time, he

* The reverend Thomas Heathcote. "This appointment gave so much offence to one, named by himself Clericus Roffensis, who seemed to think the rights of seniority violated, that he wrote against his diocesan, a pamphlet filled with the acrimony of disappointment; but which must conduce more to raise the character of the man attacked, than many panegyrics; because it shews, that he who desired to say evil, had at last nothing to say." With respect to lord Macclesfield, the reader will find one of the ablest vindications of that nobleman from the pen of bishop Pearce, in the "Life" published by Mr. Derby.

remained in a languishing state; his paralytic complaint increased, and at length his power of swallowing was almost lost. Being asked by one of his family, who constantly attended him, how he could live with so little nutriment, "I live," said he, "upon the recollection of an innocent and well-spent life, which is my only sustenance." After some months of lingering decay, he died at Little Ealing, June 29, 1774, aged eighty-four, and was buried by his wife in the church of Bromley in Kent, where a monument is erected to his memory with an epitaph written by himself, merely rehearsing the dates of his birth and death, and of his various preferments. A cenotaph was afterwards erected in Westminster-abbey, with a Latin inscription.

Bishop Pearce married, in Feb. 22, the daughter of Mr. Adams, an eminent distiller in Holborn, with a considerable fortune, and lived with her upwards of fifty-one years in the highest degree of connubial happiness. Their children all dying young, he made his brother William Pearce, esq. his heir and executor. He bequeathed his library to the dean and chapter of Westminster, except such books as they already had. His manuscripts, with the books not left to Westminster, and the copy-right of all his works, except the Longinus sold to Mr. Tonson, he gave to his chaplain, the rev. John Derby. Besides some legacies to individuals, and some to various public charities, he left a noble bequest of five thousand pounds Old South Sea Annuities, towards the better support of the twenty widows of clergymen, who are maintained in the college of Bromley, the funds of which had become too scanty for that kind of genteel provision intended by the founder, bishop Warner. Bishop Pearce's benefaction raised the widow's pensions to 30*l.* per ann. and the chaplain's salary to 60*l.* His heir, William Pearce, esq. who died in 1782, left a reversionary legacy of 12,000*l.* for the purpose of building ten houses for clergymen's widows, in addition to bishop Warner's college, and endowing them. This legacy falling in a few years ago, the houses were completed in 1802.

The diligence of bishop Pearce's early studies, says his biographer, appeared by its effects; he was first known to the public by philological learning, which he continued to cultivate in his advanced age. Cicero "De Oratore" was published by him, when he was bachelor of arts, and Cicero "De Officiis," when he was dean of Winchester,

in 1745. The edition of Cicero undertaken by Olivet, produced a correspondence between him and Dr. Pearce, in which Olivet expresses, in terms of great respect, his esteem of his learning, and his confidence in his criticism. But Dr. Pearce did not confine his attention to the learned languages: he was particularly studious of Milton's poetry, and when Dr. Bentley published his imaginary emendations of the "Paradise Lost," wrote in opposition to them a full vindication of the established text. This was published in 1733, 8vo, under the title of "Review of the Text of Paradise Lost," and is now become very scarce; but many, both of the conjectures and refutations, are preserved in bishop Newton's edition.

In his domestic life he was quiet and placid, not difficult to be pleased, nor inclined to harass his attendants or inferiors by peevishness or caprice. This calmness of mind appeared in his whole manner and deportment. His stature was tall, his appearance venerable, and his countenance expressive of benevolence.

In his parochial cure he was punctually diligent, and very seldom omitted to preach; but his sermons had not all the effect which he desired, for his voice was low and feeble, and could not reach the whole of a numerous congregation. Those whom it did reach were both pleased and edified with the good sense and sound doctrine which he never failed to deliver. When advanced to the honours of episcopacy, he did not consider himself as placed in a state that allowed him any remission from the labours of his ministry. He was not hindered by the distance of Bangor from annually resorting to that diocese (one year only excepted), and discharging his episcopal duties there, to 1753; after which, having suffered greatly from the fatigue of his last journey, he was advised by his physician and friend, Dr. Heberden, and prevailed upon, not to attempt another. When he accepted the bishopric of Bangor, he established in himself a resolution of conferring Welsh preferments or benefices only on Welshmen; and to this resolution he adhered, in defiance of influence or importunity. He twice gave away the deanry, and bestowed many benefices, but always chose for his patronage the natives of the country, whatever might be the murmurs of his relations, or the disappointment of his chaplains. The diocese of Rochester conjoined, as had been for some time usual, with the deanry of Westminster, afforded him a

course of duty more commodious. He divided his time between his public offices, and his solitary studies. He preached at Bromley or Ealing, and by many years labour in the explication of the New Testament, produced the "Commentary," &c. which was offered to the public after his decease. It was bequeathed to the care of the rev. John Derby, his lordship's chaplain, who published it in 1777, in 2 vols. 4to, under the title of "A Commentary, with notes, on the Four Evangelists and the Acts of the Apostles, together with a new translation of St. Paul's first epistle to the Corinthians, with a paraphrase and notes. To which are added other Theological pieces." Prefixed is an elegant dedication to the king, in the name of the editor, but from the pen of Dr. Johnson; and a life written by the bishop himself, and connected in a regular narrative by paragraphs, evidently by Dr. Johnson's pen. This life is highly interesting, and contains many curious particulars which we have been obliged to omit.

Dr. Pearce published in his life-time nine occasional sermons, a discourse against self-murder, which is now in the list of tracts distributed by the Society for promoting Christian knowledge; and soon after the publication of his "Commentary," his editor gave the public a collection of the bishop's "Sermons on various subjects," 4 vols. 8vo. Besides what have been already specified, our author published in 1720, a pamphlet, entitled "An Account of Trinity college, Cambridge;" and in 1722, "A Letter to the Clergy of the Church of England," on occasion of the bishop of Rochester's commitment to the Tower. He had also a short controversy with Dr. Middleton, against whom he published "Two Letters," and fully convicted that writer of disingenuousness in quotation. His editor, Mr. Derby, who had married his neice, did not long survive his benefactor, dying Oct. 8, 1778, only five days after the date of his dedication of the bishop's "Sermons."[1]

PEARSALL (RICHARD), a pious dissenting divine, was born at Kidderminster in Warwickshire, Aug. 29, 1698, and received his education at a dissenting academy at Tewkesbury, in Gloucestershire, under Mr. Jones, who was likewise the master of this school when Messrs. Butler and Secker, afterwards the well-known prelates, were educated at it. Mr. Pearsall having been admitted into the ministry

[1] Life as above.

among the dissenters, was settled for ten years at Bromyard, in Herefordshire, and afterwards for sixteen years at Warminster, in Wiltshire. His last charge, for about fifteen years, was at Taunton, in Somersetshire, where he died Nov. 10, 1762. He is known in the religious world by two works of considerable reputation, his "Contemplations on the Ocean," &c. in 2 vols. 12mo, which are mentioned with respect by Hervey in the third volume of his "Theron and Aspasio;" and his "Reliquiæ Sacræ," which were published by Dr. Gibbons, 1765, 2 vols. 12mo. They consist of meditations on select passages of scripture, and sacred dialogues between a father and his children. He is much an imitator of Hervey, particularly in his "Contemplations," but has less imagination, although enough to catch the attention of young readers.[1]

PEARSON (JOHN), a very learned English bishop, was born Feb. 12, 1612, at Snoring in Norfolk; of which place his father was rector. In 1623 he was sent to Eton school; whence he was elected to King's college, Cambridge, in 1632. He took the degree of B. A. in 1635, and that of master in 1639; in which year he resigned his fellowship of the college, and lived afterwards a fellow-commoner in it. The same year he entered into orders, and was collated to a prebend in the church of Sarum. In 1640 he was appointed chaplain to Finch, lord-keeper of the great seal; by whom in that year he was presented to the living of Torrington, in Suffolk. Upon the breaking out of the civil war he became chaplain to the lord Goring, whom he attended in the army, and afterwards to sir Robert Cook in London. In 1650 he was made minister of St. Clement's, Eastcheap, in London. In 1657 he and Gunning, afterwards bishop of Ely, had a dispute with two Roman catholics upon the subject of schism. This conference was managed in writing, and by mutual agreement nothing was to be made public without the consent of both parties; yet a partial account of it was published in 1658, by one of the Romish disputants, *cum privilegio*, at Paris, with this title, "Schism unmasked; a late conference," &c.* In 1659

[1] Gibbons's Preface.

* To the piece is, "A Preface of the Catholic disputants, containing the proceedings of both parties on matter of fact." There is an account of this publication in a piece entitled "A Gagg for the Quakers; with an Answer to Mr. Den's Quaker no Papist, by Mr. Thomas Smith, of Christ's-college in Cambridge," Lond. 1659. The conference was reprinted at Oxford during the reign of king James II. under this title, "The Schism of the Church of

he published "An Exposition of the Creed," at London, in 4to; dedicated to his parishioners of St. Clement's, Eastcheap, to whom the substance of that excellent work had been preached several years before, and by whom he had been desired to make it public. This "Exposition," which has gone through twelve or thirteen editions, is accounted one of the most finished pieces of theology in our language. It is itself a body of divinity, the style of which is just; the periods, for the most part, well turned; the method very exact; and it is, upon the whole, free from those errors which are too often found in theological systems. There is a translation of it into Latin by a foreign divine, who styles himself "Simon Joannes Arnoldus, Ecclesiarum balliviæ, sive præfecturæ Sonnenburgensis Inspector;" and a very valuable and judicious abridgment was in 1810 published by the rev. Charles Burney, LL. D. F. R. S.

In the same year (1659) bishop Pearson published "The Golden Remains of the ever-memorable Mr. John Hales, of Eton;" to which he wrote a preface, containing the character of that great man, with whom he had been acquainted for many years, drawn with great elegance and force. Soon after the restoration he was presented by Juxon, then bishop of London, to the rectory of St. Christopher's, in that city; created D. D. at Cambridge, in pursuance of the king's letters mandatory; installed prebendary of Ely, archdeacon of Surrey, and made master of Jesus college, Cambridge; all before the end of 1660. March 25, 1661, he succeeded Dr. Love in the Margaret professorship of that university; and, the first day of the ensuing year, was nominated one of the commissioners for the review of the liturgy in the conference at the Savoy, where the nonconformists allow he was the first of their opponents for candour and ability. In April 1662, he was admitted master of Trinity college, Cambridge; and, in August resigned his rectory of St. Christopher's, and prebend of Sarum. In 1667 he was admitted a fellow of the royal society. In 1672 he published, at Cambridge, in 4to, "Vindiciæ Epistolarum S. Ignatii," in answer to mons. Daillè; to which is subjoined, "Isaaci Vossii epis-

England demonstrated in four Arguments," &c. which was soon after animadverted upon by William Saywell, D. D. master of Jesus-college, Cambridge, in a pamphlet printed at Cambridge in 1688, 4to, under this title, "The Reformation of the Church of England justified, &c. being an Answer to a paper reprinted at Oxford, called, The Schisme," &c.

tolæ duæ adversus Davidem Blondellum." Upon the death of Wilkins, bishop of Chester, Pearson was promoted to that see, to which he was consecrated Feb. 9, 1673. In 1684 his "Annales Cyprianici, sive tredecim annorum, quibus S. Cyprian. inter Christianos versatus est, historia chronologica," was published at Oxford, with Fell's edition of that father's works. Dr. Pearson was disabled from all public service by ill health, having entirely lost his memory, a considerable time before his death, which happened at Chester, July 16, 1686. Two years after, his posthumous works were published by Dodwell at London, "Cl. Joannis Pearsoni Cestriensis nuper Episcopi opera posthuma, &c. &c." There are extant two sermons published by him, 1. "No Necessity for a Reformation," 1661, 4to. 2. "A Sermon preached before the King, on Eccles. vii. 14, published by his majesty's special command," 1671, 4to. An anonymous writer in the Gentleman's Magazine (1789 p. 493) speaks of some unpublished MSS. by bishop Pearson in his possession. His MS notes on Suidas are in the library of Trinity college, Cambridge, and were used by Kuster in his edition.

Our prelate was reckoned an excellent preacher, very judicious and learned, particularly accurate and exact in chronology, and well versed in the fathers and the ecclesiastical historians. Dr. Bentley used to say that bishop Pearson's "very dross was gold." In bishop Burnet's opinion he "was in all respects the greatest divine of his age." Bishop Huet also, to whom he communicated various readings on some parts of Origen's works, gives him a high character. But, as Burnet reminds us, he was an affecting instance "of what a great man can fall to; for his memory went from him so entirely, that he became a child some years before he died." He had a younger brother Richard, professor of civil law in Gresham college, and under-keeper of the royal library at St. James's, of whom Ward gives some account, but there is nothing very interesting in his history.[1]

PECHANTRE (NICOLAS DE), a French wit, the son of a surgeon of Toulouse, where he was born in 1638, wrote several Latin poems, which were reckoned good, but applied himself chiefly to the poetry of his native country.

[1] Biog. Brit.—Cole's MS Athenæ in Brit. Museum.—Ward's Gresham Professors.—Burnet's Own Times.

Having been three times honoured with the laurel at the academy of the Floral games, he wrote a tragedy called Gela, which was acted, in 1687, with applause, in consequence of which he published it, with a dedication to the first prince of the blood. He wrote also "Le sacrifice d'Abraham;" and "Joseph vendu par ses Freres," two singular subjects for tragedies; but received with favour. He produced besides a tragedy called "La Mort de Neron," concerning which an anecdote is related, which nearly coincides with one which is current here, as having happened to our dramatic poet Fletcher. He wrote usually at public-houses, and one day left behind him a paper, containing his plan for that tragedy; in which, after various marks and abbreviations, he had written at large, "Ici le roi sera tué:" Here the king is to be killed. The tavern-keeper, conceiving that he had found the seeds of a plot, gave information to the magistrate. The poet was accordingly taken up; but on seeing his paper, which he had missed, in the hands of the person who had seized him, exclaimed eagerly, "Ah! there it is; the very scene which I had planned for the death of Nero." With this clue, his innocence was easily made out, and he was discharged. Pechantre died at Paris in 1709, being then seventy-one; he had exercised the profession of physic for some time, till he quitted it for the more arduous task of cultivating the drama. [1]

PECHMEJA (JOHN DE), a man of letters in France, who was for some time professor of eloquence in the royal college of la Fleche, was born in 1741, at Villa Franca in Rouergue. He was a disinterested scholar, a plain, modest, and virtuous man. His eulogium on the great Colbert received the public approbation of the French academy in 1773. His principal fame has arisen from a poem (as he calls it) in prose, named "Telephus," in twelve books. It was published in octavo in 1784, and is said to have been translated into English. The piece is well written, and contains, among other things, a beautiful picture of true friendship, of which he himself afforded a noble example. Pechmeja, and M. du Breuil, an eminent physician of the time, were the Pylades and Orestes of their age. The former had a severe illness in 1776, when his friend flew to his assistance, and from that time they were inseparable,

[1] Moreri.—Dict. Hist.

and had every thing in common. A person once inquired of Pechmeja what income he possessed, "I have," said he, "1200 livres a-year." Some wonder being expressed how he could subsist on so little, "Oh," said he, "the doctor has plenty more." The doctor died first of a contagious disorder, through which his friend attended him, and died only twenty days after, a victim to the strength of his friendship. He died about the end of April 1785, at the age of only forty-four. [1]

PECK (FRANCIS), a learned antiquary, the younger son of Robert and Elizabeth Peck, was born in the parish of St. John the Baptist, at Stamford, in Lincolnshire, May 4, and baptized May 12, 1692. His mother's maiden name was Jephson. It does not appear at what seminary he received the early part of his education; but it was probably at the grammar-school of his native town. He completed his studies at Trinity-college, Cambridge, where he took the degree of B. A. 1715; and of M. A. 1727.

The first work discovered of his writing is "Το ὕψος ἅγιον; or an Exercise on the Creation, and an Hymn to the Creator of the World; written in the express words of the Sacred Text; as an attempt to shew the Beauty and Sublimity of Holy Scripture," 1716, 8vo. This was followed by a poem, entitled "Sighs on the Death of Queen Anne," published in 1719; subjoined to which are three poems, viz. 1. "Paraphrase on part of the cxxxixth Psalm." 2. "The Choice." 3. "Verses to Lady Elizabeth Cecil, on her Birth-day, Nov. 23, 1717." At the end of this work he mentions, as preparing for the press, "The History of the two last Months of King Charles I." and solicits assistance; but this never was published. He also mentions a poem on Saul and Jonathan, not then published. During his residence at the university, and perhaps in the early part of it, he wrote a comedy called the "Humours of the University; or the Merry Wives of Cambridge." The MS. of this comedy is now in the possession of Octavius Gilchrist, esq. of Stamford, who has obliged the editor with a transcript of the preface *.

[1] Dict. Hist.

* "It may be necessary to inform the reader, that the university characters in this play are of those despicable wretches only who dishonour a college, and are generally expelled as soon as discovered. For I should take no pleasure in drawing those descriptions which scandalize the place of my education, were it not to inform the libertine that a college is sacred in a double sense; to learning, and what is beyond it, to religion.

In August 1719, he occurs curate of King's Cliff, in Northamptonshire, and in 1721 he offered to the world proposals for printing the history and antiquities of his native town. In 1723, he obtained the rectory of Godeby Maureward, by purchase, from Samuel Lowe, esq. who at that time was lord of the manor, and patron of the advowson. In 1727, he drew up a poetical description of Belvoir and its neighbourhood, which is printed in Mr. Nichols's History of Leicestershire; and in that year his first considerable work appeared, under the title of "Academia Tertia Anglicana; or, The Antiquarian Annals of Stanford, in Lincoln, Rutland, and Northampton Shires; containing the History of the University, Monasteries, Gilds, Churches, Chapels, Hospitals, and Schools there," &c. ornamented with XLI plates; and inscribed to John duke of Rutland, in an elaborate dedication, which contains a tolerably complete history of the principal events of that illustrious family, from the founder of it at the Conquest. This publication was evidently hastened by "An Essay on the ancient and present State of Stamford, 1726," 4to, by Francis Hargrave, who, in the preface to his pamphlet, mentions a difference which had arisen between him and Mr. Peck, because his publication forestalled that intended by the latter. Mr. Peck is also rather roughly treated, on account of a small work he had formerly printed, entitled "The History of the Stamford Bull-running." In 1729, he printed a single sheet, containing, "Queries concerning the Natural History and Antiquities of Leicestershire and Rutland," which were afterwards reprinted in 1740. He was elected a Fellow of the Society of Antiquaries, March 9, 1732, and in that year he published the first volume of "Desiderata Curiosa; or, A Collection of divers scarce and curious Pieces, relating chiefly to matters of

"Wit ceases to be so when it plays upon religion or good manners, and, in my opinion, he hath but an awkward genius who can't exert himself without affronting God, or the most valuable part of mankind.

"Wherefore the good and virtuous man hath no reason to be angry with him who shows him the pictures of some persons who dishonour that sacred place, more by their scandalous behaviour than any writer can by the discovery of shameful truths, or descriptions of villainous falsehoods.

"The university then is not intended to be affronted, or the nobility and gentry discouraged from sending their sons thither for education. The satire is just, and no man need quarrel, but he who knows it to be his own character.

"To conclude, I was incapable of drawing a man of fine sense, in so much perfection as he is frequently met with in the university; and therefore waved that graceful part for fear of doing injustice to it, thro' the feintness of my strokes, and the weakness of my descriptions."

English History; consisting of choice Tracts, Memoirs, Letters, Wills, Epitaphs, &c. Transcribed, many of them, from the originals themselves, and the rest from divers ancient MS Copies, or the MS Collations of sundry famous Antiquaries, and other eminent Persons, both of the last and present age: the whole, as nearly as possible, digested into order of time, and illustrated with ample Notes, Contents, additional Discourses, and a complete Index." This volume was dedicated to lord William Manners; and was followed, in 1735, by a second volume, dedicated to Dr. Reynolds, bishop of Lincoln. There being only 250 copies of these volumes printed, they soon became scarce and high-priced, and were reprinted in one volume, 4to, by subscription, by the late Mr. Thomas Evans, in 1779, without, however, any improvements, or any attempt, which might perhaps have been dangerous by an unskilful hand, at a better arrangement. In 1735, Mr. Peck printed, in a quarto pamphlet, "A complete Catalogue of all the Discourses written both for and against Popery, in the time of King James the Second; containing in the whole an account of four hundred and fifty-seven Books and Pamphlets, a great number of them not mentioned in the three former Catalogues; with references after each title, for the more speedy finding a further Account of the said Discourses and their Authors in sundry Writers, and an Alphabetical List of the Writers on each side." In 1736, he obtained, by the favour of bishop Reynolds, the prebendal stall of Marston St. Lawrence, in the cathedral church of Lincoln. In 1739, he was the editor of "Nineteen Letters of the truly reverend and learned Henry Hammond, D. D. (author of the Annotations on the New Testament, &c.) written to Mr. Peter Stainnough and Dr. Nathaniel Angelo, many of them on curious subjects," &c. These were printed from the originals, communicated by Mr. Robert Marsden, archdeacon of Nottingham, and Mr. John Worthington. The next year, 1740, produced two volumes in quarto; one of them entitled "Memoirs of the life and actions of Oliver Cromwell, as delivered in three Panegyrics of him written in Latin; the first, as said, by Don Juan Roderiguez de Saa Meneses, Conde de Penguiao, the Portugal Ambassador; the second, as affirmed by a certain Jesuit, the lord ambassador's Chaplain; yet both, it is thought, composed by Mr. John Milton (Latin Secretary to Oliver Cromwell), as was the

third: with an English version of each. The whole illustrated with a large Historical Preface; many similar passages from the Paradise Lost, and other works of Mr. John Milton, and Notes from the best historians. To all which is added, a Collection of divers curious Historical Pieces relating to Cromwell, and a great number of other remarkable persons (after the manner of Desiderata Curiosa, vol. I. and II.)" The other, "New Memoirs of the Life and Poetical Works of Mr. John Milton; with, first, an Examination of Milton's Style; and, secondly, Explanatory and Critical Notes on divers passages in Milton and Shakspeare, by the Editor. Thirdly, Baptistes; a sacred Dramatic Poem in Defence of Liberty, as written in Latin by Mr. George Buchanan, translated into English by Mr. John Milton, and first published in 1641, by order of the House of Commons. Fourthly, The Parallel, or archbishop Laud and cardinal Wolsey compared, a vision, by Milton. Fifthly, The Legend of sir Nicholas Throckmorton, knt. Chief Butler of England, who died of poison, anno 1570, an Historical Poem, by his nephew sir Thomas Throckmorton, knt. Sixth, Herod the Great, by the Editor. Seventh, The Resurrection, a Poem, in imitation of Milton, by a Friend. And eighth, a Discourse on the Harmony of the Spheres, by Milton; with Prefaces and Notes." Of these his "Explanatory and Critical Notes on divers passages of Shakspeare" seem to prove that the mode of illustrating Shakspeare by extracts from contemporary writers, was not entirely reserved for the modern commentators on our illustrious bard, but had occurred to Mr. Peck. The worst circumstance respecting this volume is the portrait of Milton, engraved from a painting which Peck got from sir John Meres of Kirkby-Beler in Leicestershire. He was not a little proud to possess this painting, which is certainly not genuine; and what is worse, he appears to have known that it was not genuine. Having asked Vertue whether he thought it a picture of Milton, and Vertue peremptorily answering in the negative, Peck replied, "I'll have a scraping from it, however: and let posterity settle the difference."

In 1742, Mr. Peck published his last work: "Four Discourses, viz. 1. Of Grace, and how to excite it. 2. Jesus Christ the true Messiah, proved from a consideration of his miracles in general. 3. The same proved from a consideration of his resurrection in particular. 4. The ne-

cessity and advantage of good laws and good magistrates: as delivered in two visitation and two assize-sermons." At this time he had in contemplation no less than nine different works; but whether he had not met with encouragement for those which he had already produced, or whether he was rendered incapable of executing them by reason of his declining health, is uncertain; none of them, however, ever were made public. He concluded a laborious, and it may be affirmed, an useful life, wholly devoted to antiquarian pursuits, Aug. 13, 1743, at the age of sixty-one years. He was buried in the church of Godeby, with a Latin inscription. There are two portraits of him; one in his "Memoirs of Milton;" the other prefixed to the second edition of his "Desiderata Curiosa," inscribed, "Francis Peck, A. M. natus Stanfordiæ, 4 Maii, MDCXCII." By his wife, the daughter of Mr. Curtis of Stamford, he had two sons, Francis, a clergyman, who died in 1749, rector of Gunby in Lincolnshire; and Thomas, who died young; and a daughter, Anne, widow (in 1794) of Mr. John Smalley, farmer at Stroxton in Lincolnshire.

The greater part of Mr. Peck's MSS. became the property of sir Thomas Cave, bart. Among others, he purchased 5 vols. in 4to, fairly transcribed for the press, in Mr. Peck's own neat hand, under the title of "Monasticon Anglicanum." These volumes were, on the 14th of May, 1779, presented to the British Museum, by the last sir Thomas Cave, after the death of his father, who twenty years before had it in contemplation to bestow them on that excellent repository. They are a most valuable and almost inestimable collection, and we hope will not be neglected by the editors of the new edition of Dugdale. Mr. Peck's other literary projects announced in the preface to his "Desiderata," and at the end his "Memoirs of Cromwell," are, 1. "Desiderata Curiosa," vol. III. Of this Mr. Nichols has a few scattered fragments. 2. "The Annals of Stanford continued." 3. "The History and Antiquities of the Town and Soke of Grantham, in Lincolnshire." 4. "The Natural History and Antiquities of Rutland." 5. "The Natural History and Antiquities of Leicestershire." The whole of Mr. Peck's MSS. relative to this work, were purchased by sir Thomas Cave, in 1754, whose grandson, with equal liberality and propriety, presented them to Mr. Nichols for the use of his elaborate history of that county. It appears from one of Mr. Peck's MSS. on

Leicestershire, that he meditated a chapter on apparitions, in which he cordially believed. 6. "The Life of Mr. Nicholas Ferrar, of Little Gidding, in the county of Huntingdon, gent. commonly called the Protestant St. Nicholas, and the pious Mr. George Herbert's Spiritual Brother, done from original MSS." This MS. of Ferrar is now in the possession of Mr. Gilchrist of Stamford, before mentioned, who informs us that there is nothing in it beyond what may be found in Peckard's Life of Ferrar. 7. "The Lives of William Burton, esq. author of the Antiquities of Leicestershire, and his brother Robert Burton, B. D. student of Christ-church, and rector of Seagrave, in Leicestershire, better known by the name of Democritus jun." Mr. Nichols had also the whole of this MS. or plan, which was merely an outline. 8. "New Memoirs of the Restoration of King Charles the Second (which may be considered also as an Appendix to secretary Thurloe's Papers), containing the copies of Two Hundred and Forty-six Original Letters and Papers, all written annis 1658, 1659, and 1660 (none of them ever yet printed). The whole communicated by William Cowper, esq. Clerk of the Parliament." In 1731, Mr. Peck drew up a curious "Account of the Asshebys and De la Launds, owners of Bloxham, in the county of Lincoln," a MS. in the British Museum. Mr. Gilchrist has a copy of Langbaine's Lives, carefully interlined by him, whence it should seem that he meditated an enlargement of that very useful volume. Mr. Peck also left a great many MS sermons, some of which are in the possession of the same gentleman, who has obligingly favoured us with some particulars of the Stamford antiquary.[1]

PECKHAM (JOHN), archbishop of Canterbury in the reign of Edward I. was born in the county of Sussex, about 1240, and educated in the monastery at Lewes, whence he was sent to Oxford, and became a minorite friar. His name occurs in the registers of Merton-college, which was founded in his time, but not with sufficient precision to enable us to say that he was educated there. He was, however, created D. D. at this university, and read public lectures. Pits says he was professor of divinity, and afterwards provincial of his order in England. He appears to have been twice at Paris, where he also read lectures with great applause. He went from Paris, after his second

[1] Nichols's Leicestershire—and Bowyer.—Warton's Milton, p. 545.

visit, to Lyons, where he obtained a canonry in the cathedral, which Godwin and Cave inform us was held with the archbishopric of Canterbury for two centuries after. Fuller says it was a convenient half-way house between Canterbury and Rome. He then went to Rome, where the pope appointed him auditor or chief judge of his palace, but Leland calls the office which the pope bestowed upon him that of Palatine lecturer or reader, "lector, ut vocant, Palatinus." In 1278, this pope consecrated him archbishop of Canterbury, on Peckham's agreeing to pay his holiness the sum of 4000 marks, which there is some reason to think he did not pay; at least it is certain he was so slow in remitting it, that the pope threatened to excommunicate him.

On his arrival in England, he summoned a convocation at Lambeth, reformed various abuses in the church, and punished several of the clergy for holding pluralities, or for being non-residents; nor did he spare the laity, of whatever rank, if found guilty of incontinence. In 1282 he went in person to the prince of Wales, then at Snowdon, in order to bring about a reconciliation between him and the king (Edward I.) but was unsuccessful, and therefore, when on his return he passed through Oxford, he excommunicated the prince and his followers. He died at Mortlake, in 1292, and was buried in Canterbury cathedral, near the remains of St. Thomas à Becket. Godwin represents him as a man of great state and outward pomp, but easily accessible and liberal, except to the Jews, whom he persecuted severely. He founded a college at Wingham, in Kent, which at the dissolution had an annual revenue of 84*l*. Wood, in his "Annals," makes frequent mention of Peckham's attention to the interests of the university of Oxford; and in some of his regulations he showed his taste and learning in censuring certain logical and grammatical absurdities which prevailed in the schools, and appears to have always promoted discipline and good morals. Tanner enumerates a great number of his works on divinity, which show him accomplished in all the learning of his age. These remain, however, in manuscript, in our different libraries, except some of his letters published by Wharton, and his statutes, institutions, &c. in the "Concil. Mag. Brit. et Hib. vol. II." Two only of his works were published separately, and often reprinted; viz. his "Collectanea Bibliorum libri quinque," Colon. 1513, 1591; Paris,

1514; and his "Perspectiva Communis," Venice, 1504; Colon. 1592, Norimb. 1542, and Paris, 1556, 4to.[1]

PECOCK. See PEACOCK.

PECQUET (JOHN), a learned anatomist, and a native of Dieppe, a considerable author of the seventeenth century, has rendered his name famous by his discovery of the thoracic duct, and the receptacle of the chyle; with which, however, some alledge that Bartholomeus Eustachius was acquainted before him. But the world is obliged to Pecquet for shewing, beyond all contradiction, that the lacteal vessels convey the chyle to this receptacle; and for proving that it is thence carried, by particular vessels, through the thorax, almost as high as the left shoulder, and there thrown into the left subclavian vein, and so directly carried to the heart. He died at Paris, in February 1674. The work in which he published the discovery was entitled "Experimenta nova Anatomica, quibus incognitum hactenus Chyli Receptaculum, et ab eo per Thoracem in Ramos usque subclavios Vasa lactea deleguntur;" to which was subjoined a dissertation, "De Circulatione Sanguinis et Chyli Motu," 1651. It was reprinted in 1654, together with an essay "De Thoracis lacteis," in answer to Riolan; and many subsequent editions have appeared.[2]

PEDRUSI, or PEDRUZZI (PAUL), a learned antiquary, was born of a noble family at Mantua, in 1646. He entered himself among the Jesuits, and became distinguished for his deep knowledge of history and antiquities. His private character too was such as made him beloved by every person who knew him. He was chosen by Rannuncio, duke of Parma, to arrange his rich and curious cabinet of medals, of which, in 1694, he began to publish an account under the title of "I Cæsari in oro raccolti nel Farnese Musæo o publicati colle loro congrue interpretazioni;" and he continued his labours till his death, Jan. 20, 1721. This work, in its complete form, consists of ten vols. folio, and bears the title of "Museo Farnese;" but is not held in so much estimation on the continent as to bear a high price.[3]

PEELE (GEORGE), an English poet, who flourished in the reign of queen Elizabeth, was a native of Devonshire. He was first educated at Broadgate's Hall, but was some time afterwards made a student of Christ Church college, Oxford, about 1573, where, after going through all the

[1] Tanner.—Cave.—Wharton's Anglia Sacra.—Archæologia, vol. X.
[2] Eloy.—Dict. Hist. de Medicine. [3] Moreri.—Dict. Hist.

several forms of logic and philosophy, and taking all the necessary steps, he was admitted to his master of arts degree in 1579. After this it appears that he removed to London, became the city poet, and had the ordering of the pageants. He lived on the Bank-side, over against Black-friars, and maintained the estimation in his poetical capacity which he had acquired at the university, which seems to have been of no inconsiderable rank. He was a good pastoral poet; and Wood informs us that his plays were not only often acted with great applause in his life-time, but did also endure reading, with due commendation, many years after his death. He speaks of him, however, as a more voluminous writer in that way than he appears to have been, mentioning his dramatic pieces by the distinction of tragedies and comedies, and has given us a list of those which he says he had seen; but in this he must have made some mistake, as he has divided the several incidents in one of them, namely, his "Edward I." in such manner as to make the "Life of Llewellin," and the "Sinking of Queen Eleanor," two detached and separate pieces of themselves; the error of which will be seen in the perusal of the whole title of this play. He moreover tells us, that the last-mentioned piece, together with a ballad on the same subject, was, in his time, usually sold by the common ballad-mongers. The real titles of the plays written by this author, of which five only are known, are, 1. "The Arraignment of Paris," 1584, 4to. 2. "Edward the First, 1593," 4to. 3. "King David and Fair Bethsabe," 1599, 4to. 4. "The Turkish Mahomet and Hyren the Fair Greek." 5. "The Old Wives Tale," a comedy, 1595, 4to.

Wood and Winstanley, misguided by former catalogues, have also attributed to him another tragedy, called "Alphonsus, emperor of Germany." But this, Langbaine assures us, was written by Chapman, he himself having the play in his possession, with that author's name to it. About 1593 Peele seems to have been taken into the patronage of the earl of Northumberland, to whom he dedicated in that year, "The Honour of the Garter, a poem gratulatorie, the Firstling, consecrated to his noble name." He was almost as famous for his tricks and merry pranks as Scoggan, Skelton, or Dick Tarleton; and as there are books of theirs in print, so there is one of his called "Merrie conceited Jests of George Peele, gent. sometime student in Oxford; wherein is shewed the course of his

life, how he lived," &c. 1627, 4to. These jests, as they are called, might with more propriety be termed the tricks of a sharper. Peele died before 1598, of the consequences of his debaucheries. Oldys says he left behind him a wife and a daughter. He seems to have been a person of a very irregular life; and Mr. Steevens, with great probability, supposes, that the character of George Pieboard, in "The Puritan," was designed as a representative of George Peele. See a note on that comedy, as published by Mr. Malone.[1]

PEGGE (SAMUEL), an eminent and laborious antiquary, descended from an ancient family in Derbyshire, was the son of Christopher Pegge, a woollen-draper, and was born at Chesterfield, Nov. 5, 1704. He was admitted a pensioner of St. John's college, Cambridge, May 20, 1722, and in November was elected a scholar upon Lupton's foundation. In Jan. 1725 he took his degree of B. A. and in March 1726 was elected to a fellowship, which he did not hold long, owing to a singular circumstance. His fellow competitor was Mr. Michael Burton, who had the superior right as being a-kin to the founder of the fellowship, but this claim was set aside, owing to his being deficient in literature. He now artfully applied to the college for a testimonial, that he might receive orders, and undertake some cure in the vicinity of Cambridge; and this being unadvisedly granted, he immediately appealed to the visitor (Dr. Thomas Greene, bishop of Ely), representing that, as the college had, by the testimonial, thought him qualified for ordination, it could not, in justice, deem him unworthy of becoming a fellow of the society. The consequence was, that the visitor found himself reluctantly obliged to eject Mr. Pegge, and Burton took possession of the fellowship. The visitor, however, recommended Mr. Pegge in such a manner to the master and seniors of the college, that he was from that time considered as an honorary member of the body of fellows (*tanquam socius*), and kept his seat at their table and in the chapel, being placed in the situation of a fellow-commoner. Feeling yet more the indignity of the trick played upon them by Burton, they chose Mr. Pegge to a Platt-fellowship in 1729.

Classical criticism being one of his earliest studies, it is thought that he had before this time meditated an edition

1. Biog. Dram.—Warton's Hist. of Poetry.—Ath. Ox. vol. I. new edit.—Censura Literaria, vol. II. and III.

of Xenophon's "Cyropædia" and "Anabasis," from a collation of them with the Duport MS. in the library of Eton, to convince the world that he had not been unjustly preferred to Burton; but this undertaking was probably prevented by the appearance of Hutchinson's edition. Having taken the degree of M. A. in July 1729, he was ordained deacon in December, and priest in February following, on both occasions by Dr. Baker, bishop of Norwich. His first clerical employment was as curate to the Rev. Dr. John Lynch, at Sandwich, in Kent. This he held from Lady Day 1730, to Midsummer 1731, when he removed to Bishopsbourne, another living belonging to Dr. Lynch, who at the end of the same year procured for him the living of Godmersham.

Being now possessed of a living, and of some independent personal property inherited from his mother, he married, in April 1732, miss Anne Clarke, the only daughter of Benjamin Clarke, esq. of Stanley, near Wakefield, in Yorkshire. While he resided in Kent, which was for the space of twenty years, he made himself universally acceptable by his general knowledge, his agreeable conversation, and his vivacity. Having an early propensity to the study of antiquities as well as of the classics, he here laid the foundation of what in time became a considerable collection of books, and his cabinet of coins grew in proportion; by which two assemblages, so scarce among country gentlemen in general, he was qualified to pursue those collateral studies, without neglecting his parochial duties, to which he was always assiduously attentive. Here, however, the placid course of his life was interrupted by the death of Mrs. Pegge, whom he lamented with unfeigned sorrow; and now meditated on some mode of removing himself, without disadvantage, to his native country, either by obtaining a preferment tenable with his present vicarage, or by exchanging this for an equivalent. Having been induced to reside for some time at Surrenden, to superintend the education of Sir Edward Dering's son, that baronet obtained for him the perpetual curacy of Brampton, near Chesterfield, in the gift of the dean of Lincoln; but the parishioners insisting that they had a right to the presentation, law proceedings took place, before the termination of which in favour of the dean of Lincoln, Mr. Pegge was presented by the new dean of Lincoln, Dr. George, to the rectory of Whittington, near Chesterfield. He was ac-

cordingly inducted Nov. 11, 1751, and resided here upwards of forty-four years without interruption. About a fortnight after, by the interest of his friend sir Edward Dering with the duke of Devonshire, he was inducted into the rectory of Brinhill, or Brindle, in Lancashire, on which he resigned Godmersham. Sir Edward also obtained for him in the same year a scarf from the marquis of Hartington (afterwards the fourth duke of Devonshire) who was then called up to the house of peers by the title of baron Cavendish of Hardwick. In 1758 Mr. Pegge was enabled, by the acquiescence of the duke of Devonshire, to exchange Brinhill for Heath, alias Lown, which lies within seven miles of Whittington; a very commodious measure, as it brought his parochial preferments within a smaller distance of each other. The vicarage of Heath he held till his death. His other preferments were, in 1765, the perpetual curacy of Wingerworth; the prebend of Bobenhull, in the church of Lichfield, in 1757; the living of Whittington in Staffordshire, in 1763; and the prebend of Louth, in Lincoln church, in 1772. Towards the close of his life he declined accepting a residentiaryship in the church of Lichfield, being too old to endure, with tolerable convenience, a removal from time to time. His chief patron was archbishop Cornwallis, but he had an admirer, if not a patron, in every dignitary of the church who knew him; and his protracted life, and his frequent and almost uninterrupted literary labours, made him very generally known. In 1791, when on a visit to his grandson, sir Christopher Pegge, of Oxford, he was created LL. D. by that university. He died, after a fortnight's illness, Feb. 14, 1796, in the ninety-second year of his age, and was buried, according to his own desire, in the chancel of the church of Whittington, near Chesterfield, where his son placed a mural tablet of black marble, over the east window, with a short inscription.

Dr. Pegge's manners were those of a gentleman of liberal education, who had seen much of the world, and had formed them upon the best models within his observation. Having in his early years lived in free intercourse with many of the principal and best-bred gentry in various parts of Kent, he ever after preserved the same attention, by associating with superior company, and forming honourable attachments. In his avocations from reading and retirement, few men could relax with more ease and cheer-

fulness, or better understood the *desipere in loco*; and as he did not mix in business of a public nature, he appeared to most advantage in private circles; for he possessed an equanimity which obtained the esteem of his friends, and an affability which procured the respect of his dependents. His habits of life were such as became his profession and station. In his clerical functions he was exemplarily correct, performing all his parochial duties himself, until the failure of his eye-sight rendered an assistant necessary; but that did not happen till within a few years before his death. As a preacher, his discourses from the pulpit were of the didactic and exhortatory kind, appealing to the understandings rather than to the passions of his auditory, by expounding the Holy Scriptures in a plain, intelligible, and unaffected manner. Though he had an early propensity to the study of antiquities, he never indulged himself much in it, as long as more essential and professional occupations had a claim upon him; for he had a due sense of the nature and importance of his clerical functions, and had studied divinity in all its branches with much attention.

As an antiquary, by which character chiefly he will hereafter be known, he was one of the most laborious of his time. He was elected a fellow of the Society of Antiquaries in 1751, the year in which the charter of incorporation was granted; and when their "Archæologia" began to be published, he contributed upwards of fifty memoirs, many of which are of considerable length, being by much the greatest number hitherto contributed by any individual member of that learned body. He also wrote seven curious memoirs for the "Bibliotheca Topographica Brit." and many hundred articles in the Gentleman's Magazine from the year 1746 to 1795. His principal signatures were *Paul Gemsege*, (Samuel Pegge), and *T. Row*, (the rector of Whittington), and sometimes *L. E.* the final letters of his name. Numerous as these articles are, there is scarcely one of them which does not convey some curious information, or illustrate some doubtful point in history, classical criticism, or antiquities; and if collected together, with some kind of arrangement, might form a very interesting and amusing volume, or volumes.

His independent publications on numismatical, antiquarian, and biographical subjects were also very numerous: 1. "A Series of Dissertations on some elegant and very valuable Anglo-Saxon Remains," 1756, 4to. 2. "Me-

moirs of Roger de Weseham, dean of Lincoln, afterwards bishop of Lichfield, and the principal favourite of Robert Grossetete, bishop of Lincoln," 1761, 4to. 3. "An Essay on the Coins of Cunobelin: in an epistle to the right rev. bishop of Carlisle (Dr. Lyttelton), president of the society of antiquaries," 1766, 4to. 4. "An assemblage of coins fabricated by authority of the archbishops of Canterbury. To which are subjoined two Dissertations," 1772, 4to. 5. "Fitz-Stephen's Description of the city of London," &c. 1772, 4to. 6. "The Forme of Cury. A roll of ancient English cookery, compiled about the year 1390, temp. Rich. II. with a copious index and glossary," 1780, 8vo. The original of this curious roll was the property of the late Gustavus Brander, esq. who presented it afterwards to the British Museum. Prefixed to this publication is his portrait, engraved at the expence of Mr. Brander. 7. "Annales Eliæ de Trickenham, monachi ordinis Benedictini. Ex Bibliotheca Lamethana." To which is added, "Compendium compertorum; ex bibliotheca ducis Devoniæ," 1789, in 4to. Both parts of this publication contain copious annotations by the editor. The former was communicated by Mr. Nichols, to whom it is inscribed, "ad Johannem Nicolsium, celeberrimum typographum;" and the latter was published by permission of the duke of Devonshire, to whom it is dedicated. 8. "The Life of Robert Grossetete, the celebrated bishop of Lincoln," 1793, 4to. This has very justly been considered as the *chef-d'œuvre* of the author. Seldom has research into an obscure period been more successful. It is a valuable addition to our literary history. 9. "An historical account of Bea chief Abbey, in the county of Derby, from its first foundation to its final dissolution," 1801, 4to. 10. "Anonymiana; or Ten centuries of observations on various authors and subjects," 1809, 8vo, a very entertaining assemblage of judicious remarks and anecdotes. It is needless to add that these two last publications were posthumous.

In the way of his profession, Dr. Pegge published, in 1739, a pamphlet on a controversy excited by Dr. Sykes, entitled "The Inquiry into the meaning of Demoniacs in the New Testament; in a Letter to the author," 8vo. He afterwards published two occasional sermons, and three small tracts for the use of his flock, which he distributed among them gratis, on the subjects of confirmation, the

church catechism, and the Lord's Prayer. The late Dr. Farmer attributed to Dr. Pegge, a pamphlet printed in 1731, and entitled "Remarks on the Miscellaneous Observations upon Authors ancient and modern. In several letters to a Friend." A short address to the reader says, that "These letters are now made public, in order to stop the career, and to curb the insolence, of those Goths and Vandals the minor critics of the age, the Marklands, the Wades, and the Observators." From this we should suppose the work to be ironical.

Dr. Pegge left many MSS. a considerable part of which are in the possession of his grandson. While vicar of Godmersham, he collected a good deal relative to the college at Wye, in that neighbourhood, which he thought of publishing, and engraved the seal, before engraved in Lewis's seals. He had "Extracts from the rental of the royal manor of Wye, made about 1430, in the hands of Daniel earl of Winchelsea;" and "Copy of a survey and rental of the college, in the possession of sir Windham Knatchbull, 1739." He possessed also a MS "Lexicon Xenophonticum" by himself; a Greek Lexicon in MS.; an "English Historical Dictionary," in 6 vols. fol.; a French and Italian, a Latin, a British and Saxon one, in one volume each; all corrected by his notes; a "Glossarium Generale;" two volumes of collections in English history; collections for the city and church of Lincoln, now in Mr. Gough's library at Oxford; a "Monasticon Cantianum," 2 vols. folio; and various other MS collections, which afford striking proofs of unwearied industry, zeal, and judgment.[1]

PEGGE (SAMUEL), son of the preceding, was born in 1731. He studied law, and became a barrister of the Middle Temple; one of the grooms of his majesty's privy-chamber, and one of the esquires of the king's household. He was, like his father, a frequent contributor to the Gentleman's Magazine. He was also author of "Curialia; or an historical account of some branches of the Royal Household," part I, 1782; part II, 1784, and part III, 1791. He had been several years engaged in preparing the remaining numbers of the "Curialia" for the press; the materials for which, and also his very amusing "Anecdotes of the English Language," he bequeathed to Mr. Nichols, who published the "Anecdotes" in 1803, 8vo, a second edition in 1814; and the fourth and fifth numbers of the

[1] Life by his Son in Gent. Mag. vol. LXVI.—and in Nichols's Bowyer.

"Curialia" in 1806. He also assisted Mr. Nichols in publishing his father's "History of Beauchief Abbey," and wrote his father's life, to which we have referred in the preceding article. He died May 22, 1800, aged sixty-seven, and was buried on the west side of Kensington church-yard. By his first wife, he had one son, Christopher Pegge, M. D. F. R. S. knighted in 1799, and now regius professor of physic at Oxford.[1]

PEGUILON. See BEAUCAIRE.

PEIRCE (JAMES), an eminent dissenting minister, distinguished for his zealous defence of the principles of nonconformity, and a no less zealous latitudinarian in opinion, was born in 1673, at Wapping in London, of reputable parents. By his mother, who died last, when he was about seven years old, he, with a brother and sister, both older than himself, was committed to Mr. Matthew Mead, the famous dissenting minister at Stepney, as his guardian, at whose house he lived for some time after his mother's death, and was taught by the same tutors Mr. Mead kept for his own sons. He was afterwards, by Mr. Mead's direction, put to other grammar-schools, and at last sent to Utrecht in Holland, where he had his academical institution, and studied under Witsius, Leydecker, Grævius, Leusden, De Vries, and Luyts, and was well known to the celebrated Mr. Hadrian Reland, who was then his fellow student, and afterwards when he was professor corresponded with Mr. Peirce. The latter part of his time abroad Mr. Peirce spent at Leyden, where he attended Perizonius and Noodt especially, hearing Gronovius, Mark and Spanheim, occasionally; and with some of these professors in both universities he afterwards held a correspondence. After he had spent above five years in these two places, he lived privately in England, for some time at London, among his relations, and for some time at Oxford, where he lodged in a private house, and frequented the Bodleian library. After this, at the desire of his friends, he preached an evening lecture on Sundays at the meeting-house in Miles-lane, London, and occasionally in other places, until he settled at Cambridge, where he was treated with great respect and civility by many gentlemen of the university. In 1713 he was removed to a congregation at Exeter, where he continued till 1718, when a controversy arising among the dissenters about the doctrine of the Trinity,

[1] Nichols's Bowyer.

from which some of them were at this time departing, three articles were proposed to him, and Mr. Joseph Hallet, senior, another dissenting minister in Exeter, in order to be subscribed; which both of them refused, and were ejected from their congregation. After this a new meeting was opened March 15, 1618-9, in that city, of which Mr. Peirce continued minister till his death, which happened March 30, 1726, in the 53d year of his age. His funeral sermon was preached April the 3d following by Mr. Joseph Hallet, jun. and printed at London, 1726, in 8vo; in which he was restrained by Mr. Peirce himself from bestowing any encomiums on him; but Mr. Hallet observes in a letter, that "he was a man of the strictest virtue, exemplary piety, and great learning; and was exceedingly communicative of his knowledge. He would condescend to converse on subjects of learning with young men, in whom he found any thirst after useful knowledge; and in his discoursing with them would be extremely free, and treat them as if they had been his equals in learning and years."

His works have been divided into four classes. Under the philosophical class, we find only his "Exercitatio Philosophica de Homoeomeria Anaxagorea," Utrecht, 1692. But he was more voluminous in the controversy between the church of England and the dissenters. Of the latter he has been esteemed a great champion. In their defence he published, 1. "Eight Letters to Dr. Wells," London, 1706 and 1707. 2. "Consideration on the sixth Chapter of the Abridgment of the London Cases, relating to Baptism and the sign of the Cross," London, 1708. 3. "Vindiciæ Fratrum Dissentientium in Angliâ," London, 1710, 8vo. 4. "An Enquiry into the present duty of a Low Churchman," London, 1711, 8vo. 5. "Vindication of the Dissenters," London, 1717, 8vo. 6. "A Letter to Dr. Bennet, occasioned by his late treatise concerning the Nonjurors' Separation," &c. London, 1717, 8vo. 7. "Preface to the Presbyterians not chargeable with King Charles's death," Exeter, 1717, in 8vo. 8. "Defence of the Dissenting Ministry and Ordination," in two parts, London, 1718, 8vo. 9. "The Dissenters' Reasons for not writing in behalf of Persecution. Designed for the satisfaction of Dr. Snape, in a letter to him," London, 1718, 8vo. 10. "Interest of the Whigs with relation to the Test-Act," London, 1718, 8vo. 11. "Reflections on Dean Sherlock's Vindication of the Corporation and Test Acts,"

London, 1718, 8vo. 12. "Charge of misrepresentations maintained against Dean Sherlock," London, 1719, 8vo. 13. "Loyalty, integrity, and ingenuity of High Church and the Dissenters compared," London, 1719, 8vo.—Relative to his controversy at Exeter, which produced his ejectment, were published by him, 1. "The Case of the Ministers ejected at Exon," London, 1719, 8vo. 2. "Defence of the Case," London, 1719, 8vo. 3. "Animadversions on the true Account of the Proceedings at Salter's Hall: with a Letter to Mr. Eveleigh," London, 1719, 8vo. 4. "A Second Letter to Mr. Eveleigh, in answer to his Sober Reply," Exeter, 1719, 8vo. 5. "A Letter to a subscribing Minister in Defence of the Animadversions," &c. London, 1719, 8vo. 6. "Remarks upon the Account of what was transacted in the assembly at Exon," London, 1719, 8vo. 7. "An Answer to Mr. Enty's Defence of the Assembly," London, 1719, 8vo. 8. "The Western Inquisition," London, 1720, 8vo. 9. "The Security of Truth, in answer to Mr. Enty," London, 1721, 8vo. 10. "Inquisition-honesty displayed," London, 1722, 8vo.—On the doctrine of the Trinity he published, 1. "A Letter to a Dissenter in Exeter," London, 1719, 8vo. 2. "Plain Christianity defended," in four parts, London, 1719, 1720, 8vo. 3. "Thirteen Queries propounded to the Rev. Mr. Walrond, in an appendix to the Innocent vindicated," London, 1719, 8vo. There was an Answer to these queries printed in 1721, under the title of "An Answer to some Queries printed at Exon, relating to the Arian Controversy," and ascribed to Dr. Daniel Waterland. Mr. Peirce had some thoughts of writing a reply, but changing his purpose, Mr. Joseph Hallet, jun. wrote a defence of them, printed at London in 1736, 8vo, with this title: "The Truth and Importance of the Scripture Doctrine of the Trinity and Incarnation demonstrated: in a defence of the late learned Mr. Peirce's thirteen Queries, and a Reply to Dr. W——'s, and a gentleman's Answer to them," &c. 4. "Propositions relating to the Controversy concerning the Trinity, in a Letter to the Rev. Mr. Enty," London, 1720, 8vo. 5. "An Answer to a pamphlet, entitled Texts of Holy Scripture compared, &c." London, 1721, 8vo. 6. "A Reply to Mr. Enty's late piece, entitled Truth and Liberty consistent," &c. London, 1721, 8vo.—His most valuable works, however, are his commentaries on the Scripture: 1. "A Paraphrase and Notes on the Epistle of

St. Paul to the Colossians. With an Appendix upon Ephes. iv. 8." London, 1725, 4to. 2. "A Paraphrase and Notes on the Epistle of St. Paul to the Philippians," Lond. 1725, 4to. 3. "A Paraphrase and Notes on the Epistle to the Hebrews," 1727, 4to. Theological: 1. "An essay in favour of giving the Eucharist to Children," 1728, 8vo. 2. "Fifteen Sermons, and a Scripture Catechism," 1728, 8vo.[1]

PEIRESC (NICOLAS CLAUDE FABRI DE), a very learned Frenchman, was descended from an ancient and noble family, seated originally at Pisa in Italy, and born in 1580. His father, Renaud Fabri, lord of Beaugensier, sent him at ten years of age to Avignon, where he spent five years on his classical studies in the Jesuits' college, and was removed to Aix in 1595, for the study of philosophy. In the mean time, he attended the proper masters for dancing, riding, and handling arms, all which he learned to perform with expertness, but rather as a task, than a pleasure, for even at that early period, he esteemed all time lost, that was not employed on literature. It was during this period, that his father being presented with a medal of the emperor Arcadius, which was found at Beaugensier, Peiresc begged to have it: and, charmed with decyphering the characters in the exergue, and reading the emperor's name, in that transport of joy he carried the medal to his uncle; who for his encouragement gave him two more, together with some books upon that subject. This incident seems to have led him first to the study of antiquities, for which he became afterwards so famous. In 1596, he was sent to finish his course of philosophy under the Jesuits at Tournon, where he also studied mathematics and cosmography, as being necessary in the study of history, yet all this without relaxing from his application to antiquity, in which he was much assisted by one of the professors, a skilful medallist; nor from the study of belles lettres in general. So much labour and attention, often protracted till midnight, considerably impaired his constitution, which was not originally very strong. In 1597, his uncle, from whom he had great expectations, sent him to Aix, where he entered upon the law; and the following year he pursued the same study at Avignon, under a private master, whose name was Peter David; who, being well skilled likewise in antiqui-

[1] Life in Prot. Diss. Magazine, vol. II.—Gen. Dict.

ties, was not sorry to find his pupil of the same taste, and encouraged him in this study as well as that of the law. Ghibertus of Naples, also, who was auditor to cardinal Aquaviva, much gratified his favourite propensity, by a display of various rarities, and by lending him Goltzius's "Treatise upon Coins." He also recommended a visit to Rome, as affording more complete gratification to an antiquary than any part of Europe. Accordingly, his uncle having procured a proper governor, he and a younger brother set out upon that tour, in Sept. 1599; and passing through Florence, Bologna, Ferrara, and Venice, he fixed his residence at Padua, in order to complete his course of law. He could not, however, resist the temptation of going frequently to Venice, where he formed an acquaintance with the most distinguished literati there, as Sarpi, Molinus, &c. in order to obtain a sight of every thing curious in that famous city. Among others, he was particularly caressed by F. Contarini, procurator of St. Mark, who possessed a curious cabinet of medals, and other antiquities, and found Peiresc extremely useful and expert in explaining the Greek inscriptions. After a year's stay at Padua, he set out for Rome, and arriving there in Oct. 1600, passed six months in viewing whatever was remarkable. After Easter he gratified the same curiosity at Naples, and then returned to Padua about June. He now resumed his study of the law; and at the same time acquired such a knowledge of Hebrew, Samaritan, Syriac, and Arabic, as might enable him to interpret the inscriptions on the Jewish coins, &c. In these languages he availed himself of the assistance of the rabbi Solomon, who was then at Padua. His taste for the mathematics was also revived in consequence of his acquaintance with Galileo, whom he first saw at the house of Pinelli at Rome; and he began to add to his other acquisitions a knowledge of astronomy and natural philosophy. From this time it was said that "he had taken the helm of learning into his hand, and begun to guide the commonwealth of letters."

Having now spent almost three years in Italy, he returned to France in the end of 1602, and arrived at Montpellier in July, where he heard the law lectures of Julius Pacius, until he returned to Aix, about the end of 1603, at the earnest request of his uncle, who having resigned to him his senatorial dignity, had, ever since the beginning of the year, laboured to get the king's patent. The de-

gree of doctor of law being a necessary qualification for that dignity, Peiresc kept the usual exercise, and took that degree Jan. 18, 1604; on which occasion he made a most learned speech, upon the origin and antiquity of the doctoral ornaments.

In 1605, he accompanied Du Vair, first president of the senate at Aix, who was very fond of him, to Paris; whence, having visited every thing curious, he crossed the water, in company with the French king's ambassador, in 1606, to England. Here he was very graciously received by king James; and having seen Oxford, and visited Camden, sir Robert Cotton, sir Henry Saville, and other learned men, he passed over to Holland; and after visiting the several towns and universities, with the literati in each, he went through Antwerp to Brussels, and thence back to Paris, returning home in Sept. 1606, on account of some family affairs.

Soon after this, he made a purchase of the barony of Rians, which he completed in 1607; and in the same year, at the solicitation of his uncle, having approved himself before that assembly, he was received a senator on the 1st of July. In the following year his uncle died. In 1616, he attended Du Vair to Paris; where, in 1618, he procured a faithful copy, and published a second edition of "The Acts of the Monastery of Maren in Switzerland." This was in defence of the royal line of France against the title of the Austrian family to the French crown by right of succession; and, upon this, he was nominated the same year, by Louis XIII. abbot of Guistres in Guienne. He remained in France till 1623, when, upon a message from his father, now grown old and sickly, he left Paris, and arrived at Aix in October. Not long after he presented to the court a patent from the king, permitting him to continue in the function of his ancient dignity, and to exercise the office of a secular or lay person, notwithstanding that, being an abbot, he had assumed the person of a churchman. The court of parliament, not assenting to this, decreed unanimously, that, being already admitted into the first rank, he should abide perpetually in it; not returning, as the custom of the court was, to the inferior auditory, in which trials are usually had of criminal cases. He obtained also, a rescript from the pope, to license him to be present at the judgment of capital causes, as even in the higher auditory some select cases of that nature were

customarily heard: but he never made use of this licence, always departing when they came to vote, without voting himself. In 1627, he prevailed with the archbishop of Aix, to establish a post thence to Lyons, and so to Paris and all Europe; by which the correspondence that he constantly held with the literati every where, was much facilitated. In 1629, he began to be much tormented with complaints incident to a sedentary life; and, in 1631, having completed the marriage of his nephew Claude with Margaret D'Alries, a noble lady of the county of Avignon, he bestowed upon him the barony of Rians, together with a grant of his senatorial dignity, only reserving the function to himself for three years. The parliament not agreeing to this, he procured, in 1635, letters-patent from the king, to be restored, and to exercise the office for five years longer, which he did not outlive, for, being seized June 1637, with a fever, he died, on the 24th of that month, in his fifty-seventh year.

A very honourable funeral was provided for him by his nephew Claude, in the absence of his brother, who was then at Paris; but who, returning shortly to Provence, hastened to perform the funeral rites, and to be present at the obsequies. He also procured a block of marble from Genoa, from which a monument was made and erected to his memory, with an epitaph by Rigault. As he had been chosen in his life-time a member of the academy of the Humoristi at Rome, his eulogium was pronounced by John James Bouchier, of that learned society, in the presence of cardinal Barberini, his brother Antonio, cardinal Bentivoglio, and several other cardinals, and such a multitude of celebrated and learned men, that the hall was scarce able to contain them. Many copies of verses, in Italian, Latin, and Greek, were recited; which were afterwards printed together, with a collection of funeral elegies in forty languages, under the title of "Panglossia." Peiresc was, in his person, of a middle size, and of a thin habit; his forehead large, and his eyes grey; a little hawk-nosed, his cheeks tempered with red; the hair of his head yellow, as also his beard, which he used to wear long; his whole countenance bearing the marks of uncommon courtesy and affability. In his diet he affected cleanliness, and in all things about him; but nothing superfluous or costly. His clothes were suitable to his dignity; yet he never wore silk. In like manner, the rest of his house was adorned

according to his condition, and very well furnished; but he neglected his own chamber. Instead of tapestry, there hung the pictures of his chief friends and of famous men, besides innumerable bundles of commentaries, transcripts, notes, collections from books, epistles, and such like papers. His bed was exceeding plain, and his table continually loaded and covered with papers, books, letters, and other things; as also all the seats round about, and the greatest part of the floor. These were so many evidences of the turn of his mind, which made the writer of his eulogium compare him to the Roman Atticus; and Bayle, considering his universal correspondence and general assistance to all the literati in Europe, called him "the attorney-general of the literary republic." The multiplicity of his engagements prevented him from finishing any considerable work; but he left behind him a great number of MSS. on local history and antiquities, mathematics and astronomy, the medallic science, languages, &c. Of the writings of this scholar there have been published 48 Italian letters, addressed to Paul and John Baptist Gualdo, in the "Lettere d'uomini illustri;" a considerable number of letters among those of Camden, and a long and learned dissertation on an ancient tripod found at Frejus, in the "Mém. de Literature et de l'Histoire," by Desmalets, in 1731. It is remarkable, that though Peiresc bought more books than any man of his time, yet the collection which he left was not large. The reason was, that as fast as he purchased, he kept continually making presents of them to learned men to whom he knew they would be useful. But the destruction of a multitude of his papers after his death, by some of his near relations, is mentioned by the learned with indignation and regret; they were applied to the vile uses of heating the oven and boiling the pot. Gassendi, another ornament of France, has given us his life in detail, in elegant Latin, one of those delightful works, which exhibit a striking likeness of a great and good man at full length, and shew every feature and fold of the drapery in the strongest and clearest light.[1]

PELAGIUS (the Heresiarch), was born in Great Britain in the fourth century, and is said to have been abbot of the monastery of Bangor. His real name is said to be

[1] Vita à Gassendo, Hague, 1655, 4to.—Gen. Dict.—Moreri.—Burigny's Life of Grotius, &c.

Morgan, which signifying in the Celtic languages *sea-born*, from *Mór*, sea, and *gan* born, was translated into Πελάγιος, in Latin Pelagius. For the greater part of his life, he was distinguished among his brethren both for piety and learning, but towards the close of his life, he went to Rome, and began to teach certain doctrines in that city about the year 400, which occasioned no small disturbance in the church. He absolutely denied all original sin, which he held to be the mere invention of St. Augustine; and taught that men are entire masters of their actions, and perfectly free creatures; in opposition to all predestination, reprobation, election, &c. He owned, indeed, that the natural power of man needed to be assisted by the grace of God, to enable him to work out his own salvation; but, by this grace, he only meant outward assistance, viz. the doctrines of the law, and of the gospel. Though, when pressed by those words of St. Paul, "Deus est enim, qui operatur in nobis," &c. he owned that it is God, in effect, that makes us will what is good, when he warns and excites us by the greatness of the glory we are to obtain, and by the promises of rewards; when he makes us love him by revealing his wisdom, &c. These are Pelagius's own words, as cited by St. Augustine; who confutes him, and shews, that, besides these exterior graces, there are required other real and interior ones. He owned, that the will of man is indeed aided by a real grace; but he added, that this grace is not absolutely necessary in order to live well; but that it only helps us to do well with the more ease. Julian, one of his adherents, went farther yet; and owned that the assistance of grace was absolutely necessary to enable us to do perfect works. In effect, the grand doctrine of the Pelagians was, that a man might accomplish all the commands of God by the mere power of nature; and that the gifts of grace were only necessary to enable him to act well more easily, and more perfectly.

As the morals of Pelagius had long been irreproachable, he found it easy to gain a crowd of followers; and the heresy spread so much, that it became necessary for him to quit Rome, in the year 409, going to Sicily, and accompanied by Celestius, his chief disciple and fellow-labourer, and, as is said, his countryman. They continued in Sicily, till the report of a conference, held at Carthage between the orthodox and the donatists, induced them to go to Africa: but Pelagius did not stay long there; and, after

his departure, Celestius being accused of denying original sin by Paulinus, was condemned by a council held at Carthage in the year 412, under Aurelius, primate of Africa. Upon this, he repaired to his friend Pelagius, who had retired to Palestine.

Here they were well received by John bishop of Jerusalem, the enemy of St. Jerom, and well looked on by the better sort of people. Count Marcellinus, being desirous to know in what their doctrine, which was much talked of, consisted, applied to St. Augustin, bishop of Hippo, for information; and Pelagius, fearing to engage with so formidable an antagonist, wrote the bishop a letter full of protestations of the purity of his faith, and St. Augustin seems always unwilling to believe that Pelagius had fallen into error until the year 414, when Pelagius resolved to undertake his treatise of the natural strength of man, in support of his doctrine of free-will; which, however, he still expressed in ambiguous terms, but not so as to deceive either Augustine or Jerome, who wrote against him. In Palestine, his doctrine was approved in a council held at Diospolis in the year 415, consisting of fourteen bishops. Theodore of Mopsuestia was one of Pelagius's most powerful friends in the east, a man of profound erudition and great reputation; who, though he wrote zealously against all heresies, fell into that of Pelagius, as also of Nestorius. On the other hand, the African bishops held a council, according to custom, in the year 416, at Carthage, and decided that Pelagius and Celestius ought to be anathematized, and communicated their judgment to the pope Innocent I. in order to join the authority of the see of Rome to their own, and, prompted by St. Augustine, refute in a summary way the chief errors imputed to Pelagius, and conclude thus: "Though Pelagius and Celestius disown this doctrine, and the writings produced against them, without its being possible to convict them of falsehood; nevertheless, we must anathematize in general whoever teacheth that human nature is capable of avoiding sin, and of fulfilling the commands of God; as he shews himself an enemy to his grace." About the same time a council was held at Milevum, composed of sixty-one bishops; who, after the example of that of Carthage, wrote to pope Innocent, desiring him to condemn this heresy, which took away the benefit of prayer from adults, and baptism from infants. Besides these two synodical

letters, another was written by St. Augustin, in the name of himself and four more bishops; in which he explained the whole matter more at large, and desired the pope to order Pelagius to Rome, to examine him more minutely, and know what kind of grace it was that he acknowledged; or else to treat with him on that subject by letters, to the end that, if he acknowledged the grace which the church teacheth, he might be absolved without difficulty.

These letters were answered by Innocent in the year 417, who coincided in sentiment with his correspondents, and anathematized all who said that the grace of God is not necessary to good works; and judged them unworthy of the communion of the church. In answer to the five African bishops, who had written to him on his being suspected of favouring Pelagianism, he says, "He can neither affirm nor deny, that there are Pelagians in Rome; because, if there are any, they take care to conceal themselves, and are not discovered in so great a multitude of people." He adds, speaking of Pelagius, "We cannot believe he has been justified, notwithstanding that some laymen have brought to us acts by which he pretends to have been absolved. But we doubt the authenticity of these acts, because they have not been sent us by the council, and we have not received any letters from those who assisted at it. For if Pelagius could have relied on his justification, he could not have failed to have obliged his judges to acquaint us with it; and even in these acts he has not justified himself clearly, but has only sought to evade and perplex matters. We can neither approve nor blame this decision. If Pelagius pretends he has nothing to fear, it is not our business to send for him, but rather his to make haste to come and get himself absolved. For if he still continues to entertain the same sentiments, whatever letters he may receive, he will never venture to expose himself to our sentence. If he is to be summoned, that ought rather to be done by those who are nearest to him. We have perused the book said to be written by him, which you sent us. We have found in it many propositions against the grace of God, many blasphemies, nothing that pleased us, and hardly any thing but what displeased us, and ought to be rejected by all the world."

Celestius, upon his condemnation at Carthage in the year 412, had indeed appealed to this pope; but, instead of pursuing his appeal, he retired into Palestine. Pela-

gius, however, who had more art, did not despair of bringing Rome over to his interest, by flattering the bishop of that city, and accordingly drew up a confession of faith, and sent it to pope Innocent with a letter, which is now lost. Innocent was dead; and Zosimus had succeeded him, when this apology of Pelagius was brought to Rome. On the first notice of this change, Celestius, who had been driven from Constantinople, hastened to the west, in hopes of securing the new pope's favour, by making him his judge, and Zosimus, pleased to be appealed to in a cause that had been adjudged elsewhere, readily admitted Celestius to justify himself at Rome. He assembled his clergy in St. Clement's church, where Celestius presented him a confession of faith; in which, having gone through all the articles of the Creed, from the Trinity to the resurrection of the dead, he said, "If any dispute has arisen on questions that do not concern the faith, I have not pretended to decide them, as the author of a new doctrine; but I offer to your examination, what I have from the source of the prophets and apostles; to the end that, if I have mistaken through ignorance, your judgment may correct and set me right." On the subject of original sin, he continued, "We acknowledge that children ought to be baptized for the remission of sins, agreeably to the rule of the universal church, and the authority of the gospel; because the Lord hath declared, that the kingdom of heaven can be given to those only who have been baptized. But we do not pretend thence to establish the transmission of sin from parents to their children: that opinion is widely different from the catholic doctrines. For sin is not born with man; it is man who commits it after he is born: it does not proceed from nature, but from will. We therefore acknowledge the first, in order not to admit of several baptisms; and take this precaution, that we may not derogate from the Creator." Celestius having confirmed by word of mouth, and several repeated declarations, what was contained in this writing, the pope asked him, whether he condemned all the errors that had been published under his name? Celestius answered, that he did condemn them in conformity with the sentence of pope Innocent, and promised to condemn whatever should be condemned by the holy see. On this Zosimus did not hesitate to condemn Heros and Lazarus, who had taken upon them to be the chief prosecutors of the Pelagian doctrine. He

deposed them from the episcopal office, and excommunicated them; after which he wrote to Aurelius, and the other bishops of Africa, acquainting them with what he had done, and at the same time sending them the acts of his synod.

Soon after this, Zosimus received a letter from Praylus, bishop of Jerusalem, successor to John, recommending to him Pelagius's affair in affectionate terms. This letter was accompanied by another from Pelagius himself, together with the confession of faith before mentioned. In this letter Pelagius said, that his enemies wanted to asperse his character in two points: first, that he refused to baptize infants, and promised them the kingdom of heaven, without the redemption of Jesus Christ; secondly, that he reposed so much confidence in free-will, as to refuse the assistance of grace. He rejected the first of these errors, as manifestly contrary to the gospel; and upon the article of grace he said, "We have our free-will either to sin or not to sin, and in all good works it is ever aided by the divine assistance. We say, that all men have free-will, as well Christians as Jews and Gentiles: all of them have it by nature, but it is assisted by grace in none but Christians. In others this blessing of the creation is naked and unassisted. They shall be judged and condemned; because having free-will, by which they might arrive at faith, and merit the grace of God, they make an ill use of this liberty. The Christians will be rewarded; because they, by making a good use of their free-will, merit the grace of the Lord, and observe his commandments." His confession of faith was like that of Celestius. On baptism he said, "We hold one single baptism, and we assert that it ought to be administered to children in the same form of words as to adults." Touching grace he said, "We confess a free-will: at the same time holding, that we stand continually in need of God's assistance; and that those are as well mistaken, who say with the Manichees, that man cannot avoid sinning, as those who say with Jovinian, that man cannot sin." He concluded with these words: "Such, blessed pope, is the faith which we have learned in the catholic church, the faith which we have always held, and still continue in. If any thing contained therein shall not have been explained clearly enough, or not with sufficient caution, we desire that you would correct it; you who hold the faith, and the see of Peter. If you approve of

my confession of faith, whoever pretends to attack it, will shew either his ignorance or his malice, or that he is not orthodox; but he will not prove me an heretic."

For some time this defence answered its purpose, and Zosimus wrote a second letter to Aurelius, and to all the bishops of Africa, informing them that he was now satisfied with Pelagius and Celestius's confession of faith, and persuaded of their sincerity. Aurelius, however, and his brethren, were more surprised than daunted at this letter, and firmly maintained the judgment they had given, and which had been confirmed by Innocent I. At the head of their decrees they addressed a second letter to pope Zosimus, in these terms: "We have ordained, that the sentence given by the venerable bishop Innocent shall subsist, until they shall confess without equivocation, that the grace of Jesus Christ does assist us, not only to know, but also to do justice in every action; insomuch, that without it we can neither think, say, or do any thing whatever, that belongs to true piety." They added, "That Celestius's having said in general terms, that he agreed with Innocent's letters, was not satisfactory in regard to persons of inferior understandings; but that he ought to anathematize in clear terms all that was bad in his writings, lest many should believe that the apostolical see had approved his errors, rather than be persuaded that he had reformed them." The bishop of Africa likewise reminded pope Zosimus of his predecessor's decision, relating to the council of Diospolis; shewed him the artifice made use of in the confession of faith which Pelagius had sent to Rome; and refuted after their manner the cavils of the heretics: and, as Zosimus had reprimanded them for having too easily given credit to the accusers of Celestius, they justified themselves at his expence; by shewing, that he himself had been too precipitate in this affair. They also declared plainly, that this cause arising in Africa, and having been judged there, Celestius could have no right to appeal from thence, nor the pope to take cognizance of it: to which they added a protest, to prevent Zosimus from attempting to pronounce any sentence by default, in favour of Celestius and Pelagius.

Zosimus, either through a persuasion that these heretics had dealt insincerely with him, or finding it prudent to yield to the necessity of the occasion, upon the receipt of this letter, issued out a formal condemnation of the Pela-

gians, and applied also to Honorius, requesting him to cause all heretics to be driven out of Rome; in compliance with which, the emperor gave a rescript at Ravenna, April 418, directed to the pretorian prefect of Italy, who, in consequence, issued his ordinance jointly with the pretorian prefect of the east, and the prefect of Gaul, purporting, that all such as should be convicted of this error should suffer perpetual banishment, and that all their possessions should be confiscated. The pope also vigorously prosecuting his design to extirpate the friends of Pelagius, caused all the bishops to be deposed who would not subscribe the condemnation of the new heresy, and drove them out of Italy by virtue of the laws of the empire. Atticus, bishop of Constantinople, likewise rejected their deputies. They were driven from Ephesus; and Theodotus bishop of Antioch condemned them, and drove Pelagius thence, who was lately returned from Palestine, where he had taken refuge from the emperor's rescript. We have no certain account of him after this; but there is reason to believe, that he returned to England, and spread his doctrine there; which induced the bishop of Gaul to send thither St. Germain of Auxerre, in order to refute it. However that be, it is certain that Pelagian heresy, as it is called, spread itself both in the east and west, and took so deep root, that it subsists to this day in different sects, who all go by the general name of Pelagians, except a more moderate part who are called Semi-Pelagians.

This Heresiarch wrote several things, among which are, "A Treatise upon the Trinity;" "A Commentary on St. Paul's Epistles," which oddly enough has been annexed to those of St. Jerom, and was long thought to be written by him, although a decided Anti-Pelagian; "A Book of Eclogues, or Spiritual Maxims;" several letters, among which is one addressed to a virgin, named Demetrias, which is printed in the works of St. Jerom; several pieces in his own defence; and a treatise on free-will. The History of Pelagianism by Jansenius, in his treatise called "Augustine," is thought the best.[1]

PELL (JOHN), an eminent English mathematician, descended from an ancient family in Lincolnshire, was born at Southwyke in Sussex, March 1, 1610; and educated in grammar-learning at the free-school, then newly founded,

[1] Dupin.—Cave, vol. I.—Mosheim and Milner's Ch. Hist.

at Steyning in that county. At thirteen, he was sent to Trinity college in Cambridge, where he pursued his studies with unusual diligence, but although capable of undergoing any trials, and one of the best classical scholars of his age, he never offered himself a candidate at the election of scholars or fellows of this college. After taking the degree of B. A. in 1628, he drew up the "Description and Use of the Quadrant, written for the use of a friend, in two books;" the original MS. of which is still extant among his papers in the Royal Society; and the same year he held a correspondence with Mr. Henry Briggs on logarithms. In 1630 he wrote "Modus supputandi Ephemerides Astronomicas (quantum ad motum solis attinet) paradigmate ad an. 1630 accommodato;" and "A Key to unlock the Meaning of Johannes Trithemius, in his Discourse of Steganography;" which key Pell the same year imparted to Mr. Samuel Hartlib and Mr. Jacob Homedæ. The same year, he took the degree of master of arts at Cambridge, and the year following was incorporated in the university of Oxford. In June he wrote "A Letter to Mr. Edward Wingate on Logarithms;" and, Oct. 5, 1631, "Commentationes in Cosmographiam Alstedii." July 3, 1632, he married Ithamaria, second daughter of Mr. Henry Reginolles of London, by whom he had four sons and four daughters. In 1633 he finished his "Astronomical History of Observations of heavenly Motions and Appearances;" and his "Eclipticus Prognostica; or Foreknower of the Eclipses; teaching how, by calculation, to foreknow and foretell all sorts of Eclipses of the heavenly lights." In 1634, he translated "The everlasting Tables of Heavenly Motions, grounded upon the observations of all times, and agreeing with them all, by Philip Lansberg, of Ghent in Flanders;" and the same year he committed to writing, "The Manner of deducing his Astronomical Tables out of the Tables and axioms of Philip Lansberg." In March 1635, he wrote "A Letter of Remarks on Gellibrand's Mathematical Discourse on the Variation of the Magnetic Needle; and, June following, another on the same subject. Such were the employments of the first six years of Mr. Pell's public life, during which mathematics entirely engrossed his attention. Conceiving this science of the utmost importance, he drew up a scheme for a mathematical school, on an extensive scale of utility and emulation, which was much approved by Des Cartes, but so censured

by Mersenne in France, that our author was obliged to write in its defence. The controversy may be seen in Hooke's Philosophical Collections, and with Pell's "Idea of the Mathematics."

Mr. Pell's eminence, however, in mathematical knowledge, was now so great, that he was thought worthy of a professor's chair in that science; and, upon the vacancy of one at Amsterdam in 1639, sir William Boswell, the English resident with the States-general, used his interest, that he might succeed in that professorship; which was not filled up till above four years after, 1643, when Pell was chosen to it. The year following he published, in two pages 4to, "A Refutation of Longomontanus's Discourse, De vera circuli mensura," printed at Amsterdam in 1644. In June 1646, he was invited by the prince of Orange to be professor of philosophy and mathematics at Breda, in the college newly founded there by his highness, with the offer of a salary of 1000 guilders a year. This he accepted, but upon his removal to Breda, he found that he was required to teach mathematics only. His "Idea Matheseos," which he had addressed to Mr. Hartlib, who in 1639 had sent it to Des Cartes and Mersenne, was printed 1650 at London, 12mo, in English, with the title of "An Idea of Mathematics," at the end of Mr. John Dury's "Reformed Library-keeper." On the death of the prince of Orange, in 1650, and the subsequent war between the English and Dutch, he left Breda, and returned to England, in 1652; and, in 1654, was sent by Cromwell as his agent to the protestant cantons in Switzerland, his instructions being dated March 30th of that year. His first speech in Latin to the deputies of Zurich was on the 13th of June; and he continued in that city during most of his employment in Switzerland, in which he had afterwards the title of resident. Being recalled by Cromwell, he took his leave of the cantons in a Latin speech at Zurich, the 23d of June, 1658; but returned to England so short a time before the usurper's death, that he had no opportunity of an audience from him. Why Cromwell employed him does not appear, but it is thought that during his residence abroad, he contributed to the interests of Charles II. and the church of England; and it is certain that, after the restoration, he entered into holy orders, although at an unusually advanced period of life. He was ordained deacon March 31, 1661, and priest in June following, by

Sanderson, bishop of Lincoln; and, on the 16th of that month, instituted to the rectory of Fobbing in Essex, given him by the king. On Dec. the 5th following, he brought into the upper house of convocation the calendar reformed by him, assisted by Sancroft, afterwards abp. of Canterbury. In 1663, he was presented by Sheldon, bishop of London, to the rectory of Laingdon in Essex; and, upon the promotion of that bishop to the see of Canterbury in the next month, became one of his grace's domestic chaplains. He was then doctor of divinity, and expected, as Wood tells us, "to be made a dean; but being not a person of activity, as others who mind not learning are, could never rise higher than a rector." The truth is, adds Wood, "he was a helpless man as to worldly affairs; and his tenants and relations dealt so unkindly by him, that they defrauded him of the profits of his rectory, and kept him so indigent, that he was in want of necessaries, even ink and paper, to his dying day." He was for some time confined to the King's-bench prison for debt; but, in March 1682, was invited by Dr. Whistler to live in the college of physicians. Here he continued till June following, when he was obliged, by his ill state of health, to remove to the house of a grandchild of his in St. Margaret's church-yard, Westminster. From this too he was again removed, for we find that he died at the house (in Dyot street) of Mr. Cothorne, reader of the church of St. Giles's in the Fields, Dec. the 12th, 1685, and was interred by the charity of Busby, master of Westminster school, and Sharp, rector of, St. Giles's, in the rector's vault under that church. Besides what have been mentioned, Dr. Pell was the author of, 1. "An Exercitation concerning Easter," 1644, in 4to. 2. "A Table of 10,000 square numbers," &c. 1672, folio. 3. An Inaugural Oration at his entering upon the Professorship at Breda. 4. He made great alterations and additions to "Rhonius's Algebra," printed at London 1668, 4to, under the title of "An Introduction to Algebra; translated out of the High Dutch into English by Thomas Branker, much altered and augmented by D. P. (Dr. Pell)." Also a Table of odd numbers, less than 100,000, shewing those that are incomposite, &c. supputated by the same Thomas Branker. 5. His Controversy with Longomontanus concerning the Quadrature of the Circle, Amsterdam, 1646, 4to. He likewise wrote a Demonstration of the 2d and 10th books of Euclid; which

piece was in MS. in the library of lord Brereton in Cheshire: as also Archimedes's Arenarius, and the greatest part of Diophantus's six books of Arithmetic; of which author he was preparing, Aug. 1644, a new edition, with a corrected translation, and new illustrations. He designed likewise to publish an edition of Apollonius, but laid it aside, in May, 1645, at the desire of Golius, who was engaged in an edition of that author from an Arabic manuscript given him at Aleppo 18 years before. This appears from the letters of Dr. Pell to sir Charles Cavendish, in the Royal Society.

Some of his manuscripts he left at Brereton in Cheshire, where he resided some years, being the seat of William lord Brereton, who had been his pupil at Breda. A great many others came into the hands of Dr. Busby; which Mr. Hook was desired to use his endeavours to obtain for the society. But they continued buried under dust, and mixed with the papers and pamphlets of Dr. Busby, in four large boxes, till 1755; when Dr. Birch, secretary to the Royal Society, procured them for that body, from the trustees of Dr. Busby. The collection contains not only Pell's mathematical papers, letters to him, and copies of those from him, &c. but also several manuscripts of Walter Warner, the mathematician and philosopher, who lived in the reigns of James the First and Charles the First.

Dr. Pell invented the method of ranging the several steps of an algebraical calculus, in a proper order, in so many distinct lines, with the number affixed to each step, and a short description of the operation or process in the line. He also invented some mathematical characters.[1]

PELLEGRIN (SIMON JOSEPH), an abbé, and an author by profession, of some celebrity at Paris, was born at Marseilles in 1663, and became a religious of the order of Servites. Being tired of this mode of life, he took some voyages as chaplain to a vessel. On his return, he wrote a poem called "An Epistle to the King on the glorious Success of his Arms," which gained the prize in the French academy in 1704. With this Epistle Pellegrin had sent an Ode on the same subject, which proved the only formidable rival to his Epistle, and for some time divided the opinions of the academy. This singular success made him known at court. Madame Maintenon took notice of

[1] Ath. Ox. vol. I.—Biog. Brit.—Martin's Biog. Philos.—Hutton's Dictionary.

him, and gained him a brevet to be translated into the order of Cluni. Pellegrin subsisted solely by the prizes he gained in several literary academies, and his other literary labours. He even kept a kind of shop, where those who wanted occasional verses, as epigrams, sonnets, madrigals, &c. were supplied at certain prices, according to the number and goodness of the lines. This trade growing slack, he began to write for the theatres, but here a new obstacle arose. The cardinal de Noailles insisted that he should either cease to write for the stage, or to officiate at the mass. He would fain have had a dispensation on this subject, but, the cardinal being inexorable, he gave up the mass, as least profitable. He would, however, have felt the loss of the latter, had not his friends procured him a salary for writing the account of the theatrical entertainments in the Mercure. Pellegrin deserved to be in better circumstances, for a great part of what he earned so laboriously was distributed among his relations: and his disposition was singularly candid and modest. He was, at the same time, negligent of his appearance, and had an impediment in his speech; circumstances which conspired to plunge him in that neglect he so severely experienced. He lived, however, to the age of 82; and closed this long life on the 5th of September, 1745. His works are very various; poems of all kinds, sacred and profane; versions of the Psalms and other parts of Scripture; comedies, operas, &c.; the general character of all which is, that they are seldom excellent in their plans, and that the versification is almost invariably flat and tedious.[1]

PELLEGRINI. See TIBALDI.

PELLEGRINI (CAMILLO), an Italian historian and antiquary, was born in 1598, at Capua, and educated at the Jesuits' school at Naples. He entered into the clerical order, but appears to have passed his whole time in the researches of an historian and antiquary, which produced, 1. "L'Apparato alle Antichita di Capua," printed in 1651, in which he minutely describes all the parts of Campagna Felice, and relates its history and revolutions. 2. "Historia Principum Longobardorum," containing several historical pieces not yet published, illustrated with learned annotations and dissertations. This was republished in the collections of Burmann and Muratori, and with various

[1] Moreri.—Dict. Hist.

additions, at Naples, 1749, by Sig. Fr. Moria Pratilli. Pellegrini died at Naples in 1660, at the age of sixty-five.[1]

PELLERIN (JOSEPH), famous for his collection of medals, and his publications respecting them, was for a long time commissary-general, and chief-clerk of the French marine. He united the knowledge of a man of letters with all the activity of a man of business; but having, after forty years of service, obtained leave to retire, he thenceforth gave himself up entirely to the study of antiquities, and wrote upon the subject after he was blind with age, by means of an invention described in the last volume of his works. His cabinet of medals, which was purchased by the king in 1776, was the richest ever formed by a private individual; and learned men of all countries highly respected the collector of so valuable a treasure. He died in August 1782, at the surprising age of ninety-nine. He enriched the science of medals by a valuable set of works on that subject, forming altogether, with the supplements, ten volumes in quarto, with many plates; these were published at different times from 1762 to 1778, and contain judicious and learned explanations of the plates, which are executed with great exactness and beauty. It is to Pellerin that we are indebted for the first plates of medals perfectly representing the originals in every flaw and irregularity of edge and impression, which is a most capital improvement, and makes the view of such plates almost equal to the coins themselves.[2]

PELLETIER (BERNARD), a chemist of considerable eminence, was born at Bayonne in 1761. He acquired the rudiments of pharmacy in his father's house, and afterwards studied the subject at Paris with such constant application, that at a very early age he was familiarly acquainted with chemical processes, and even with the exact state of the science. At the age of twenty-one he published a set of experiments on the arsenic acid, in which he explained the properties of Macquer's neutral arsenical salt, and demonstrated the real nature of Macquer's process. In these observations he had been anticipated by Scheele, by Bergman, by the Dijon academicians, and by Berthollet; but it was no inconsiderable merit in so young a man to have advanced as far in the subject as these masters of the science.

[1] Moreri.—Landi Hist. Lit. D'Italie.
[2] Dict. Hist.—Pinkerton's Essay on Medals, preface.

Soon after, he published several observations on the crystallization of sulphur and cinnabar, on the distillation of phosphorus from bones, on deliquescent salts, on oxymuriatic acid, on the formation of ethers, and particularly on muriatic and acetic ethers. His success in these encouraged him to attempt the analysis of the zeolite, at that time a much more difficult task than at present, when the mode of analyzing minerals has been reduced to a regular system. In 1785 he undertook the analysis of plumbago, a labour in which he had been anticipated by Scheele, and which was completed the year following, in the course of the celebrated experiments made upon iron and its combinations, by Berthollet, Monge, and Vandermonde. His next object was the combination of phosphorus with the metals; the existence of which had been merely pointed out by Margraff. To Pelletier we owe almost all the knowledge concerning the metallic phosphurets which we at present possess. The next object of his researches was aurum Musivum, a brownish yellow scaly powder sometimes used in painting. He demonstrated it to be a compound of sulphur and the oxide of tin, and pointed out several improvements in the method of preparing it.

In 1790, when the churches of France were stript of their bells, and it was proposed to extract the copper from them, Mr. Pelletier pointed out a method of scorifying the tin, which constitutes the other ingredient, by means of the black oxide of manganese. His first essays were made in Paris, but he demonstrated in the foundery of Romilly that his process succeeded also in the large way. Soon after he analyzed the blue pigment manufactured in England, and known in France by the name of cendres bleues d'Angleterre, and gave a process for preparing it. Nothing more was necessary than to precipitate copper from nitrous acid by means of a sufficient quantity of lime. His next set of experiments consisted in an examination of strontian, and in a comparison of it with barytes. They confirmed the previous experiments of Dr. Hope and Mr. Klaproth. He had formerly examined a small specimen of carbonat of strontian without finding in it any thing peculiar.

In 1791, on the death of Tillet, he was admitted a member of the academy of sciences, and on the abolition of the academy, he was chosen one of the original members of the national institute which was substituted in its place.

In 1792 he went to La Fere to assist at the trials of a new kind of gunpowder. Being obliged to spend the greatest part of the day in the open air, in a cold raw day, his health, naturally delicate, was considerably impaired. But he had gradually recovered almost completely, when he fell a sacrifice to the science to which he had devoted the whole of his attention. He breathed at different times, and during long periods, oxymuriatic acid gas. The consequence was a consumption, which wasted him rapidly, and at last carried him off on the 21st July 1797, in the thirty-sixth year of his age.

Short as the period of his life was, the services which he rendered to chemistry were by no means inconsiderable. His analyses are always precise, and his dissertations written with that perspicuity which marks the clear thinker, and the master of his subject. His fondness for the science was extreme; he continued his labours to the very last, and even on his death-bed spoke of them with satisfaction. His constitution was always weak, and his character marked with timidity; but his mind was remarkably active, and his conduct irreproachable.[1]

PELLETIER (CLAUDE DE), one of the few who have been able to unite attention to business, with the love and cultivation of letters, was born at Paris in 1630, and bred to the law, but always in strict intimacy with Boileau, Bignon, Lamoignon, and the other great men of his time. He was first counsellor of the Châtelet, then in the parliament, afterwards president of the fourth chamber of requests, and next Prévôt des Marchands. To this place he was nominated in 1668, and signalized his situation there by building a quay at Paris, which still retains his name. Being much approved in this office, he was appointed in 1683 to succeed the famous Colbert in that of controller-general of the finances. He held this place only six years, after which he resigned it, and in 1697 retired from court entirely, to lead a life of meditation and devotion. He died in August 1711, at the age of eighty-one. Though the life of Pelletier was so much occupied by business, he either produced or was concerned in several publications. 1. Extracts and Collections from the fathers, the ecclesiastical writers, and from scripture, made with great judgment, in several volumes, 12mo. 2. Editions of the "Comes

[1] Mem. de l'Inst. Nation. in Baldwin's Lit. Journal.

Theologus," and "Comes Juridicus," of Peter Pithou, who was his maternal great grandfather. 3. "Comes Senectutis," and 4. "Comes Rusticus," both in 12mo, and written in imitation of the former works of Pithou, consist chiefly of the thoughts of various authors. 5. The best edition of the Body of Canon Law, in Latin, with the notes of Peter and Francis Pithou, in 2 vols. fol. 6. An edition of the Observations of Peter Pithou on the Code and on the Novellæ.[1]

PELLETIER (JAQUES), a celebrated French physician, born at Mans in 1517, was eminent also as a scholar, and became principal of the colleges of Bayeux and Mans at Paris, where he died in 1582. His writings have not retained all the estimation which they possessed in his time; but they are numerous. 1. Commentaries on Euclid, written in Latin, 8vo. 2. "De dimensione circuli," Basil. 1563, fol. 3. "Disquisitiones Geometricæ," Lugd. 1567, 8vo, with some other works of this kind. 4. "Dialogue de l'Ortografe è prononciacion Françoase," Lyon, 1555, 8vo, in which, as may be seen by the title, he proposes to write words as they are pronounced; a theoretical improvement, but attended with too many difficulties in practice to be adopted in any country. Mr. James Elphinston made similar attempts, with similar success, in England. 5. Two or three collections of very bad poetry. 6. A description of Savoy. 7. A translation of Horace's Art of Poetry. 8. A French Art of Poetry written in prose. He published also on his own profession, 9. A small treatise in Latin, on the Plague. And 10. A Concordance of several passages in Galen, with some detached treatises, 1559, one vol. 4to.[2]

PELLICAN (CONRAD), a learned German divine and reformer, was born Jan. 8, 1478, at Ruffach, in Alsatia. His family name was Kursiner, or Kirsner, but the name Pellican, which means the same thing in Latin as Kirsner in German, and is in neither very significant, was given him by his maternal uncle. Pellican began his studies at Ruffach in his sixth year, and under an excellent master, who inspired him with a love for literature; yet his difficulties were many, as, among other hindrances, he was obliged to write down every thing taught him, printing being then in its infancy, and no elementary treatise had issued from the press. His maternal uncle already men-

[1] Moreri.—Dict. Hist.
[2] Niceron, vol. XXI.—Dict. Hist.—Eloy Dict. Hist. de Medicine.

tioned, who lived at Heidelberg, and had often been rector of the university, hearing of the progress his nephew made in his studies, sent for him to that seminary, where he applied to the belles lettres and logic for about sixteen months, which was probably as long as his uncle could afford to maintain him. He returned therefore in Sept. 1492 to his parents, who were poor, and could give him little support, but got some employment as assistant to a schoolmaster, and had, what was then of great importance to him, the power of borrowing books from the convent of the Cordeliers. His frequent visits for this purpose brought on an acquaintance with those holy fathers, who conceived a very high opinion of Pellican, now in his sixteenth year, and appear to have found little difficulty in persuading him to enter their order, which accordingly he did in January 1493, but against the consent of his relations. He then commenced his theological studies, and in the following year was admitted to the order of subdeacon. In 1496, at the request of his uncle, he was sent to Tubingen, and recommended to Paul Scriptor, a very learned professor of philosophy and mathematics, under whom he profited much, and who conceived a great affection for his pupil. In 1499, meeting with a converted Jew, who was now one of his own order, Pellican expressed his wish to learn Hebrew, and with the assistance of this Jew accomplished the elementary part, although not without great difficulty. Melchior Adam mentions his enthusiastic joy on receiving the loan of a part of the Bible in Hebrew. Reuchlin, who came to Tubingen in 1500, gave Pellican some assistance in this language; and with this, and other helps, certainly very difficult to be procured at that time, and by indefatigable industry, he at length acquired such knowledge of it, as to be accounted, after Reuchlin, the first Hebrew scholar in Germany.

In 1501, in his twenty-third year, he was ordained priest, and the following year he was appointed to teach theology in the convent of his order at Basil, and he likewise gave lectures on philosophy and astronomy. After remaining here for six years, he was in 1508 sent to Ruffach to teach the same branches, and had Sebastian Munster for one of his pupils in Hebrew and astronomy. In 1511 he was chosen guardian of the convent of Pfortzheim, where he taught theology until 1514, when Caspar Sazger, provincial of his order, engaged him as his secretary; and as this

office required his attendance on the provincial in all his journeys, Pellican had many opportunities of becoming acquainted with the learned of his time, and particularly of transcribing from the libraries whatever might add to his stock of oriental and biblical literature, which appears now to have been the fixed object of his studies. On his return from Rouen, where he had been to assist at a chapter, he stopped three months at Basil, with leave of the provincial, to superintend an edition of the Psalter in four languages, which Froben had then at press.

Melchior Adam is rather prolix * in his account of Pellican's journeys with the provincial, little of which is interesting. It appears to have been in 1519 that he was appointed guardian at Basil, and where he met with the writings of the illustrious Luther, which, some say, converted him to the protestant faith; but it would be more correct to say that they served to confirm him in certain sentiments which he had for some time entertained, and was now so little afraid of avowing, that in 1522 he was accused of Lutheranism in a chapter of his order. By what means he defended himself we are not told, but it was with such success, that he obtained permission for some of the ablest of the students and preachers to read the works of Luther. The following year the provincial Sazger paying a visit at Basil, the professors of the university and some of the canons tendered complaints against Pellican and others, as being Lutherans, and contributing to the circulation of Luther's works. Sazger was for deposing them, but the senate would not admit of it, and said that, if he obliged Pellican and his friends to leave the city for this cause, they, the senate, would take care to send every one of the order after them. Sazger took the hint, and left Basil, where Oecolampadius and Pellican being put into the situation of those professors who had been their accusers, Pellican entered on a course of lectures on the Bible, which formed the foundation of the commentaries he afterwards published in several volumes folio, from 1533 to 1537.

Pellican continued professor at Basil until 1526, when Zuinglius invited him to Zurich in the name of the senate of that city, to teach Hebrew. Although he had been for three years explaining the Hebrew Bible, yet he was

* He is not altogether to blame, however. The life given by Melchior was written by Pellican himself, and is upon the whole a very interesting one.

modest enough to doubt his abilities for this office, and would have declined it had not his friends represented to him how much more effectually he might promote the reformation at Zurich than at Basil, where he was already in some danger from the enemies of the new principles. Accordingly he consented, and at Zurich threw off the clerical dress he had usually worn for thirty-three years; and, as was generally done by the reformers, entered into the married state with a lady, who died ten years after (in 1536, when he married a second time). He continued to execute the office of professor of Hebrew at Zurich until his death, April 1, 1556, in the seventy-eighth year of his age.

Pellican was a man of extensive learning, and particularly an able biblical critic. His skill in the languages, and his critical talents, made his services of great importance in the publication of various works. Amerbach, the printer, employed him on the works of St. Augustine published in 1506, in 9 vols folio; and he executed many translations, particularly of the Bible, or parts of it, the Chaldee paraphrases, &c. His works are said to have been published together in 7 volumes, folio; but, although they may amount, including his commentaries, to that number, there is no such collective edition.[1]

PELLISSON-FONTANIER (PAUL), a French academician, and a man of genius, was descended from an ancient and distinguished family, and born at Beziers in 1624. His mother, who was left a widow very young, brought him up in the protestant religion, and sent him to Castres to learn the belles lettres of Morus, or More, a learned Scotsman, who was principal of a college of the protestants at that place, and father of the famous Alexander More. At twelve years of age he was removed to Montaubon to study philosophy; and thence to Toulouse, where he applied himself to the law. He acquired a good knowledge of the Latin, Greek, Spanish, and Italian languages; but his love for the belles lettres did not make him neglect the law, which he studied so diligently as to publish, when he was not quite one-and-twenty, "A Commentary upon the Institutes of Justinian," Paris, 1645, 12mo. Some little time after he went to Paris, where the celebrated Conrart, to whom he had been recommended by the protestants of Castres, introduced him to the gentlemen of the academy

[1] Melchior Adam.—Chaufepie.

who assembled at his house; but Pellisson soon returned to Castres, the residence of his family, and applied himself to the business of the bar. He had excited the admiration of all about him, and was going on in a most flourishing way, when the small-pox seized him, and disfigured his countenance so much that his friend mademoiselle de Scudery told him he had abused the common liberty of men to be ugly. Having come to Paris a second time, he had contracted a friendship for this lady, and for many years, it is said, they did not fail either to see or write to each other every day. In 1652 he became secretary to the king; and the same year read his "History of the French Academy, from its establishment in 1635 to 1652," to that society, who were so well pleased with it that they decreed him the first vacant place in the academy, and that, in the mean time, he should be empowered to come to all their meetings, and give his vote as an academician; with a proviso, however, that the like favour could not hereafter be granted to any person, upon any consideration whatever. This work of Pellisson, which has always been reckoned a master-piece, was printed at Paris, 1653, in 8vo.

Fouquet, the celebrated superintendant of the finances, who well knew his merit and talents, made him his first clerk and confidant in 1657; and Pellisson, though much to his injury, always preserved the sincerest attachment to him. Two years after, he was made master of the accounts at Montpelier, and had scarcely returned from that place to Paris, when the disgrace of his patron Fouquet involved him in much trouble, and in 1661 he was sent to the Bastile, and confined there above four years. Though a very strict watch was set over him, he found means to correspond with his friends, and even with Fouquet himself, from whom he also received letters. He used his utmost endeavours, and employed a thousand arts to serve this minister; and he composed in his behalf three famous pleadings, which, Voltaire says, "resemble those of the Roman orator the most of any thing in the French language. They are like many of Cicero's orations; a mixture of judicial and state affairs, treated with an art void of ostentation, and with all the ornaments of an affecting eloquence." In the mean time, the public was so convinced of his innocence, and he was so esteemed in the midst of his misfortunes, that Tanaquil Faber dedicated his edition of Lucretius to him; and the very day that leave

was given to see him, the duke de Montausier, and other persons of the first distinction, went to visit him in the Bastile. He was set at liberty in 1666; and, two years after, had the honour to attend Louis XIV. in his first expedition against the United Provinces, of which he wrote a history. In 1670 he abjured the protestant religion, for which, it is said, he was prepared, during his imprisonment, by reading books of controversy. Voltaire says, "he had the good fortune to be convinced of his errors, and to change his religion at a time when that change opened his way to fortune and preferment." He took the ecclesiastical habit, obtained several benefices, and the place of master of the requests. The king settled on him a pension of 6000 livres; and, towards 1677, entrusted him with the revenues of some abbeys, to be employed in converting the protestants. He shewed great zeal in this work; but was averse to harsh measures. He published "Reflexions sur les differens de la Religion;" a new edition of which came out in 1687, augmented with an "Answer to the objections from England and Holland," in the same language. He employed also his intervals of leisure, for many years, in writing a large controversial volume upon the sacrament; but did not live to finish it, and the world has probably lost little by it. What he wrote on religious subjects does little credit to his pen. Even when he died, which was on Feb. 7, 1693, his religion was a matter of dispute; both papists and protestants claiming him for their own, while a third party thought he had no other religion than what he found necessary at court. He wrote some other works than those mentioned, both in prose and verse, but they have not been in request for many years. A selection, indeed, was published lately (in 1805), at Paris, somewhat in the manner of the compilations which appeared in this country about thirty years ago, under the name of "Beauties."[1]

PELLOUTIER (Simon), an historical writer, was born Oct. 17, 1694, at Leipsic, but his family were originally of Lyons. Being appointed preceptor to the prince de Montbelliard's son, with whom he spent the years 1712 and 1713, at Geneva, he had an opportunity of attending Messrs. Turretin and Pictet's theological lectures; and M. Lenfant, whose pupil he also was, consecrated him to the

[1] Gen. Dict.—Niceron, vol. II. and X.—Dict. Hist.

service of the altar. He became pastor of the French church at Berlin, counsellor to the Upper Consistory, member and librarian of the academy, and died 1757, aged sixty-three. His "Histoire des Celtes," printed in Holland, 1740, and 1750, in 2 vols. 12mo, was reprinted at Paris, 1770, 8 vols. 12mo, or 2 vols. 4to, and is esteemed a work of accuracy and merit.[1]

PEMBERTON (HENRY), a learned physician, mathematician, and mechanist, was born at London, in 1694. After studying grammar at a school, and the higher classics under Mr. John Ward, afterwards professor of rhetoric at Gresham college, he went to Leyden, and attended the lectures of the celebrated Boerhaave, to qualify himself for the profession of medicine. Here also, as well as in England, he constantly mixed with his professional studies those of the best mathematical authors, whom he contemplated with great effect. From hence he went to Paris, to perfect himself in the practice of anatomy, to which he readily attained, being naturally dexterous in all manual operations. Having obtained his main object, he returned to London, enriched also with other branches of scientific knowledge, and a choice collection of mathematical books, both ancient and modern, from the sale of the valuable library of the abbé Gallois, which took place during his stay in Paris. After his return he assiduously attended St. Thomas's hospital, to acquire the London practice of physic, though he seldom afterwards practised, owing to his delicate state of health. In 1719 he returned to Leyden, to take his degree of M. D. where he was kindly entertained by his friend Dr. Boerhaave. After his return to London, he became more intimately acquainted with Dr. Mead, sir I. Newton, and other eminent men, with whom he afterwards cultivated the most friendly connexions. Hence he was useful in assisting sir I. Newton in preparing a new edition of his "Principia," in writing an account of his philosophical discoveries, in bringing forward Mr. Robins, and writing some pieces printed in the 2d volume of that gentleman's collection of tracts, in Dr. Mead's "Treatise on the Plague," and in his edition of Cowper on the Muscles, &c. Being chosen professor of physic in Gresham-college, he undertook to give a course of lectures on chemistry, which was improved every time he exhibited it,

[1] Dict. Hist.

and was publisned in 1771, by his friend Dr. James Wilson. In this situation too, at the request of the college of physicians, he revised and reformed their pharmacopœia, in a new and much improved edition. After a long and laborious life, spent in improving science, and assisting its cultivators, Dr. Pemberton died in 1771, at seventy-seven years of age.

Besides the doctor's writings above-mentioned, he wrote numerous other pieces; as, 1. "Epistola ad Amicum de Cotesii inventis;" demonstrating Cotes's celebrated theorem, and showing how his theorems by ratios and logarithms may be done by the circle and hyperbola. 2. "Observations on Poetry," especially the epic, occasioned by Glover's "Leonidas." 3. "A plan of a Free State, with a King at the head:" not published. 4. "Account of the ancient ode printed in the preface to West's Pindar." 5. "On the Dispute about Fluxions; in the 2d vol. of Robins' works. 6. "On the Alteration of the Style and Calendar." 7. "On reducing the Weights and Measures to one standard." 8. "A Dissertation on Eclipses. 9. "On the Loci Plani," &c. His numerous communications to the Royal Society, on a variety of interesting subjects, extend from the 32d to the 62d vol. of the Philos. Trans. He also carried on a long controversy with Philalethes Cantabrigiensis, i. e. Dr. Jurin, in "The Works of the Learned," vols. for 1737, 1738, and 1739.

After his death, many valuable pieces were found among his papers, viz. A short History of Trigonometry, from Menelaus to Napier. A Comment on an English translation of Newton's Principia. Demonstrations of the Spherics and Spherical Projections, enough to compose a treatise on those subjects. A Dissertation on Archimedes's Screw Improvements in Gauging. In a given latitude to find the point of the Ecliptic that ascends the slowest. To find when the Oblique Ascension differs most from the arch to which it belongs. On the principles of Mercator's and Middle-latitude sailing. To find the Heliacal Rising of a Star. To compute the Moon's Parallax. To determine the Course of a Comet in a Parabolic Orbit. And others, all neatly performed. On the whole, Dr. Pemberton appears to have been a clear and industrious author, but his writings are too diffuse and laboured.[1]

[1] Hutton and Shaw's Abridgment of the Philos. Transactions.

PEMBLE (WILLIAM), a learned divine, was born, according to Fuller, in Sussex, but more probably at Egerton, in Kent, in 1591, and was educated at Magdalen college, Oxford, on one of the exhibitions of John Baker, of Mayfield, in Sussex, esq. Wood informs us that having completed his degree of bachelor by determination, in 1613, he removed to Magdalen-hall, where he became a noted reader and tutor, took the degree of M. A. entered into orders, was made divinity reader of that house, became a famous preacher, a well-studied artist, a skilful linguist, a good orator, an expert mathematician, and an ornament to the society. "All which accomplishments," he adds, "were knit together in a body of about thirty-two years of age, which had it lived to the age of man, might have proved a prodigy of learning." As he was a zealous Calvinist, he may be ranked among the puritans, but he was not a nonconformist. He died while on a visit to his tutor, Richard Capel, who was at this time minister of Eastington, in Gloucestershire, in the thirty-second year of his age, April 14, 1623. His works, all of which were separately printed after his death, were collected in 1 vol. fol. in 1635, and reprinted four or five times; but this volume does not include his Latin works, "De formarum origine;" "De Sensibus internis," and "Enchiridion Oratorium." Bishop Wilkins includes Pemble's Sermons in the list of the best of his age.[1]

PENA (JOHN), a celebrated mathematician, who descended from an illustrious family of Aix, was born at Moustiers, in the diocese of Riez, in Provence, in 1530. He studied the belles lettres under Ramus, but is said to have afterwards instructed his master in mathematics, which science he taught with great credit in the royal college at Paris. He died Aug. 23, 1560, aged thirty. M. Pena left a Latin translation of Euclid's "Catoptrica," with a curious preface, and also employed his pen upon that geometrician's other works, and upon an edition of the "Spherica" of Theodosius, Greek and Latin, Paris, 1558, 4to, &c.[2]

PENGELLY (SIR THOMAS), a learned judge, was born in Moorfields, May 16, 1675, and, as the anonymous author of his life says, was baptised by the name of Thomas son of Thomas Pengelly; but others have supposed that he was a natural son of Richard Cromwell the protector.

[1] Ath. Ox. vol. I.—Fuller's Worthies. [2] Moreri.—Dict. Hist.

For this supposition we find no other foundation than that Cromwell, who lived very privately in the neighbourhood, had known Mr. Pengelly from his youth, afterwards kept up a friendship with him, and died at his seat at Cheshunt, in August 1712. Mr. Pengelly was brought up to the bar, and becoming eminent in his profession, was made a serjeant May 6, 1710; knighted May 1, 1719, and in June following appointed his majesty's prime serjeant at law, on the decease of sir Thomas Powis. He sat as member for Cockermouth, in Cumberland, in the parliaments called in 1714 and 1722. He was made chief baron of the exchequer Oct. 16, 1726, on the death of sir Jeffery Gilbert; and his conduct on the bench corresponded with the high reputation he had acquired at the bar. He died of an infectious fever, caught at Taunton assizes, April 14, 1730. He excelled in profound learning, spirit, justice, and generosity, and dared to offend the most powerful, if he thought their conduct reprehensible. He was a florid, yet convincing orator, an excellent judge, a pious Christian, and an accomplished, sprightly companion. By a humane codicil in his will, dated in 1729, he left a considerable part of his fortune to procure the discharge of persons confined for debt, which was accordingly done by his executor Mr. Webb. There is a copy of this will published in his life, but the name of his residuary legatee is for some reason omitted. The anonymous history of Oliver Cromwell, first printed in 1724, has been supposed to have been written by him, but this is doubtful. It has been also attributed to Dr. Gibson, bishop of London.[1]

PENINGTON (Isaac), a writer of considerable estimation among the people called Quakers, was the son of an alderman of London during Cromwell's time, who was lord mayor in 1642, and appointed one of the judges on the trial of the king. For this he was at the restoration prosecuted, and died in the Tower. Isaac the son, was born about 1617, and in his education is said to have had the advantages which the schools and universities of his country could give; but what school or university had the honour of his education, is not mentioned. From his father's station, we are told, he had a reasonable prospect of rising in the world, but chose a life devoted to religion and retire-

[1] Some private passages of the Life of Sir Thomas Pengelly, 1730, 8vo.—Noble's Supplement to Granger.

ment; and, as he has himself said, received impressions of piety from his childhood. He is represented by himself and his sect, as one who passed much of the early part of his life in a state of spiritual affliction, perceiving in himself, and in the world at large, a want of that vital religion and communion with the divine nature, which he believed the holy men of ancient time to have possessed. Whatever he read in the Scripture, as opened to his understanding, he determined fully to practise, and was contented to bear the reproach, opposition, and suffering which it occasioned. It appears also, that he met with opposition from his relations, and, among the rest, from his father; but he declares that his heart was preserved in love to them amidst all he suffered from them. On his first hearing of the Quakers, he thought them a poor, weak, and contemptible people, although, while his judgment seemed to reject them, the conferences which he occasionally had with them, seemed to increase his secret attachment. At length, in 1658, he became fully satisfied respecting them, partly through the preaching of George Fox; and became himself an unshaken and constant asserter of their peculiar tenets, as a minister and author.

He married about 1648 Mary Springett, a widow, whose daughter, by her former husband, became the wife of William Penn. He resided on his own estate, called the Grange, at Chalfont, in Buckinghamshire. It does not appear that he travelled much as a minister; for of six imprisonments which he suffered, during the reign of Charles II. five were in his own county. The first was in 1661, when the nation was alarmed on account of the fifth monarchy men, which occasioned much disturbance to the meetings of Dissenters. He was taken from a meeting in his own family, and committed to Aylesbury gaol, where, although a weakly man, he was kept for seventeen weeks (great part of which was in winter) in a cold room without a fire-place, by which means he became unable to turn himself in bed. In 1664, he was again taken out of a meeting, and remained a second time prisoner in the same gaol for nearly the same time. In 1665, he was taken up at Amersham as he was attending the corpse of a friend to the burial-ground of the Quakers. The concourse of that people who walked after it in the street, seems to have been construed into a conventicle, for he was committed to Aylesbury gaol for one month only, on the Con-

venticle Act, in order to banishment. It is remarkable that the justice, because it was not then convenient to send him from Amersham to Aylesbury, dismissed him on his word to come again the next day but one, when he accordingly came, and was committed: as did on the same occasion several other Quakers. The same year he was arrested in his house by a soldier without a warrant, and carried before a deputy-lieutenant, by whom he was again sent to his old quarters at Aylesbury; and, though the pestilence was suspected to be in the gaol, and no crime was laid to his charge, he was kept there till a person died of it. After about nine months' confinement he was discharged; but when he had been at home about three weeks, a party of soldiers came and seized him in bed, carrying him again to prison at Aylesbury. The cold, damp, and unhealthiness of the room, again gave him a fit of illness, which lasted some months. At length he was brought by Habeas Corpus to the bar of the King's-bench, and (with the wonder of the court that a man should be so long imprisoned for nothing) he was discharged in 1668. During one of these imprisonments his estate was seized, and his wife and family turned out of his house.

In 1670, he was imprisoned a sixth time. He was visiting some of his friends, confined at that time in Reading-gaol; on which he was taken before a justice and confined there himself. Ellwood relates, that during this confinement, which lasted a year and nine months, he incurred a premunire, as did many of the Quakers. For being from time to time examined at the assizes, it was common to tender them the oath of allegiance, which they refusing, from their scruple to swear at all, they became criminals in the view of the law when they went out of court, however innocent they might have been on their coming in. It seems probable, that the political principles of the father had some share in occasioning the sufferings of the son; who, from his writings, appears to have been of a meek and quiet spirit. He died at Goodnestone-court, Sussex, in 1679, being about sixty-three years of age. Ellwood says, that his disposition was courteous and affable; his ordinary discourse cheerful and pleasant, neither morose nor light, but innocently sweet, and tempered with such a serious gravity, as rendered his conversation both delightful and profitable. His numerous writings were collected into one volume folio, and published 1681;

afterwards reprinted in two volumes 4to, and next in 4 vols. 8vo. Some select pieces have also been reprinted, and lately, some of his letters, 1796, in octavo; many of them are dated from Aylesbury. They breathe a spirit of genuine philanthropy, but, being deeply tinctured with mysticism, have been more sought for by such as are fond of that species of writing, than by other readers. [1]

PENN (WILLIAM), afterwards sir William Penn, knt. admiral of England, and one of the commanders at the taking of Jamaica, was born at Bristol in 1621, of an ancient family. He was addicted from his youth to maritime affairs; and before he had reached his thirty-second year, went through the various promotions of captain; rear-admiral of Ireland; vice-admiral of Ireland; admiral to the Straits; vice-admiral of England; and general in the first Dutch war, and commander in chief under the duke of York, in the signal victory over the Dutch in 1665, on which occasion he was knighted. On his return he was elected into parliament for the town of Weymouth; in 1660, commissioner of the admiralty and navy, governor of the fort and town of Kinsale, vice-admiral of Munster, and a member of that provincial council. He then took leave of the sea, but still continued his other employments till 1669; when, through bodily infirmities, he withdrew to Wanstead in Essex, and there died in 1670. Though he was thus engaged, both under the parliament and king, he took no part in the civil war, but adhered to the duties of his profession. Besides the reputation of a great and patriot officer, he acquired credit for having improved the naval service in several important departments. He was the author of several little tracts on this subject, some of which are preserved in the British Museum. The monument erected to his memory by his wife in Radcliffe church, Bristol, contains a short account of his life and promotions. But in Thurloe's State Papers there are minutes of his proceedings in America, not mentioned on his monument, which he delivered to Oliver Cromwell's council in Sept. 1655. He arrived at Portsmouth in August, and thence wrote to Cromwell, who returned him no answer: and, upon his first appearing before the council, he was committed to the Tower, for leaving his command without leave, to the hazard of the army; but soon after discharged. [2]

[1] Penn's and Ellwood's Testimonies, prefixed to his works.
[2] Biog. Brit.—Clarkson's Life of William Penn.

PENN (WILLIAM), the son of the preceding, was born in the parish of St. Catherine, near the Tower of London, Oct 14, 1644. He was sent to school at Chigwell in Essex, which was near his father's residence at Wanstead; and afterwards, in his twelfth year, to a private school on Tower-hill; and he had also the advantage of a domestic tutor. Penn relates, in a conference he had with some religious persons on the continent, that "the Lord," as he expresses it, "first appeared to him about the twelfth year of his age; and that, between that and the fifteenth, the Lord visited him, and gave him divine impressions of himself." Wood informs us, that during the time of Penn's residence at this school at Chigwell, "being retired in a chamber alone, he was so suddenly surprized with an inward comfort, and (as he thought) an external glory in the room, that he has many times said how from that time he had the seal of divinity and immortality; that there was a God, and that the soul of man was capable of enjoying his divine communications." It appears, that before this time, he had been impressed by the preaching of one Thomas Loe, a quaker, but no particulars of the circumstance are known; it is however incidentally mentioned, that it was by the same person that he was afterwards confirmed in his design of uniting himself with that sect.

In 1660, he was entered a gentleman-commoner at Christchurch, Oxford; where, although he is said to have taken great delight, at the times of recreation, in manly sports, he, with some other students, withdrew from the national forms of worship, and held private meetings, where they both preached and prayed among themselves. This gave great offence to the heads of the college, and Penn, at the age of sixteen, was fined for nonconformity; but, having then a degree of that inflexibility, where he thought himself right, which he shewed on subsequent occasions, he not only persisted in his religious exercises, but in his zeal joined a party who tore in pieces the surplices of every student whom they met with one on: an outrage so flagrant, that he was expelled from the college.

On his return home his lot was not more easy. His father, observing his delight to be in the company of sober and religious people, such as in the gay and licentious reign of Charles II. was more likely to prevent, than to promote, his rising in the world, endeavoured by severity to divert him from his purpose. Penn, as he relates him-

self, was whipped, beaten, and finally turned out of doors, in 1662. The father, however, either relenting, or hoping to gain his point by other means, sent his son to Paris, in company with some persons of quality who were travelling that way. In France he continued some time, and returned so well skilled in the language, and in the embellishments of a polite behaviour, that he was joyfully received by his father. During his residence in Paris he was assaulted in the street one evening by a person with a drawn sword, on account of a supposed affront; but, among other accomplishments of a gay man, he had become so good a swordsman as to disarm his antagonist. In one of his writings he very rationally condemns this barbarous practice, reflecting how small a proportion the omission of a piece of respect bears to the loss of life; which in this case might have been consequent upon the rencounter.

After his return from France, he was admitted of Lincoln's Inn, with the view of studying the law, and continued there till the memorable year 1665, when the plague raged in London. In 1666, his father committed to him the care of a considerable estate in Ireland, which occasioned him, for a time, to reside in that kingdom. At Cork he was informed, by one of the people called Quakers, that Thomas Loe, whose preaching had affected him so early in life, was shortly to be at a meeting in that city. To this meeting he went. It is said that Loe, who preached in the meeting, began his declaration with these words: "There is a faith that overcomes the world, and there is a faith that is overcome by the world." The manner in which Loe enlarged upon this exordium is not known; but the effect was the conviction of young Penn, who afterwards constantly attended the meetings of the Quakers, notwithstanding all obstacles. The year after his arrival in Ireland he was, with many others, taken from a meeting at Cork, and carried before the mayor, by whom he was committed to prison; but was soon released, on application to the earl of Orrery. This was his first imprisonment, at which time he was about twenty-three years of age; and it tended to strengthen the ties of his union with a people whom he believed to suffer innocently. His father, understanding his attachment to the Quakers, remanded him home; and though there was yet no great alteration in his dress, yet his serious deportment evincing the religious state of his

mind, confirmed the fears of his father, and gave occasion to a species of conflict between them not easily described. The father felt great affection for an accomplished and dutiful son, and ardently desired the promotion of his temporal interests, which he feared would be obstructed by the way of life he had embraced. The son was sensible of the duty he owed to his parent, and afflicted in believing that he could not obey him but at the risk of his eternal welfare. At length the father would have compounded with the son, and suffered him to retain the simplicity of his manners to all others, if he would consent to be uncovered before the king, the duke (afterwards James II.), and himself. Penn desired time to consider of this requisition; and having employed it in fasting and supplication, in order, as he conceived, to know the divine will, he humbly signified to his father that he could not comply with it. After this, the father being utterly disappointed in his expectations, could no longer endure the sight of his son, and a second time drove him from his family. In this seclusion he comforted himself with the promise of Christ, to those who leave house or parents for his sake. His support, outwardly, was the charity of his friends, and some supplies privately sent him by his mother; but, by degrees, his father, becoming convinced of his integrity by his perseverance, permitted him to return to the family; and, though he did not give him open countenance, he privately used his interest to get him released, when imprisoned for his attendance at the Quakers' meetings.

In 1668, he first appeared both as a minister and an author among the Quakers. We shall not pretend to give the titles of all his numerous tracts. His first piece has this title, which is very characteristic of the man: "Truth exalted, in a short but sure testimony against all those religions, faiths, and worships, that have been formed and followed in the darkness of apostacy; and for that glorious light which is now risen and shines forth in the life and doctrine of the despised Quakers, as the alone good old way of life and salvation; presented to princes, priests, and people, that they may repent, believe, and obey. By William Penn; whom Divine love constrains, in an holy contempt, to trample on Egypt's glory, not fearing the king's wrath, having beheld the majesty of him who is invisible." The same year, on occasion of a dispute with Thomas Vincent, a Presbyterian, Penn wrote his "Sandy

foundation shaken; which occasioned him to be imprisoned a second time in the Tower of London, where he remained about seven months; and from which he obtained his release also, by another book entitled "Innocency with her open face," in which he vindicated himself from the charges which had been cast on him for the former treatise. In the Tower also he wrote his famous "No Cross no Crown," or rather, probably, the first edition of it, of which the title was different. It may be esteemed his master-piece, and contains a strong picture of Christian morality. The complete title is, "No Cross, no Crown; a Discourse, shewing the nature and discipline of the holy Cross of Christ; and that the denying of Self, and daily bearing of Christ's Cross, is the alone way to the Rest and Kingdom of God. To which are added, the living and dying testimonies of many persons of fame and learning, both of ancient and modern times, in favour of this treatise." It has gone through several editions, and has been lately translated into French. After his release, he again visited Ireland, where his time was employed, not only in his father's business, but in his own function as a minister among the Quakers, and in applications to the government for their relief from suffering; in which application he succeeded so well, as to obtain, in 1670, an order of council for their general release from prison. The same year he returned to London, and experienced that suffering from which his influence had rescued his friends in Ireland. The Conventicle-act came out this year, by which the meetings of Dissenters were forbidden under severe penalties. The Quakers, however, believing it their religious duty, continued to meet as usual; and when sometimes forcibly kept out of their meeting-houses, they assembled as near to them as they could in the street. At one of these open and public meetings in Gracechurch-street, Penn preached, for which he was committed to Newgate, his third imprisonment; and at the next session at the Old Bailey, together with William Mead, was indicted for "being present at, and preaching to an unlawful, seditious, and riotous assembly." He pleaded his own cause, made a long and vigorous defence, though menaced and ill treated by the recorder, and was finally acquitted by the jury, who first brought in a verdict of "Guilty of speaking in Gracechurch-street;" and when that was not admitted, a verdict of "Not guilty." He was, neverthe-

less, detained in Newgate, and the jury fined. The trial was soon after published, under the title of "The People's ancient and just liberties asserted, in the Trial of William Penn and William Mead, at the Sessions held at the Old Bailey in London, the 1st, 3d, 4th, and 5th of September, 1670, against the most arbitrary procedure of that Court." This trial is inserted in his works, and at once affords a proof of his legal knowledge and firmness, and of the oppression of the times. The pretence for the detention of Penn in Newgate was for his fines, which were imposed on him for what was called contempt of court: but he was liberated by his father's privately paying these fines. His paternal kindness now seems to have returned, and flowed abundantly; for he died this year, fully reconciled to his son, and left him in possession of a plentiful estate: it is said, about 1,500*l.* per annum. Penn, in his "No Cross, no Crown," p. 473, edit. xiii. 1789), has collected some of his father's dying expressions; among which we find this remarkable one, in the mouth of a man who had so much opposed the religious conduct of his son:—"Son William, let nothing in this world tempt you to wrong your conscience: I charge you, do nothing against your conscience. So will you keep peace at home, which will be a feast to you in a day of trouble."

Near this time he held a public dispute at Wycombe, in Buckinghamshire, with a Baptist teacher, concerning the universality of the divine light. He also wrote a letter to the vice-chancellor of Oxford, on account of the abuse which his friends suffered there from the junior scholars. And during his residence this winter at Penn, in Buckinghamshire, he published his "Seasonable Caveat against Popery," though it was the religion of the queen and of the heir-apparent. This has been brought to prove the unreasonableness of the clamour that was afterwards raised against him, that he favoured Popery: an aspersion to which Burnet gave some ear, but which Tillotson retracted. Near the close of the year, he was led to his fourth imprisonment. A serjeant and soldiers waited at a meeting until he stood up and preached; then the serjeant arrested him, and he was led before the lieutenant of the Tower, by whom, on the act for restraining nonconformists from inhabiting in corporations, he was again committed, for six months, to Newgate. During his confinement, he wrote several treatises; and also addressed the parliament,

which was then about to take measures for enforcing the Conventicle Act with greater severity. Shortly after the release of Penn from this imprisonment, he travelled, in the exercise of his ministry, in Holland and Germany. Few particulars of this journey are preserved; but it is alluded to in the account of a subsequent one which he published.

In 1672, he married Gulielma Maria Springett, whose father having been killed at the siege of Bamber, in the civil wars, and her mother having married Isaac Penington of Chalfont, Bucks, in his family (which was a place of general resort for Quakers in that county) Gulielma had her education, and probably became acquainted with Penn. After his marriage he resided at Rickmansworth, in Hertfordshire. The same year he wrote several controversial pieces; and, among the rest, one against Muggleton. In this employment, about this time, he seems to have spent much of his leisure. In 1674, he ventured to write to the king, complaining of the severity of some justices, and others, to the Quakers; and some time after he presented to the king, and to both houses of parliament, a book entitled "The continued Cry of the oppressed for Justice; giving an account of the cruel and unjust proceedings against the persons and estates of many of the people called Quakers." In 1675 he held a public dispute near Rickmansworth, with the famous Richard Baxter.

In 1677, in company with George Fox and Robert Barclay, he again set sail on a religious visit to the Continent. He travelled by Rotterdam, Leyden, and Haerlem, to Amsterdam, at which place, hearing of a persecution of the Quakers at Dantzick, he wrote to the king of Poland an expostulatory letter on their behalf. He then, after some further stay at Amsterdam, proceeded by Osnabrug to Herwerden, or Herford, the residence of the princess Elizabeth, daughter of the king of Bohemia, and granddaughter of James I.

It may not be amiss to mention, that the manner in which the ministers of the people called Quakers travel in the business of their ministry is simply this: Having a view of the country in which they believe themselves divinely required to minister, they proceed from place to place, according as their minds feel disposed, by the touches of the same influence which they conceived to have drawn them from their habitations. Their employment is visiting the meetings, and often the families of their friends; and

sometimes appointing more public meetings for the information of persons of other societies, whom also they visit, at their duty or inclination leads them. This seems to have been the case with Penn and his companions, whose principal business at Herwerden was in visiting the princess and her family. She received them with great readiness, and they remained four days at her town, in which time they had many religious opportunities, both for worship and conference, with her and in her house, one of which was open to the inhabitants of the town. On leaving Herwerden, he took a circuit in Germany, by Cassel, Francfort, Chrisheim, Manheim, Mentz, Cologne (called by himself Cullen), Mulheim, Wesel, Cleve, and Nimeguen; and returned to Amsterdam in less than a month after he had left it. After staying about three days, he again left it, and went by Horn, Worcum, Harlingen, Leenwarden, Lippenhus, Groningen, Embden, and Bremen, to his hospitable friend the princess Elizabeth at Herwerden; whence, after another stay of about four days, a second circuit brought him to Amsterdam; and from Holland he returned home, by Harwich and London, to his wife and family at Werminghurst, in Sussex. He concludes the narrative of his journey in these words: "I had that evening (viz. of his return) a sweet meeting among them, in which God's blessed power made us truly glad together: and I can say, truly blessed are they who can cheerfully give up to serve the Lord. Great shall be the increase and growth of their treasure, which shall never end. To Him that was, and is, and is to come; the eternal, holy, blessed, righteous, powerful, and faithful One; be glory, honour, and praise, dominion, and a kingdom, for ever and ever, Amen."—Many remarkable circumstances occur in his account of the journey, particularly the religious sensibility and contrition of mind evinced by the princess, and by her friend and companion, Anna Maria, countess of Hornes. But we must refer to Penn's own account, which is in his works, and also separately extant. At the time of his return, and before his entering on this journey, his residence was at Werminghurst, in Sussex, an estate, probably, of his wife's.

About the time of his return from the continent, his friends the Quakers, among other methods used at that time to harass them, were vexed by laws which had been made against Papists, and penalties of twenty pounds a month, or two-thirds of their estates (Stat. 23 and 29 Eliz.)

Mr. Penn, on this occasion, presented (as it is said) a petition of the Quakers to each House of Parliament, and was twice allowed to speak on their behalf, in a committee, probably of the Commons, for a bill for the relief of the Quakers soon after passed that house; but, before it had passed the other house, it was set aside by a prorogation of parliament.

In 1681, king Charles, in consideration of the services of his father, the admiral, and of a debt due to him from the crown at his death, which that extravagant monarch had no other means of paying, granted to Penn a province in North America, lying on the West side of the Delaware, called the New Netherlands; but, on this occasion, denominated by the king, in respect to the grantee, Pennsylvania. Penn soon after published an account of the province, with the king's patent, describing the country and its produce, and proposing easy terms of settlement to such as might be inclined to go thither. He also sent a letter to the native Indians, informing them of his desire to hold his possession, not only by the king's grant, but with their consent and *love*, acknowledging the injustice which had been done them by Europeans, and assuring them of his peaceable intentions. He then drew up, in twenty-four articles, "The Fundamental Constitution of Pennsylvania;" and the following year he published the "Frame of Government of Pennsylvania." This having all the attractions of a popular form, and promising unlimited freedom to all religious sects, and, what was most of all agreeable to them, an emancipation from the expences of an established religion, many single persons, and some families, went to the new province. They soon began to clear and improve their lands, and to build a city, which Penn, keeping in view the principle of brotherly love, which is the strength of civil society, named Philadelphia. Commissioners were also appointed to treat with the Indians; and, in 1682, he visited his newly-acquired territory. At this time he passed about two years in the province, adjusting its interior concerns, and establishing a friendly correspondence with his neighbours; but found it, at the same time, necessary to vindicate himself, in a spirited letter, from the accusation of ambition and the desire of wealth. The following year, 1683, he gave a more full description of Pennsylvania, in "A Letter addressed to the Committee of the Free Society of Traders to that province, residing in London." He mentions, that two general

assemblies had been held, and with such concord and dispatch, that they sat but three weeks, and at least seventy laws were passed, without one dissent in any material point. He also informs the traders, that the assembly had presented him with an impost on certain goods imported and exported; which impost, after his acknowledgments of their affection, he had freely remitted. He also says, after mentioning the establishment of courts of justice, that to prevent law-suits, *three peace-makers* had been chosen by every county-court, in the nature of common arbitrators. Before he left the province, he addressed an epistle of caution to his friends of the same religious persuasion settled in it; reminding them of the conspicuous station in which they were then placed; being transplanted from oppression, not only to liberty, but to power; and beseeching them to improve the opportunity which God had now put into their hands. Having thus settled his infant colony, he returned to his wife and family in England in 1684.

Not many months after the return of Penn from his colony, Charles II. died, and the respect which James II. bore to the late admiral, who had recommended his son to his care, together with that monarch's personal acquaintance with Penn himself, procured for him a free access at court. He therefore made use of the opportunity, thus afforded him, of soliciting relief for his persecuted friends, the Quakers, fifteen hundred of whom remained prisoners at the decease of Charles II. All this was meritorious; but the rest of Penn's conduct seems not quite consistent. The nation, at this time, was justly alarmed, as well knowing the king's inclination to popery; but Penn's biographers tell us, that he had no such fears. He had long been intimate with the king, and had given credit to the protestations which James had repeatedly made, of his intention to establish liberty of conscience. On his accession, therefore, Penn took lodgings at Kensington; and his ready and frequent reception at court, drew on him the suspicion of being himself a Papist. Burnet, as was hinted before, so far leaned to this opinion, as to mention it in his history, and to declare that Penn was intimate with Petre the Jesuit, and employed by James II. in Holland, in 1686. Burnet also adds the following description of Penn's character: "He was a talking vain man, who had long been in the king's favour. He had such an opinion of his own faculty of persuading, that he thought none could

stand before it, though he was singular in that opinion; for he had a tedious luscious way, that was not apt to overcome a man's reason, though it might tire his patience." Burnet, therefore, was evidently no friend to Penn. But much of this tediousness and egotism may be proved from Penn's works. Tillotson had the same suspicions as Burnet; and having mentioned them publicly, Penn, by letter, inquired of him, if he had really spread the report of his being a Papist? In this letter Penn has these words, among others: "I abhor two principles in religion, and pity them that own them: obedience upon authority, without conviction; and, destroying them that differ from me for God's sake." Tillotson, in reply, mentions the ground of his suspicion; namely, that he had heard of Penn's corresponding with some persons at Rome, and particularly with Jesuits; but professes his particular esteem of Penn's parts and temper, and says not a word of his intimacy with Petre, who was in England; which, had it subsisted, as both were public men at court, Tillotson must have known. In reply, Penn declared that he held no correspondence with any Jesuit, priest, or regular, in the world, of the Romish communion, and even that he knew not one any where; declaring himself to be a Christian whose creed was the Scripture. In conclusion, Tillotson declared himself fully satisfied, and, as in that case he had promised, he heartily begs pardon of Penn. The correspondence may be seen at length in Penn's Works*. In this year, 1686, he published "A Persuasive to Moderation to Dissenting Christians, &c. humbly submitted to the king and his great council;" soon

* The question of Penn's inclination to popery is scarcely worth contending; but his friends who have laboured this point so minutely, seem much less successful in vindicating his consistency in other matters. That Penn was not a papist is admitted; but he rejoiced in that toleration of king James II. the object of which was the extension of popery and papists into all our public establishments, schools, and seminaries, that it might ultimately be the predominant religion. If Penn did not see this consequence of king James's measures, he must have been the dupe of a man of far less capacity than himself; and the truth appears to have been that he *was* the dupe, either of the king, or of his own vanity and interest. The king, by admitting him at court, and flattering and caressing him, had turned the plain meek quaker into a downright man of the world. Perhaps in all the annals of courtly trick and artifice, there cannot be found an instance more striking than Penn's interview with the president and fellows of Magdalen college, as related in Wilmot's Life of bishop Hough. The fellows seem indeed to have felt the mortification of applying to Penn, as a mediator with the king; but it is to their honour that none of his artful hints prevailed, and that they left him with the same inclination to suffer in the cause of conscience, which had been the boast of him and his sect.

after which came out the king's proclamation for a general pardon; which was followed, the next year, by his suspension of the penal laws. Penn presented an address of the Quakers on this occasion. He also wrote a book on occasion of the objections raised against the repeal of penal laws and test; and, the clamour against him continuing, he was urged to vindicate himself from it, by one of his friends, Mr. Popple, secretary to the Plantation-office, which he did in a long reply, dated 1688. But he had now to cope with more powerful opponents than rumour. The revolution took place, and an intimate of James was of course a suspected person. As he was walking in Whitehall, he was summoned before the council then sitting; and, though nothing was proved against him, he was bound to appear the first day of the following term; but, being continued to the next on the same bail, he was then discharged in open court: nothing being laid to his charge. In the beginning of 1690, he was again brought before the council, and accused of corresponding with James. They required bail of him as before; but he appealed to the king himself, who, after a long conference, inclined to acquit him; nevertheless, at the instance of some of the council, he was a second time held a while to bail, but at length discharged. Soon after this, in the same year, he was charged with adhering to the enemies of the kingdom, but proof failing, he was again cleared by the court of King's-bench. Being now, as he thought, at liberty, he prepared to go again to Pennsylvania, and published proposals for another settlement there; but his voyage was prevented by another accusation, supported by the oath of one William Fuller (a man whom the parliament afterwards declared to be a cheat and impostor); upon which a warrant was granted for arresting him, and he narrowly escaped it, at his return from the burial of George Fox. Hitherto he had successfully defended himself; but now, not choosing to expose his character to the oaths of a profligate man, he withdrew from public notice, till the latter part of 1693; when, through the mediation of his friends at court, he was once more admitted to plead his own cause before the king and council; and he so evinced his innocence, that he was a fourth time acquitted. He employed himself in his retirements in writing. The most generally known production of his seclusion, bears the title of "Fruits of Solitude, in Reflections and Maxims relating

to the conduct of human life;" and another not less valued by his sect is his "Key, &c. to discern the difference between the religion professed by the people called Quakers, and the perversions, &c. of their adversaries, &c." which has gone through twelve editions at least. Not long after his restoration to society, he lost his wife, which affected him so much, that he said all his other troubles were nothing in comparison of this; and he published a short account of her character, dying expressions, and pious end. The following year, he appeared as the eulogist of George Fox, in a long preface to Fox's Journal, then published. The preface, giving a summary account of the people whom Fox had been so much the means of uniting, has been several times printed separately, under the title of "A brief Account of the rise and progress of the people called Quakers." It has passed through many editions in English, two in French, and has been translated into German by A. F. Wenderborn. The same year he travelled as a minister in some of the western counties; and in the next, we find him the public advocate of the Quakers to parliament, before whom a bill was then depending for their ease in the case of oaths. In the early part of 1696, he married a second wife, and soon after lost his eldest son, Springett Penn, who appears, from the character given to him by his father, to have been a hopeful and pious young man, just coming of age. The same year he added one more to his short tracts descriptive of Quakerism, under the title of "Primitive Christianity revived," &c. and now began his paper controversy with the noted George Keith, who from a champion of Quakerism, and the intimate of Barclay, had become one of its violent opponents. Keith's severest tract accuses Penn and his brethren of deism. In 1697, a bill depending in parliament against blasphemy, he presented to the House of Peers, "A Caution requisite in the consideration of that Bill;" wherein he advised that the term might be so defined, as to prevent malicious prosecutions under that pretence. But the bill was dropped. In 1698, he travelled as a preacher in Ireland, and the following winter resided at Bristol. In 1699, he again sailed for his province, with his wife and family, intending to make it his future residence; but, during his absence, an attempt was made to undermine proprietary governments, under colour of advancing the king's prerogative. A bill for the purpose was

brought into parliament, but the measure was postponed until his return, at the intercession of his friends; who also gave him early information of the hostile preparations, and he arrived in England the latter part of 1701. After his arrival, the measure was laid aside, and Penn once more became welcome at court, by the death of king William, and the consequent accession of queen Anne. On this occasion, he resided once more at Kensington, and afterwards at Knightsbridge, till, in 1706, he removed to a convenient house about a mile from Brentford. Next year he was involved in a law-suit with the executors of a person who had been his steward; and, though many thought him aggrieved, his cause was attended with such circumstances, as prevented his obtaining relief, and he was driven to change his abode to the rules of the Fleet, until the business was accommodated; which did not happen until the ensuing year. It was probably at this time, that he raised 6,600*l.* by the mortgage of his province.

After a life of almost constant activity and employment, he found, at the age of sixty-five, that the infirmities of age began to visit him, and to lessen his abilities for travelling with his wonted alacrity; yet, in the year 1709, he visited the west of England, and some counties nearer his residence in the metropolis. But at length, in 1710, finding the air near the city not to agree with his declining constitution, he took a handsome seat at Rushcomb, near Twyford, in Berkshire, at which he continued to reside to the time of his decease. In 1712, he had, at distant times, three fits, thought to be of the apoplectic kind. The last of these impaired his understanding and memory, so much as to render him unfit for public action afterwards. His friend, Thomas Story, an eminent Quaker, who had been the first recorder of the corporation of Philadelphia, made him annual visits after this time, to his death. In 1713 and 1714, he found him cheerful, and able to relate past transactions, but deficient in utterance, and recollection of the names of absent persons. In 1715, his memory seemed further decayed; but both in this, and the former year, Story relates, that he continued to utter in the Quakers' meeting at Reading, short, but sound and sensible expressions. This year he also tried, but without benefit, the effect of the waters at Bath. In 1716, he seemed glad to see his friend, and at parting with him and another, he said, "My love is with you. The Lord pre-

serve you, and remember me in the everlasting covenant." In 1717, he scarce knew his old acquaintance, or could walk without leading. His decease was on the 30th of July, 1718, and his interment the 5th of the next month, at Jordan, near Beaconsfield, Buckinghamshire. Without attempting to draw up a regular character of William Penn, it must be evident from his works, that he was a man of abilities; and, from his conduct through life, that he was a man of the purest conscience. This, without acceding to his opinions in religion, we are perfectly willing to allow and to declare.[1]

PENNANT (THOMAS), an eminent traveller, naturalist, and antiquary, was born June 14, 1726*, at Downing, in Flintshire, the seat of his family for several generations. He was the son of David Pennant, and his mother was the daughter of Richard Mytton of Halston. He was educated first at Wrexham, then at Mr. Croft's school at Fulham, and last at Queen's and Oriel colleges, Oxford, where, however, he took no degree, but was complimented with that of LL. D. in the year 1771, long after he had left the university.

A present of the ornithology of Francis Willoughby, made to him at the age of twelve, gave him a taste for that study, and a love for natural history in general, which he afterwards pursued with constitutional ardour, and great reputation; to such small matters do men of talents sometimes owe their prevailing bias. In 1746-7, he made a tour into Cornwall, where he contracted a strong passion for minerals and fossils. The first production of his which appeared in print, though unknown to himself, was an abstract of a letter which he wrote to his uncle, John Mytton, esq. on an earthquake which was felt at Downing, April 2, 1750. This appeared in the Philosophical Transactions. In 1754, he was elected a fellow of the Society of Antiquaries, an honour which he resigned in 1760. Accord-

* "To prevent all disputes about the place and time of my birth, be it known that I was born on June 14, 1726, old style, in the room now called the yellow room; that the celebrated Mrs. Clayton, of Shrewsbury, ushered me into the world, and delivered me to Miss Jenny Parry, of Merton, in this parish; who, to her dying day, never failed telling me, "Ah, you rogue! I remember you when you had not a shirt to your back."

Pennant's Hist. of Whiteford and Holywell.

[1] This account, now altered in some parts, was drawn up for the last edition of this Dictionary.—A very elaborate life has lately been published by Mr. Clarkson, in 2 vols. 8vo.—See also Biog. Brit.—and Life prefixed to his Works, 1728, 2 vols. folio.

ing to his own account, his foresight at this time was small. "I had," says he, "married a most amiable woman; my circumstances were very narrow, my worthy father being alive, and I vainly thought my happiness would have been permanent, and that I never should have been called again from my retirement to amuse myself in town, or to be of use to the society."

Previous to this resignation, however, in 1754, he visited Ireland; but such was the conviviality of the country, that his journal proved as meagre as his entertainment was plentiful, "so it never was a *dish* fit to be offered to the publick." In 1756, he published in the "Philosophical Transactions," a paper on several coralloid bodies he had collected at Coalbrook-dale, in Shropshire. In 1757, at the instance of the celebrated Linnæus, he was elected of the Royal Society at Upsal, which he calls the first and greatest of his literary honours. He kept up a correspondence with Linnæus, till age and infirmities obliged the latter to desist.

In 1761, he began his "British Zoology," which, when completed, consisted of 132 plates on imperial paper, all engraved by Mazel. Edwards, the celebrated ornithologist, conceived at first a little jealousy on this attempt, but it very soon subsided, and they contracted a great intimacy, which ended only with the death of Mr. Edwards. He devoted the profits of the "British Zoology" to the Welsh charity school, in Gray's inn-lane, London, and supported the far greater part of the expence; but he lost considerably by it, and the school did not gain so much as it might if the work had been printed in a quarto, instead of a large folio size. But he confesses he was at that time inexperienced in these affairs.

In 1765, he made a short tour to the continent, where he enjoyed the company of the celebrated Buffon, who publicly acknowledged his favourable sentiments of Mr. Pennant's studies in the fifteenth volume of his "Natural History." They had afterwards a dispute on branches of their respective studies, but, adds our author, "our blows were light, and I hope that neither of us felt any material injury." At Ferney he visited Voltaire, who happened to be in good humour, and was very entertaining; but in his attempt to speak English, satisfied the visitors that he was perfect master of the oaths and curses which disgrace that language.

During this tour, Mr. Pennant visited also baron Haller, the two Gesners, the poets, and Dr. Trew, a venerable patron of natural history, who resided at Nuremberg. At the Hague, he met with Dr. Pallas, and this meeting gave rise to his "Synopsis of Quadrupeds," and the second edition, under the name of the "History of Quadrupeds," a work received by the naturalists of different parts of Europe in a manner uncommonly favourable. Mr. Pennant had proposed this plan to Pallas, but owing to the latter being promoted at the court of Petersburgh, it ultimately devolved on himself. In 1767, after his return, he was elected fellow of the Royal Society. In 1768, his British Zoology was published in two volumes, 8vo, and the bookseller gave Mr. Pennant 100*l.* for permission to do so, which he immediately vested in the Welsh charity-school.

In 1769, he added a third volume, in octavo, on the reptiles and fishes of Great Britain. In the fifty-eighth volume of the Philosophical Transactions, was published his account of a new species of Pinguin, brought by captain Macbride, from the Falkland islands. In the same year, in conjunction with sir Joseph Banks, and Mr. Loten, who had been a governor in one of the Dutch islands in the Indian ocean, he published twelve plates of Indian Zoology, but that work was afterwards discontinued. In the spring of this year, he acquired one whom he calls a treasure, Moses Griffith, to whom the public are indebted for numberless scenes and antiquities, and who accompanied Mr. Pennant in all his journeys except that of the present year, which was his first tour into Scotland. "I had," says he, "the hardiness to venture on a journey to the remotest part of North Britain, a country almost as little known to its southern brethren as Kamtschatka. I brought home a favourable account of the land. Whether it will thank me or no I cannot say, but from the report I have made, and shewing that it might be visited with safety, it has ever since been *inondée* with southern visitants." This year, also, he was elected fellow of the Royal Academy at Drontheim.

In 1770, he published 103 additional plates to the British Zoology, with descriptive additions; and in 1771, die printed, at Chester, his "Synopsis of Quadrupeds," in one volume, 8vo. In May of the same year, he was honoured by the university of Oxford, with the degree of doctor of laws, conferred in full convocation. About the

close of the year, he gave to the public his "Tour in Scotland," in one 8vo. volume, ornamented, as all his works are, with plates. A candid account of that country was such a novelty, that the impression was instantly bought up, and in the next year another was printed, and as soon sold. In this tour, as in all the succeeding, he laboured earnestly to conciliate the affections of the two nations, so wickedly and studiously set at variance by evil-designing people; and he received several very flattering letters on the occasion. In the Philosophical Transactions of this year, he has an account of two new species of tortoises.

On May 18, 1772, he began the longest of his journeys in our island. This was his "Second Tour in Scotland, and Voyage to the Hebrides." "My success," he observes on this occasion, "was equal to my hopes: I pointed out every thing I thought would be of service to the country: it was roused to look into its advantages; societies have been formed for the improvements of the fisheries, and for founding of towns in proper places: to all which, I sincerely wish the most happy event; vast sums will be flung away; but incidentally numbers will be benefited, and the passions of patriots tickled. I confess that my own vanity was greatly gratified by the compliments paid to me in every corporated town. Edinburgh itself presented me with its freedom, and I returned rich in civil honours."

In 1773, he published the 8vo edition of "Genera of Birds," and performed a tour through the north of England, where his companion Mr. Griffith made a great many drawings of antiquities, &c. several of which were afterwards used by Mr. Grose, in his "Antiquities of England." In this tour he contracted an acquaintance with Mr. Hutchinson, the historian of Durham, in a singular manner, which we shall give in his own words: "I was mounted on the famous stones in the church-yard of Penrith, to take a nearer view of them, and see whether the drawing I had procured, done by the rev. Dr. Tod, had the least foundation in truth." Thus engaged, a person of good appearance, looking up at me, observed "what fine work Mr. Pennant had made with those stones." I saw he had got into a horrible scrape; so, unwilling to make bad worse, I descended, laid hold of his button, and told him, "I am the man!" After his confusion was over, I made a short defence, shook him by the hand, and we became from that moment fast friends." An account of part of

this journey, Mr. Pennant left in manuscript, illustrated with drawings by Mr. Griffith. Mr. Pennant performed all his journeys on horseback, and to that he attributed his healthy old age. He considered the absolute resignation of one's person to the luxury of a carriage, to forebode a very short interval between that, and the vehicle which is to convey us to our last stage.

In 1774, he published a third edition, with additional plates, of his "Tour in Scotland," in 4to, and his Voyage to the Hebrides in the same size. In the same year, he visited the Isle of Man, and journeyed through various parts of England. In 1775, appeared his third and last volume of the "Tour in Scotland," performed in 1772. These tours have been translated into German, and abridged in French. In 1777, he published a fourth volume of the "British Zoology," containing the *vermes*, the *crustaceous* and *testaceous* animals of our country.

After several journeys over the six counties of North Wales, in which he collected ample materials for their history, he published the first volume of them in the form of a tour in 1778; and in 1781, the second, under the title of "A Journey to Snowdon." In the same year a new edition appeared of his "Synopsis of Quadrupeds," in 2 vols. 4to, with considerable improvements. The liberties which the country gentlemen, in the character of deputy-lieutenants, and militia-officers, now and then took with their fellow-subjects, urged him about this time to publish "Free Thoughts on the Militia Laws."

In this year, 1781, he was elected an honorary member of the society of Antiquaries at Edinburgh. In the Philosophical Transactions of the same year, was published his history of the Turkey, which he made appear was a bird peculiar to America, and unknown before the discovery of that continent: also a paper on earthquakes felt in Flintshire. In 1782, he published his "Journey from Chester to London." In 1783, he was elected a member of the Societas Physiographica, at Lund, in Sweden. In 1784, appeared his "Letter from a Welch Freeholder to his Representative." The same year he published his "Arctic Zoology," two volumes, quarto, containing the classes of quadrupeds and birds. This work gave occasion to his being honoured, in the year 1791, by being elected member of the American Philosophical Society at Philadelphia.

In May 1784, he was elected member of the Royal Academy of Sciences at Stockholm; and in January 1785, an honorary member of the Edinburgh Society for promoting of natural knowledge; of the Society of Antiquaries at Perth; and the Agricultural Society at Odiam, in Hampshire. In 1787, he published a Supplement to the Arctic Zoology. As in 1777, he had again married, he discontinued his tours until the spring 1787, when he visited the dockyards, and travelled by land from Dartford, following the coast to the Land's-end.

Besides these greater works of our author, he at several times gave the public some trifles, which he collected some years ago, and printed for the amusement of his friends, thirty copies at a private press. The principal was his "History of the Patagonians;" which, with some others, he gave to the public, along with his "Literary Life."

In 1790, he published his "Account of London," the antiquities of which he had studied with great attention. Of this work he says, "I had so often walked about the several parts of London, with my note-book in my hand, that I could not help forming considerable collections of materials. The public received this work with the utmost avidity. It went through three large impressions in about two years and a half." Many additions were made to the second edition.

In 1793, he published his life, under the whimsical title of "The Literary Life of *the late* Thomas Pennant, Esq. by himself." In the advertisement he states, that the termination of his authorial existence took place on March 1, 1791. He came to life again, however, in 1797, and published "The History of the parishes of Whiteford and Holywell;" and in the last year of his life, he gave the public his "View of Hindostan," 2 vols. 4to, for which he thus accounts: "A few years ago I grew fond of *imaginary tours*, and determined on one to climes more suited to my years, more genial than that to the frozen north. I still found, or fancied that I found, abilities to direct my pen. I determined on a voyage to India, formed exactly on the plan of the introduction to the Arctic Zoology, which commences at such parts of the North as are accessible to mortals. From London I follow the coasts southern to part of our Island, and from Calais, along the oceanic shores of Europe, Africa, and Asia, till I have attained those of New Guinea. Respecting these I have collected

every information possible from books ancient and modern; from the most authentic, and from living travellers of the most respectable characters of my time. I mingle natural history, accounts of the coasts, climates, and every thing which I thought could instruct or amuse. They are written on imperial quarto, and, when bound, make a folio of no inconsiderable size: and are illustrated, at a vast expence, by prints taken from books, or by charts and maps, and by drawings by the skilful hand of Moses Griffith, and by presents from friends. With the bare possibility of the volume relative to India, none of these books are to be printed in my life-time; but to rest on my shelves, the amusement of my advancing age." Of these manuscripts there were in all twenty-two volumes originally; but Mr. Pennant, as we have mentioned, printed in his life-time that which relates to India. We may add, in his own words, "Happy is the age that could thus beguile its fleeting hours, without injury to any one; and, with the addition of years, continue to rise in its pursuits."

His useful life at last terminated, Dec. 16, 1798, when he left a private character in all respects irreproachable, as a son, husband, and father. He had great public spirit, and rendered himself eminently useful in his county. In his political principles he was a whig of the old school. His fortune, as well as time, was liberally devoted to learned pursuits. He married first, in 1759, the sister of the late Thomas Falconer, esq. of Chester, and of Dr. Falconer of Bath, by whom he had a son, David, and a daughter; and secondly, in 1777, to miss Mostyn, sister to the late sir Roger Mostyn, who survives him.

Few men have so unceasingly devoted themselves to the promotion of useful knowledge, or published so many volumes, especially on subjects of natural history. His works have been so generally read, and are in such high esteem with the public, that it would be unnecessary in this place to enter into their respective merits. It is seldom that works so expensive run through so many editions; but Mr. Pennant had the happy art of relieving the dullest subjects by enlivening and amusing digressions: and his tours and his account of London are distinguished by a fund of anecdote, an easy familiarity of style, and that pleasant turn for research which engages the reader's attention because it agreeably refreshes his memory, and supplies him with information at a small expence of trouble.

Dr. Johnson said of him, when some objections were made to his tours, that "he had greater variety of inquiry than almost any man; and has told us more than perhaps one in ten thousand could have done, in the time that he took." In 1800, his Son published the third and fourth volumes of "The Outlines of the Globe," the title which Mr. Pennant gave to his imaginary tours, and which were the continuation of his "View of Hindostan." This work was accompanied by an elegant tribute to his memory by his affectionate Son, who also published, in the following year, Mr. Pennant's last work, left by him nearly finished for the press, entitled "A Journey from London to the Isle of Wight," 4to.[1]

PENNI (JOHN FRANCIS), a native of Florence, where he was born in 1488, was called *Il Fattore*, or the Steward, from having been intrusted with the domestic concerns of Raphael, and soon became one of his principal assistants. He more than any other helped him in the execution of the cartoons of the *Arazzi*; and in the Loggie of the Vatican painted the histories of Abraham and Isaac. After the death of his master he executed the fresco of the coronation in the stanza of Constantine. The upper part of the Assumption of the Virgin, a work of Raffaellesque grace, at Monte Lupi, in Perugia, is ascribed to him, though Vasari gives it to Perino del Vaga: the under part with the Apostles is painted by Julio. Of the works which he performed alone, no frescoes, and so few oil-pictures remain, that they may be considered as the principal rarities of galleries. Facility of conception, grace of execution, and a singular felicity in landscape, are mentioned as his characteristics. Penni wished much to unite himself with his coheir Julio, but being coldly received by him at Mantua, went to Naples, where his works and principles might have contributed much toward the melioration of style, had he not been intercepted by death in 1528, in his fortieth year. He left at Naples, with his copy of the Transfiguration, a scholar of considerable merit, *Lionardo Malatesta*, or *Grazia*, of Pistoja. He had a brother LUCAS, who having a close connection with Perino del Vaga, who had married his sister, worked with that master (see PERINO) for some years at Genoa, Lucca, and other cities of Italy, with great credit. Afterwards he went to England,

[1] Literary Life.—History of Whiteford.—Outlines of the Globe.

and was employed by king Henry VIII. for whom he painted several designs; and was also engaged by some of the merchants of London; but at last he almost entirely quitted the pencil, devoting all his time and application to engraving, as some say, but Mr. Fuseli maintains that he only furnished designs for engravers.[1]

PENROSE (THOMAS), an English poet, was the son of the rev. Mr. Penrose, rector of Newbury in Berkshire, a man of high character and abilities, descended from an ancient Cornish family, who died in 1769. He was born in 1743, and being intended for the church, pursued his studies at Christ-church, Oxford, until the summer of 1762, when his eager turn for the naval and military profession overpowering his attachment to his real interest, he left his college, and embarked in the unfortunate expedition against Nova Colonia, in South America, under the command of captain Macnamara. The issue was fatal; the Clive, the largest vessel, was burnt, and although the Ambuscade escaped (on board of which Mr. Penrose, acting as lieutenant of marines, was wounded), yet the hardships which he afterwards sustained in a prize sloop, in which he was stationed, utterly ruined his constitution.

Returning to England, with ample testimonials of his gallantry and good behaviour, he finished at Hertford-college, Oxford, his course of studies; and having taken orders, accepted the curacy of Newbury, the income of which, by the voluntary subscriptions of the inhabitants, was considerable augmented. After he had continued in that station about nine years, it seemed as if the clouds of disappointment, which had hitherto overshadowed his prospects, and tinctured his poetical essays with gloom, were clearing away; for he was then presented by a friend, who knew his worth, and honoured his abilities, to the rectory of Beckington and Standerwick, in Somersetshire, worth near 500*l. per annum.* This came, however, too late; for the state of Mr. Penrose's health was now such as left little hope, except in the assistance of the waters of Bristol. Thither he went, and there he died in 1779, aged thirty-six. In 1768 he married miss Mary Slocock of Newbury, by whom he had one child, THOMAS, who inherits his father's genius, taste, and personal worth. He was educated at Winchester and New-college, Oxford, of which he is now B. C. L.

[1] Pilkington, by Fuseli.

Mr. Penrose was respected for his extensive erudition, admired for his eloquence, and equally beloved and esteemed for his social qualities. By the poor, towards whom he was liberal to his utmost ability, he was venerated in the highest degree. In oratory and composition his talents were great. His pencil was as ready as his pen, and on subjects of humour had uncommon merit. In 1781 a collection of his "Poems" was published by his friend and relation James Peter Andrews, esq. who prefixed the above account of Mr. Penrose. They are distinguished by exquisite feeling and taste. His thoughts are pathetic and natural, and he seems possessed of a great portion of the fire and feeling of Collins. Such poems as "The Carousal of Odin," "Madness," and "The Field of Battle," are among the rare productions of modern genius. That these poems are so little known is unaccountable. Mr. Penrose published two occasional sermons of considerable merit.[1]

PENRY (JOHN), or AP HENRY, commonly known by his assumed name of *Martin Mar-prelate*, or *Mar-priest*, was born in 1559 in Wales, and studied first at Peter-house, Cambridge, of which he was A. B. in 1584, and afterwards at Oxford, in which latter university he took the degree of master of arts, and was ordained a priest. Afterwards, meeting with some dissatisfaction, as it is said, and being very warm in his temper, he changed his religion, and became an Anabaptist, or rather a Brownist. He was henceforward a virulent enemy to the church of England, and the hierarchy of that communion, as appears sufficiently by his coarse libels, in which he has shewn his spleen to a great degree. At length, after he had concealed himself for some years, he was apprehended at Stepney, and tried at the King's-Bench, before sir John Popham, chief-justice, and the rest of the judges, where he was indicted and condemned for felony, for papers found in his pocket, purporting to be a petition to the queen; and was executed, according to Fuller, at St. Thomas Waterings, in 1593. It appears, that some violence was put upon the laws, even as they then stood, to form a capital accusation against him. For his libels he could not be accused, the legal time for such an accusation having elapsed before he was taken: the papers upon

[1] Poems as above. The editor of the last edition of Johnson's Poets was reluctantly obliged to omit Penrose, from being unable to procure a copy.

which he was convicted, contained only an implied denial of the queen's *absolute authority* to make, enact, decree, and ordain laws, and implied, merely by avoiding to use those terms, according to the very words of the lord keeper Puckering. His execution was therefore in a high degree unjust. His chief publications are, 1. "Martin Mar-prelate," the tract that gave so much offence. 2. "Theses Martinianæ," 8vo. 3. "A view of publicke Wants and Disorders in the service of God, in a Petition to the high court of Parliament," 1588, 8vo. 4. "An Exhortation to the Governors and People of Wales, to labour earnestly to have the preaching of the Gospel planted among them," 1588, 8vo. 5. "Reformation no Enemy to her Majesty and the State," 1590, 4to. 6. "Sir Simon Synod's Hue and Cry for the Apprehension of young Martin Mar-priest, with Martin's Echo," 4to. Most of these, and some others, were full of low scurrility and petulant satire. Several tracts, equally scurrilous, were published against him; as, "Pappe with a Hatchet, or a Country Cuffe for the Idiot Martin to hold his Peace;" "A Whip for an Ape, or Martin displaied;" and others of the same kind. In the composition of these pamphlets, he is said to have had the assistance of John Udall, John Field, and Job Throckmorton, who published their joint effusions at a private printing press. Penry was a man of some learning and zeal for religion, but in his notions of government, both of church and state, appears to have adopted more wild theories than ever his successors, when in power, attempted to carry into practice. His sentence, however, was unjust, and the enemies of the hierarchy have therefore found it no difficult matter to place John Penry at the head of their list of martyrs.*

PEPANUS. See DEMETRIUS.

PERUSCH (JOHN CHRISTOPHER), one of the greatest theoretic musicians of modern times, was born at Berlin about 1667, and became so early a proficient on the harpsichord, that at the age of fourteen he was sent for to court, and appointed to teach the prince, father of the great Frederic king of Prussia. About 1700, he came over to England, and was retained as a performer at Drury-lane, and it is supposed that he assisted in composing the

* Brook's Lives of the Puritans.—Strype's Life of Grindal, p. 8.—Life of Whitgift, p. 289. 295. 343. 346. 409.—Ath. Ox. vol. I.—See an excellent chapter on Martin Mar-prelate in D'Israeli's Quarrels of Authors, vol. III.

operas which were performed there. In 1707 he had acquired English sufficient to adapt Motteaux's translation of the Italian opera of "Thomyris" to airs of Scarlatti and Bononcini, and to new-set the recitatives. In 1709 and 1710 several of his works were advertised in the first edition of the Tatlers, particularly a set of sonatas for a flute and bass, and his first book of cantatas. In 1713 he obtained, at the same time as Crofts, the degree of doctor of music at the university of Oxford. And soon after this, upon the establishment of a choral chapel at Cannons, he was employed by the duke of Chandos as maestro di capella, in which capacity he composed anthems and morning and evening services, which are still preserved in the Academy of ancient music. In 1715 he composed the masque of "Venus and Adonis," written by Cibber; and in 1716 "The Death of Dido," by Booth, both for Drury-lane. These pieces, though not very successful, were more frequently performed that any of his original dramatic compositions. In 1723 he published an ode for St. Cecilia's day, which he had set for the concert in York-buildings. In 1724 he accepted an offer from Dr. Berkeley to accompany him to the Bermudas, and to settle as professor of music in his intended college there; but, the ship in which they sailed being wrecked, he returned to London, and married Francesca Margarita de l'Epine. This person was a native of Tuscany, and a celebrated singer, who performed in some of the first of the Italian operas that were represented in England. She came hither with one Greber, a German, and from this connection became distinguished by the invidious appellation of Greber's Peg. She continued to sing on the stage till about 1718, when having, at a modest computation, acquired above ten thousand guineas, she retired from the theatre, and afterwards married Dr. Pepusch. She was remarkably tall, and remarkably swarthy; and, in general, so destitute of personal charms, that Pepusch seldom called her by any other name than Hecate, to which she is said to have answered very readily.

The change in Pepusch's circumstances by Margarita's fortune was no interruption to his studies: he loved music, and he pursued the knowledge of it with ardour. At the instance of Gay and Rich, he undertook to compose, or rather to correct, the music for "The Beggar's Opera." His reputation was now at a great height; and in 1737 he

was chosen organist of the Charter-house, and retired, with his wife, to that venerable mansion. The wife died in 1740, before which he lost a son, his only child; so that he had no source of delight left, but the prosecution of his studies, and the teaching of a few favourite pupils, who attended him at his apartments. Here he drew up that account of the ancient genera, which was read before the Royal Society, and is published in the "Philosophical Transactions" for Oct. Nov. and Dec. 1746; and, soon after the publication of that account, he was chosen a fellow of the Royal Society.

He died the 20th of July, 1752, aged eighty-five; and was buried in the chapel of the Charter-house, where a tablet with an inscription is placed over him.

As a practical musician, though so excellent a harmonist, he was possessed of so little invention, that few of his compositions were ever in general use and favour, except one of his twelve cantatas, "Alexis," and his airs for two flutes or violins, consisting of simple easy themes or grounds with variations, each part echoing the other in common divisions for the improvement of the hand. Indeed, though only one cantata of the two books he published was ever much noticed, there is considerable harmonical merit in them all; the recitatives are in general good, and the counterpoint perfectly correct and masterly. Among all the publications of Pepusch, the most useful to musical students was, perhaps, his correct edition of Corelli's sonatas and concertos in score, published in 1732. He treated all other music in which there was fancy or invention with sovereign contempt. Nor is it true, as has been asserted, that "he readily acquiesced in Handel's superior merit." Handel despised the pedantry of Pepusch, and Pepusch, in return, constantly refused to join in the general chorus of Handel's praise.

The sole ambition of Pepusch, during the last years of his life, seems to have been the obtaining the reputation of a profound theorist, perfectly skilled in the music of the ancients; and attaching himself to the mathematician De Moivre and Geo. Lewis Scot, who helped him to calculate ratios, and to construe the Greek writers on music, he bewildered himself and some of his scholars with the Greek genera, scales, diagrams, geometrical, arithmetical, and harmonical proportions, surd quantities, apotomes, lemmas, and every thing concerning ancient harmonics, that was dark,

unintelligible, and foreign to common and useful practice. But with all his pedantry and ideal admiration of the music of the ancients, he certainly had read more books on the theory of modern music, and examined more curious compositions, than any of the musicians of his time; and though totally devoid of fancy and invention, he was able to correct the productions of his contemporaries, and to assign reasons for whatever had been done by the greatest masters who preceded him. But when he is called the most learned musician of his time, it should be said, in the music of the sixteenth century. Indeed, he had at last such a partiality for musical mysteries, and a spirit so truly antiquarian, that he allowed no composition to be music but what was old and obscure. Yet, though he fettered the genius of his scholars by antiquated rules, he knew the mechanical laws of harmony so well, that in glancing his eye over a score, he could by a stroke of his pen smooth the wildest and most incoherent notes into melody, and make them submissive to harmony; instantly seeing the superfluous or deficient notes, and suggesting a bass from which there was no appeal. His "Treatise on Harmony" has lately been praised, as it deserves, in Mr. Shield's valuable "Introduction to Harmony."

His admirable library, the most curious and complete in scarce musical authors, theoretical and practical, was dispersed after his death. He bequeathed a considerable part of his best books and manuscripts to Kelner, an old German friend, who played the double-bass in the theatres and concerts of the time; some to Travers, and these and the rest were at last sold, dispersed, and embezzled, in a manner difficult to describe or understand.[1]

PEPYS (SAMUEL), secretary to the admiralty in the reigns of Charles II. and James II. and an eminent benefactor to the literature of his country, was a descendant of the ancient family of the Pepys's of Cottenham in Cambridgeshire, and probably the son of Richard Pepys, who was lord chief justice in Ireland in 1654. He was born, according to Collier, in London; but Knight, in this particular a better authority, says he was born at Brampton in Huntingdonshire, and educated at St. Paul's school. Thence he was removed to Magdalen-college, Cambridge. How long he remained here, we are not told, but it ap-

[1] Hawkins and Burney's Hist. of Music.—and Burney in Rees's Cyclopædia.

pears by the college-books, that on June 26, 1660, he was created M. A. by proxy, he being then on board of ship as secretary to the navy. He appears to have been related to general Montague, afterwards earl of Sandwich, who first introduced him into public business, and employed him first in various secret services for Charles II. and then as secretary in the expedition for bringing his majesty from Holland. His majesty being thus restored, Mr. Pepys was immediately appointed one of the principal officers of the navy, by the title of clerk of the acts. In this employment he continued until 1673; and during those great events, the plague, the fire of London, and the Dutch war, the care of the navy in a great measure rested on him alone.

In this last-mentioned year, when the king thought proper to take the direction of the admiralty into his own hands, he appointed Mr. Pepys secretary to that office, who introduced an order and method that has, it is said, formed a model to his successors. Important, however, as his services were, they could not screen him from the malevolence of party-spirit; and happening, in 1684, to be concerned in a contested election, this opportunity was taken by his opponent to accuse him of being a Papist, which the house of commons inquired into, but without finding any proof. This we learn from the journals of the house. But Collier informs us that he was confined in the Tower for some time, and then discharged, no accuser appearing against him *. After his release, the king made an alteration in the affairs of the admiralty, by putting the whole power and execution of that office into commission; and the public was thus, for some years, deprived of Mr. Pepys's services as secretary. He was not, however, unemployed; for he was commanded by his majesty to accompany lord Dartmouth in his expedition against Tangier: and at the same time he had an opportunity of making excursions into Spain, as, at other times, he had already done into France, Flanders, Holland, Sweden, and Denmark. He also sailed frequently with the duke of York into Scotland, and along the coast of England.

In April 1684, on his return from Tangier, and on the

* By Grey's debates it would appear, that Mr. Pepys was accused of having sent information to the French court of the state of the navy: a thing incredible at any time; but perhaps might find believers, when all manner of plots and accusations were fabricated to amuse the public. The only attack on Mr. Pepys's character, in modern times, is in Harris's "Life of Charles II." and, in such a collection of calumny, seems not at all out of place.

re-assumption of the office of lord-high-admiral of England by Charles II., Mr. Pepys was again appointed secretary, and held that office during the whole of Charles's and James's reigns. During the last critical period, he restricted himself to the duties of his office, and never asked or accepted any grant of honour or profit, nor meddled with any affair that was not within his province as secretary of the admiralty. In Charles's time he procured that useful benefaction from his majesty, for placing ten of the mathematical scholars of Christ's hospital, as apprentices to masters of ships.

On the accession of William and Mary, he resigned his office; and, in 1690, published his "Memoirs" relating to the state of the royal navy of England for the ten years preceding the revolution; a well-written and valuable work. He appears to have led a retired life after this, suffering very much from a constitution impaired by the stone, for which he had been cut in his twenty-eighth year. About two years before his death he went to the seat of an old naval friend, William Hewer, esq. at Clapham, in Surrey, where he died May 26, 1703, and was interred in the same vault with his lady, who died in 1669, in the church of St. Olave, Hart-street, this being the parish in which he lived during the whole of his employment in the Admiralty.

He appears to have had an extensive knowledge of naval affairs, and to have always conducted them with the greatest skill and success. Even after his retirement he was consulted as an oracle in all matters respecting this grand defence of the nation; and, while in office, was the patron and friend of every man of merit in the service. But he was far from being a mere man of business; his conversation and address had been greatly improved by travel, and he was qualified to shine in the literary as well as the political circles. He thoroughly understood and practised music; was a judge of painting, sculpture, and architecture; and had more than a superficial knowledge in history and philosophy. His fame, indeed, was such, that in 1684 he was elected president of the Royal Society, and held that honourable office for two years. To Magdalen College, Cambridge, he left that invaluable collection of MS naval memoirs, of prints, and ancient English poetry, which has so often been consulted by poetical critics and commentators, and is indeed unrivalled in its kind. One of its most singular curiosities is, a collection of English ballads, in

five large folio volumes, begun by Mr. Selden, and carried down to the year 1700. The "Reliques of ancient English Poetry," published by Dr. Percy, are for the most part taken from this collection. His nephew, John Jackson, esq. of the Temple, was Mr. Pepys's heir to his personal property. It ought not to be omitted, that among other instances of his regard for the advancement of knowledge, he gave sixty plates to Ray's edition of Willoughby's "Historia Piscium," published in 1686.[1]

PERAU (GABRIEL LOUIS CALABRE), a French author, whose character was not less esteemed for its candour and modesty, than his writings for their neatness of style and exactness of research, is most known for his continuation of the "Lives of illustrious men of France," begun by D'Auvigné, but carried on by him, from the thirteenth volume to the twenty-third. He also wrote notes and prefaces to several works. His edition of the works of Bossuet was the best, till they were published by the Benedictines of St. Maur; and he was author of an esteemed life of Jerome Bignon, in 12mo, 1757. He died in March 1767, at the age of sixty-seven[2].

PERCEVAL (JOHN), fifth baronet of the family, and first earl of Egmont, was born at Barton, in the county of York, July 12, 1683, and received his education at Magdalen college, Oxford. On quitting the university, in June 1701, he made the tour of England, and was admitted F. R. S. at the age of nineteen. Upon the death of king William, and the calling of a new parliament in Ireland, he went over with the duke of Ormond, and though not of age, was elected for the county of Cork, and soon after appointed a privy-counsellor. In July 1705, he began the tour of Europe, which he finished in October 1707; and returning to Ireland in May 1708, was again representative for the county of Cork. In 1713, he erected a lasting monument of his charity, in a free-school at Burton. On the accession of George I. he was advanced to the peerage of Ireland by the title of baron Perceval, in 1715, and viscount in 1722. In the parliament of 1722 and 1727, he was member for Harwich, in Essex, and in 1728 was chosen recorder of that borough. Observing,

[1] Collier's Dictionary, Supplement to vol. III.—Cole's MS. Athenæ in Brit. Mus.—Granger.—Knight's Life of Colet.—Noble's Memoirs of Cromwell, vol. I. p. 407.—Nichols's Bowyer.

[2] Dict. Hist.—Necrologie pour année 1769.

by the decay of a beneficial commerce, that multitudes incapable of finding employment at home, might be rendered serviceable to their country abroad, he and a few others applied to the crown for the grant of a district of land in America, since called Georgia, which they proposed to people with emigrants from England, or persecuted Protestants from other parts of Europe, by means of private contribution and parliamentary aid. The charter being granted, in June 1732, Lord Perceval was appointed first president; and the king having long experienced his fidelity to his person and government, created him earl of Egmont in Nov. 1733. Worn out by a paralytic decay, he died May 1, 1748. His lordship married Catherine, daughter of sir Philip Parker à Morley, by whom he had seven children, who all died before him, except his eldest son and successor, of whom we shall take some notice.

The first earl of Egmont, according to Mr. Lodge, appears to have been a man of an exemplary character, both in public and private life, and a writer of considerable elegance and acuteness. He published, 1. "A Dialogue between a member of the church of England and a Protestant Dissenter, concerning a repeal of the Test Act," 1732. 2. "The Question of the Precedency of the Peers of Ireland in England," 1739. Part only of this book was written by the earl of Egmont; which was in consequence of a memorial presented by his lordship to his majesty Nov. 2, 1733, upon occasion of the solemnity of the marriage of the princess-royal with the prince of Orange. 3. "Remarks upon a scandalous piece, entitled A brief account of the causes that have retarded the progress of the colony of Georgia," 1743. His lordship published several other tracts about that time, relating to the colony; and many letters and essays upon moral subjects, in a paper called "The Weekly Miscellany." His Lordship also formed a collection of the "Lives and Characters of eminent men in England, from very ancient to very modern times." Dr. Kippis appears to have had the use of this collection, when employed on the Biographia. It is in the possession of lord Arden. The earl of Egmont wrote a considerable part of a genealogical history of his own family, which was afterwards enlarged and methodized by Anderson, author of the Royal Genealogies; and by Mr. Whiston, of the Tally Court. This book, which was printed by the second earl of Egmont, is entitled "A genealogical History of the

house of Ivery," and is illustrated by a great number of portraits and plates. It was not intended for sale; but a few copies are got abroad, and sell at a very high price. Lord Orford, in the first edition of his "Royal and Noble Authors," attributed "The great Importance of a religious Life," to this nobleman, which, however, was soon discovered to be from the pen of Mr. Melmoth.[1]

PERCEVAL (JOHN), second earl of Egmont, and son to the preceding, was born at Westminster, Feb. 24, 1711; and after a learned education at home, and the advantages of travelling, was chosen in 1731 (though then under age) a burgess for Harwich; and on Dec. 31, 1741, unanimously elected representative for the city of Westminster; as he was in 1747 for Weobly in Herefordshire. In March 1747, he was appointed one of the lords of the bedchamber to Frederick, prince of Wales, in which station he continued till the death of that prince. In 1754, he was elected a member of parliament for the borough of Bridgwater, in the county of Somerset; and on January 9, 1755, was sworn one of the lords of his majesty's most honourable privy-council. He was likewise appointed one of the privy-council upon the accession of his present majesty to the throne; and was again elected in April 1761, for the borough of Ilchester, in the county of Somerset, but was next day rechosen for the borough of Bridgwater, for which place he made his election. On May 7, 1762, his lordship was called up to the house of peers in Great Britain, by the title of lord Lovel and Holland, baron Lovel and Holland, of Enmore, in the county of Somerset, two of those baronies which were forfeited by attainder of Francis viscount Lovel, in the 1st of Henry VII. On Nov. 27, 1762, the king was pleased to appoint him one of the postmasters-general, in the room of the earl of Besborough; but this he resigned on Sept. 10, 1763, in consequence of being appointed first lord of the admiralty, which office he resigned also in Sept. 1766. His Lordship died at his house in Pall Mall, Dec. 4, 1770, and was buried at Charlton, in Kent.

Mr. Coxe characterises this nobleman as "a fluent and plausible debater, warm in his friendship, and violent in his enmity." Lord Orford, after mentioning some of his foibles, among which was a superstitious veneration for the

[1] Lodge's Peerage.—Walpole's Royal and Noble Authors, by Park.

feudal system, says, that, with all these, he had strong parts, great knowledge of the history of this country, and was a very able, though not an agreeable orator. His domestic virtues more than compensated for some singularities that were very innocent: and had he lived in the age whose manners he emulated, his spirit would have maintained the character of an ancient peer with as much dignity, as his knowledge would have effaced that of others of his order.

As a writer, he deserves most credit for a very able and celebrated pamphlet, long attributed to lord Bath, entitled "Faction detected by the evidence of facts; containing an impartial view of Parties at home and affairs abroad." Of this a fifth edition was published in 1743, 8vo. The following also are said to have been written by him[1]: 1. "An Examination of the principles, and an inquiry into the conduct of the two brothers (the Duke of Newcastle and Mr. Pelham)," 1749. 2. "A second series of facts and arguments" on the same subject, 1749. 3. "An occasional Letter from a gentleman in the country to his friend in town, concerning the Treaty negociated at Hanau in the year 1743," 1749. 4. "Memorial soliciting a grant of the whole island of St. John, in the gulph of St. Lawrence." This was not published, but copies were given by the author to ministers and some members of both houses. Lord Orford says, that its object was to revive the feudal system in this island. 5. "A Proposal for selling part of the Forest Land and Chaces, and disposing of the produce towards the discharge of that part of the national debt due to the Bank of England; and for the establishment of a National Bank, &c." 1763, 4to.

PERCEVAL (Spencer), second son to the preceding, by his second lady, was born in Audley Square, Nov. 1, 1762. His infancy was spent at Charlton, the seat of his family, in Kent, where he went through the first rudiments of learning, and also contracted an early attachment for the youngest daughter of the late Sir Thomas Spencer Wilson, bart. who afterwards became his wife. From Charlton he removed to Harrow, where he successfully prepared himself for the university. At the proper age he entered of Trinity College, Cambridge, where the present bishop of Bristol, Dr. William Lort Mansell, was

[1] Walpole's Royal and Noble Authors, edit. in his works; and in 8vo. by Park.—Collins's Peerage.

his tutor. There unwearied application and splendid abilities led him to the highest academical honours. In 1782 he obtained the degree of master of arts, and on the 16th of December of the following year was admitted of Lincoln's Inn; where, after performing the necessary studies, he was called to the bar in Hilary Term 1786. He commenced his professional career in the Court of King's Bench, and accompanied the Judges through the Midland circuit. His chief opponents were then Mr. (now Sir S.) Romilly, Mr. Clarke, and Mr. serjeant Vaughan; and, notwithstanding a degree of modesty, which at that period almost amounted to timidity, he displayed encouraging promises of forensic excellence, on some of the first trials on which he was retained, particularly that of George Thomas, of Brackley, Northamptonshire, for forgery. In this case he was retained for the prosecution; and had the honour of contending with Mr. Law, since Lord Chief Justice Ellenborough. This trial excited much public attention; and the ability evinced by Mr. Perceval increased the number of his clients. His advancement was now both regular and rapid. In Hilary term 1796, he obtained a silk gown, and became the leading counsel on the Midland circuit, not only in point of rank, but also in quantity of business. He was soon after appointed counsel to the Admiralty; and the university of Cambridge acknowledged its sense of his merits by nominating him one of its two counsel. About this time, he had attracted the notice of an attentive observer and acute judge of men and talents, the late Mr. Pitt, by a pamphlet which he had written, to prove "that an impeachment of the House of Commons did not abate by a dissolution of parliament." This work became the foundation of his intimacy with the premier, and his subsequent connexion with the government, and caused a sudden alteration in his prospects. His object now was to obtain a seat in parliament, where he might support those measures for which the situation of the country seemed to call, and a most favourable opportunity presented itself. His first cousin, lord Compton, succeeded to the earldom of Northampton in April 1796, on the demise of his maternal uncle, and consequently vacated his seat for the borough of that name. Mr. Perceval immediately offered himself to represent the vacant borough, and was too well known, and too universally esteemed, to meet with any opposition. He had been previously appointed deputy recorder; and so

highly did his constituents approve of his political conduct and private worth, that they returned him to serve in three parliaments.

Mr. Perceval now endeavoured to become thoroughly master of every branch of policy; and particularly dedicated much of his attention to the subject of finance; and some of his plans, in that important department, are deserving of high commendation. In Hilary vacation, in 1801, at the formation of the Addington administration, Mr. Perceval, then in his 39th year, was appointed solicitor-general, on the resignation of sir William Grant, who succeeded sir Pepper Arden, afterwards lord Alvanley, as master of the rolls. In Hilary vacation, 1802, he was promoted to the situation of attorney-general, become vacant by the elevation of sir Edward Law (now lord Ellenborough) to the seat of chief justice of the Court of King's Bench.

Mr. Perceval, on receiving the appointment of solicitor-general, relinquished the Court of King's Bench, and practised only in that of Chancery. In taking this step, he was influenced chiefly by the wish of having more time to dedicate to his political duties. But it is doubtful whether he succeeded in this view. In the King's Bench, though he was occasionally engaged in conducting causes of great importance, his business had never been so great as wholly to occupy his time. Nor is this to be wondered at, when it is considered, that at that time he had to contend with, as competitors in that court, Mr. Erskine, Mr. Mingay, Mr. Law, Mr. Garrow, and Mr. Gibbs, all of them king's counsel, much older than himself, and established in great practice before even Mr. Perceval was called to the bar. It is no disgrace to him, that he did not, before the age of forty, dispossess these gentlemen of their clients. But when he came into Chancery, he found competitors less powerful; and though his disadvantages, in entering a court in the practice of which he had never been regularly initiated, were great, he advanced rapidly in practice; and long before his abandonment of the bar, he had begun to be considered as the most powerful antagonist of sir Samuel Romilly, the Coryphæus of Equity Draftsmen.

Mr. Perceval retained his situation as attorney-general, when Mr. Pitt resumed the reins of government, and continued to distinguish himself as a ready and staunch supporter of the measures of that great man. He had the

honour sometimes to call down upon himself all the eloquence of the opposition, and proved a most useful partisan of the administration. On Mr. Pitt's death, a coalition took place between the Fox and Grenville parties, in which Mr. Perceval declined to share; and having resigned his office, appeared for the first time on the benches of the opposition, on which he continued until Lord Howick, in 1807, brought forward the Catholic petition, and a bill was proposed to remove the political disabilities of which the members of that sect complain. Mr. Perceval, then, alarmed for the safety of the Protestant Church, rose in its defence; and Catholic emancipation being a measure generally obnoxious, the dissolution of the administration followed. As Mr. Perceval, at this time, was considered the ablest man of his party, it might have been expected that he would have claimed one of the first places in the new ministry as his right. On the contrary, the chancellorship of the exchequer was several times rejected by him, whose only wish was to resume the situation of attorney-general. This, however, not being satisfactory to his majesty, Mr. Perceval was offered the chancellorship of the duchy of Lancaster for life, as a compensation for his professional loss, and a provision for his family, provided he should agree to fill the office to which the esteem and confidence of the monarch called him. Notwithstanding that the value of the chancellorship proposed did not much exceed 2000*l.* a year, nearly one thousand less than Mr. Perceval's profession produced per annum, his sense of public duty induced him to comply: and when, after his nomination, parliament expressed their dissatisfaction at the nature of the grant, he allowed it to be cancelled, and repeated in the house the assurance of his readiness to serve his majesty even without the chancellorship of the duchy of Lancaster, for life.

The new administration was no sooner formed, in March 1807, than it became necessary to consolidate it by an appeal to the sense of the people. Parliament was in consequence dissolved; and in the new one, Mr. Perceval found an increase of strength, which enabled him to carry on that system of public measures begun by Mr. Pitt. To recapitulate these, and notice every occasion in which he stood prominent in debate, belongs to future history. It may suffice here to mention, that he had the voice of the country with him; and that when a regency became again

necessary, and when the general expectation was that the regent would call to his councils those men who had formerly been honoured with his confidence, his royal highness preferred retaining Mr. Perceval and his colleagues in his service.

As a public speaker, Mr. Perceval rose much in reputation and excellence, after he became minister. As the leading man in the house of commons, it was necessary that he should be able to explain and defend all his measures; and this duty, arduous under all circumstances, was particularly so in his case, as there was scarcely any other member of administration, in that house, competent to the task of relieving or supporting him. He, in a short time, proved that he stood in need of no assistance: he made himself so completely acquainted with every topic that was likely to be regularly discussed, that he was never taken unawares or at a loss. In the statement of his measures he was remarkably methodical and perspicuous. By many persons he was deemed particularly to excel in his replies; in rebutting any severe remark that came unexpectedly upon him, and in turning the fact adduced, or the argument used, against his opponent. Had his life been spared, it is probable he would have risen to the highest degree of reputation for historical and constitutional knowledge, and political skill.

The death of this valuable servant of the public was occasioned by the hand of an assassin, one of those men who brood over their own injuries, or supposed injuries, until they become the willing agents of malignity and revenge. This catastrophe happened on Monday, May 11, 1812. About five o'clock in the evening of that day, Mr. Perceval was entering the lobby of the house of commons, when he was shot by a person named John Bellingham, and almost instantly expired. The murderer, when apprehended, acknowledged his guilt, but pleaded that he had claims on administration which had been neglected; and it appeared, on his trial, that he had deliberately prepared to murder some person in administration, without any particular choice; and that when he was possessed by this hellish spirit, Mr. Perceval presented himself. No marks of insanity appeared either previous to or on his trial, nor could he be brought to any proper sense of his crime. He was executed on the Monday following.

Both houses of parliament expressed their sense of Mr.

Perceval's public services and private worth by every testimony of respect, and by a liberal grant for the provision of his family, while the public at large were no less impressed with the horror which his cruel death created, and with the loss of such a minister, at a time when the reconciliation of contending political parties appeared hopeless.[1]

PERCIVAL (THOMAS), an eminent physician, was born at Warrington, September 29, 1740. Having lost both his parents in one day, he was placed at the age of four years under the protection of his uncle, Dr. Thomas Percival, a learned physician, resident at the same place; but of his parental guidance he was also deprived at the age of ten, after which his education was directed with the most kind and judicious attention by his eldest sister. His literary pursuits commenced at a private school in the neighbourhood of Warrington, whence he was removed, at the age of eleven, to the free grammar-school of that town, where he exhibited great promise of talent, and much industry. In 1757 he became one of the first pupils of a dissenting academy then established at Warrington, where he pursued with unabating diligence the classical studies in which he had already made considerable progress, and in particular had attained great facility and elegance in Latin composition. The study of ethics, however, appears to have principally engaged his attention here, as it did afterwards throughout the whole of his life, and formed the basis of all his works, except those on professional subjects. It appears that before Mr. Perceval went to Warrington academy, his family was induced to quit communion with the church of England, and to espouse the tenets of protestant dissent. This was in one respect peculiarly unfortunate for him who had thoughts of entering the university of Oxford; but now, after studying the thirty-nine articles, he determined against subscription, and consequently relinquished the advantages of academical study at either English university. He therefore went in 1761 to Edinburgh, and commenced his studies in medical science, which he also carried on for a year in London. In 1765 he removed to the university of Leyden, with a view to complete his medical course, and to be admitted to the degree of doctor of physic. Having accordingly defended in the public schools his inaugural disserta-

[1] Gent. Mag. 1812.—Collins's Peerage by Sir E. Brydges.

tion "De Frigore," he was presented with the diploma of M. D. July 6, 1765. On his return, which was through France and Holland, at the close of the same year, he joined his family at Warrington, and soon after married Elizabeth, the daughter and only surviving child of Nathaniel Bassnett, esq. merchant, of London. In 1767 he removed with his family to Manchester, and commenced his professional career with an uncommon degree of success.

The leisure which Dr. Percival had hitherto enjoyed, had given him the opportunity of engaging in various philosophical and experimental inquiries, relating, for the most part, to the science of physic. The "Essays" which he formed on the result of his investigations, were sometimes presented to the Royal Society, and were afterwards inserted in the volumes of its Transactions; at other times they were communicated to the public through the medium of the most current periodical journals. These miscellaneous pieces were afterwards collected, and published in one volume, under the title of "Essays medical and experimental." A second volume appeared in 1773, and a third in 1776, and were received by the learned world as the productions of a man of profound knowledge and sound judgment.

Extensive as Dr. Percival's practice was, he found leisure to continue those publications on which his fame is founded, and by which he was soon known throughout Europe. Among these we may mention "Observations and Experiments on the Poison of Lead," 1774; "A Father's Instructions, consisting of tales, fables, and reflections, designed to promote the love of virtue, a taste for knowledge, and an early acquaintance with the works of nature," 1775. Two years after he added another volume, completing the work, which is executed in a manner excellently adapted to its object. "On the Use of Flowers of Zinc in epileptic cases" (Medical Commentaries, vol. II.) "Miscellaneous practical Observations," (ibid. V.) "Account of the Earthquake at Manchester," (ibid.) "The Disadvantages of early Inoculation." "Experiments and Observations on Water." "Moral and literary Dissertations," 1784, 8vo. "On the Roman Colonies and Stations in Cheshire and Lancashire," (Phil. Trans. XLVII. 216.) "Account of a double Child," (ibid. 360.) "Experiments on the Peruvian Bark, (ibid. LVII. 221.) "Experiments and Observations on the Waters of Buxton and Manches-

ter," (ibid. LXII. 455.) "On the Population of Manchester and other adjacent places," (ibid. LXIV. 54; LXV. 322, and Supplement, LXVI. 160.) "New and cheap way of preparing Potash," (ibid. LXX. 545.)

The "Manchester Memoirs" were also frequently honoured by Dr. Percival's communications. The society, indeed, by which they were published, derived its origin from the stated weekly meetings for conversation, which Dr. Percival held at his own house; the resort of the literary characters, the principal inhabitants, and of occasional strangers. As these meetings became more numerous, it was in time found convenient to transfer them to a tavern, and to constitute a few rules for the better direction of their proceedings. The members thus insensibly formed themselves into a club, which was supported with so much success, as at length, in 1781, to assume the title of "The Literary and Philosophical Society of Manchester." Dr. Percival was appointed joint president with James Massey, esq. and his literary contributions were frequent and valuable. When acting as president, his powers both of comprehension and discourse were sometimes called forth to considerable exercise; and perhaps on no occasion were his talents more fully exerted, than when he at once guided and systematized the topics of animated discussion. Another scheme which he patronized was for the establishment of public lectures on mathematics, the fine arts, and commerce, somewhat in the manner of the institutions lately attempted in London; but that of Manchester, after two winters of unfavourable trial, was at length reluctantly abandoned, and those of the metropolis have not yet much to boast on the score of encouragement or utility. Dr. Percival experienced two other disappointments, in his endeavours to support the dissenting academy at Warrington, and to establish one at Manchester in its room, neither of which schemes was found practicable.

Dr. Percival died of an acute disease on August 30, 1804, in the sixty-fourth year of his age, universally respected and regretted. His works were collected and published in 1807, 4 vols. 8vo, by one of his sons, with a very interesting biographical memoir, from which we have borrowed the preceding particulars. For what follows of Dr. Percival's character, we are principally indebted to Dr. Magee, of Trinity college, Dublin.

"The character of Dr. Percival was in every way calcu-

lated to secure for him that eminence in his profession, and that general respect, esteem, and attachment, which he every where obtained. A quick penetration, a discriminating judgment, a patient attention, a comprehensive knowledge, and, above all, a solemn sense of responsibility, were the endowments which so conspicuously fitted him at once to discharge the duties, and to extend the boundaries, of the healing art; and his external accomplishments and manners were alike happily adapted to the offices of his profession. In social discussion, he possessed powers of a very uncommon stamp, combining the accuracy of science, and the strictest precision of method, with the graces of a copious and unstudied elocution; and to these was superadded the polish of a refined urbanity, the joint result of innate benevolence, and of early and habitual intercourse with the most improved classes of society. In few words, he was an author without vanity, a philosopher without pride, a scholar without pedantry, and a Christian without guile. Affable in his manners, courteous in his conversation, dignified in his deportment, cheerful in his temper, warm in his affections, steady in his friendships, mild in his resentments, and unshaken in his principles; the grand object of his life was usefulness, and the grand spring of all his actions was religion.

"As a literary character, Dr. Percival held a distinguished rank. His earlier publications were devoted to medical, chemical, and philosophical inquiries, which he pursued extensively, combining the cautious but assiduous employment of experiment, with scientific observation, and much literary research. His 'Essays Medical and Experimental,' obtained for the author a considerable reputation in the philosophical world, and have gone through many editions. The subjects which occupied his pen, in later years, were of a nature most congenial to his feelings; and in the several volumes of 'A Father's Instructions to his Children,' and of 'Moral Dissertations,' which appeared at different periods, through a space of twenty-five years, and which were originally conceived with the design of exciting in the hearts of his children a desire of knowledge and a love of virtue, there is to be found as much of pure style, genuine feeling, refined taste, apt illustration, and pious reflection, as can easily be discovered, in the same compass, in any didactic composition. His last work, which he expressly dedicated as a 'pa-

ental legacy' to a much-loved son, under the title of "Medical Ethics, or a Code of Institutes and Precepts adapted to the professional conduct of physicians and surgeons,' published in 1803, is a monument of his professional integrity, in which, while he depicted those excellencies of the medical character which he approved in theory, he unconsciously drew the portrait of himself, and described those which he every day exemplified in practice."[1]

PERCY (THOMAS), a late learned prelate, a descendant of the ancient earls of Northumberland, was born at Bridgenorth in Shropshire, in 1728, and educated at Christ church, Oxford. In July 1753 he took the degree of M.A.; and in 1756 he was presented by that college to the vicarage of Easton Mauduit, in Northamptonshire, which he held with the rectory of Wilbye, in the same county, given him by the earl of Sussex. In 1761 he began his literary career, by publishing "Han Kiou Chouan," a translation from the Chinese; which was followed, in 1762, by a collection of "Chinese Miscellanies," and in 1763 by "Five Pieces of Runic Poetry," translated from the Icelandic language. In 1764 he published a new version of the "Song of Solomon," with a commentary and annotations. The year following he published the "Reliques of Antient English Poetry," a work which constitutes an æra in the history of English literature in the eighteenth century. Perhaps the perusal of a folio volume of ancient manuscripts given to the bishop by a friend in early life (from which he afterwards made large extracts in the "Reliques,") led his mind to those studies in which he so eminently distinguished himself. It appears likewise that Shenstone encouraged him in publishing the "Reliques." The same year he published "A Key to the New Testament," a concise manual for Students of Sacred Literature, which has been adopted in the universities, and often reprinted. After the publication of the "Reliques," he was invited by the late duke and duchess of Northumberland to reside with them as their domestic chaplain. In 1769 he published "A Sermon preached before the Sons of the Clergy at St. Paul's." In 1770 he conducted "The Northumberland Household Book" through the press; the same year he published "The Hermit of Warkworth," and a translation

[1] Life prefixed to his Works.—Gent. Mag. 1804.

of Mallet's "Northern Antiquities," with notes. A second edition of the "Reliques of Ancient Poetry" was published in 1775, a third in 1794, and a fourth in 1814. In 1769 he was nominated chaplain in ordinary to his majesty; in 1778 he was promoted to the deanery of Carlisle; and in 1782 to the bishopric of Dromore in Ireland, where he constantly resided, promoting the instruction and comfort of the poor with unremitting attention, and superintending the sacred and civil interests of the diocese, with vigilance and assiduity; revered and beloved for his piety, liberality, benevolence, and hospitality, by persons of every rank and religious denomination. Under the loss of sight, of which he was gradually deprived some years before his death, he steadily maintained his habitual cheerfulness; and in his last painful illness he displayed such fortitude and strength of mind, such patience and resignation to the divine will, and expressed such heartfelt thankfulness for the goodness and mercy shewn to him in the course of a long and happy life, as were truly impressive and worthy of that pure Christian spirit, in him so eminently conspicuous. His only son died in 1783. Two daughters survive him; the eldest is married to Samuel Isted, esq. of Ecton, in Northamptonshire; and the youngest to the hon. and rev. Pierce Meade, archdeacon of Dromore. In 1777 the rev. John Bowle addressed a printed letter to Dr. Percy, announcing a new and classical edition of "Don Quixote." In 1780 Mr. Nichols was indebted to him for many useful communications for the "Select Collection of Miscellany Poems." When elevated to the mitre, Mr. Nichols was also under further obligations in the "History of Hinckley," 1782. In 1786 the edition of the Tatler, in six volumes, small 8vo, was benefited by the hints suggested by bishop Percy to the rev. Dr. Calder, the learned and industrious annotator and editor of those volumes. The subsequent editions of the Spectator and Guardian were also improved by some of his lordship's notes. Between 1760 and 1764, Dr. Percy had proceeded very far at the press with an admirable edition of "Surrey's Poems," and also with a good edition of the Works of Villiers duke of Buckingham; both which, from a variety of causes, remained many years unfinished in the warehouse of Mr. Tonson in the Savoy; but were resumed in 1795, and nearly brought to a conclusion, when the whole impression of both works was unfortunately consumed by the fire in Red Lion Pas-

sage in 1808. His lordship died at his episcopal palace, Dromore, on Sept. 30, 1811, in his eighty-third year. So much of his life had passed in the literary world, strictly so called, that authentic memoirs of his life would form an interesting addition to our literary history, but nothing has yet appeared from the parties most able to contribute such information. The preceding particulars we believe to be correct, as far as they go, but we cannot offer them as satisfactory.[1]

PEREFIXE (HARDOUIN DE BEAUMONT DE), a celebrated archbishop of Paris, and master of the Sorbonne, was son of a steward of the household to cardinal Richelieu, who took care of his education. He distinguished himself as a student, was admitted doctor of the house and society of the Sorbonne, preached with great applause, and was appointed preceptor to Louis XIV. and afterwards bishop of Rhodes, but resigned this bishopric because he could not reside in his diocese. In 1664, M. de Perefixe was made archbishop of Paris; and, soon after, by the advice of father Annat, a Jesuit, published a mandate for the pure and simple signature of the formulary of Alexander VII. His distinction between divine faith and human faith, made much noise, and was attacked by the celebrated Nicole. His attempt also to make the nuns of Port-Royal sign the formulary, met with great resistance, which occasioned many publications against him; but his natural disposition was extremely mild, and it was with the utmost reluctance that he forced himself to proceed against these celebrated nuns. He died December 31, 1670, at Paris. He had been admitted a member of the French academy in 1654. His works are, an excellent "Hist. of K. Henry IV." Amst. 1661, 12mo. This and the edition of 1664 are scarce and in much request, but that of 1749 is more common. Some writers pretend that Mezerai was the real author of this history, and that M. de Perefixe only adopted it; but they bring no proofs of their assertion. He published also a book, entitled "Institutio Principis," 1647, 16to, containing a collection of maxims relative to the duties of a king in his minority.[2]

PERGOLESI (JOHN BAPTIST), one of the most excellent of the Italian composers, was born at Casoria in the

[1] Gent. Mag. vol. LXXXI.—Boswell's Life of Johnson.—Nichols's Bowyer.
[2] Moreri.—Dict. Hist.

kingdom of Naples, in 1704; and was educated at Naples under Gaetano Greco, a very famous musician of that time. The prince of San-Agliano, or Stigliano, becoming acquainted with the talents of young Pergolesi, took him under his protection, and, from 1730 to 1734, procured him employment in the new theatre at Naples, where his operas had prodigious success. He then visited Rome, for which place his "Olympiade" was composed, and there performed, but was by no means applauded as it deserved; after which he returned to Naples, and falling into a consumptive disorder, died in 1737, at the premature age of thirty-three. It is not true, as some authors have asserted, that he was poisoned by some of his rivals, nor indeed was the success of his productions sufficiently great to render him an object of envy. His fame was posthumous. From the style of his composition, the Italians have called him the Domenichino of music. Ease, united with deep knowledge of harmony, and great richness of melody, forms the characteristic of his music. It expresses the passions with the very voice of nature, and speaks to the soul by the natural force of its effects. It has been thought, by some, of too melancholy a cast, which might arise, perhaps, from the depression produced by infirmity of constitution. His principal works are, 1. The "Stabat Mater," usually considered as his most perfect work, and much better known than any other, in this country. 2. Another famous mass, beginning, "Dixit et laudate," first heard with rapture at Naples, soon after his return from Rome. 3. The mass called "Salve-Regina," the last of his productions, composed at Torre del Greco, a very short time before his death, but as much admired as any of his compositions. 4. His opera of "Olympiade," set to the words of Metastasio. 5. "La serva Padrona," a comic opera. 6. His famous cantata of "Orfeo e Euridice." The greater part of his other compositions were formed for pieces written in the Neapolitan dialect, and unintelligible to the rest of Italy. Pergolesi's first and principal instrument was the violin. Dr. Burney says, that "he had, perhaps, more energy of genius, and a finer *tact*, than any of his predecessors; for though no labour appears in his productions, even for the church, where the parts are thin, and frequently in unison, yet greater and more beautiful effects are often produced in the performance than are promised in the score."—"The church-music of Pergolesi has been

censured by his countryman, Padre Martini, as well as by some English musical critics, for too much levity of movement, and a dramatic cast, even in some of his slow airs; while, on the contrary, Eximeno says, that he never heard, and perhaps never shall hear, sacred music accompanied with instruments, so learned and so divine, as the Stabat Mater." Dr. Burney thinks it very doubtful whether the sonatas ascribed to this author are genuine; but observes, that the progress since made in instrumental music, ought not, at all events, to diminish the reputation of Pergolesi, "which," he adds, "was not built on productions of that kind, but on vocal compositions, in which the clearness, simplicity, truth, and sweetness of expression, justly entitle him to supremacy over all his predecessors, and contemporary rivals; and to a niche in the temple of fame, among the great improvers of the art; as, if not the founder, the principal polisher of a style of composition both for the church and stage, which has been constantly cultivated by his successors; and which, at the distance of half a century from the short period in which he flourished, still reigns throughout Europe." The learned historian, for this reason, justly considers the works of Pergolesi as forming a great æra in modern music.[1]

PERIERS, or PERRIERS (BONAVENTURE DES), an old French satirist, was born at Arnay-le-Duc, a small town of Burgundy, about the end of the fifteenth century. He went through his early studies with credit, and was advanced to the place of valet-de-chambre to the queen of Navarre, sister of Francis I. About this time a considerable freedom of opinion prevailed at court, and the disputes of certain theologians had occasionally furnished subjects for ridicule. Des Periers, who was young and lively, wrote his celebrated work entitled "Cymbalum mundi," in which the divines of the time found nothing but atheism and impiety, while others considered the satire as general and legitimate. A modern reader will perhaps discover more folly and extravagance than either impiety or wit. The work, however, was prohibited by an order of council soon after it appeared; and, according to De Bure and Brunet, but one copy is known to exist of the original edition. Des Periers did not lose his situation at court, but continued in the same favour with the queen of Navarre, and is sup-

[1] Hawkins and Burney's Hist. of Music;—and Burney in Rees's Cyclopædia.

posed to have written some part of the tales which were published under the name of that princess. Des Periers is said to have indulged in excesses which ruined his health, and in the paroxysm of a fever he committed suicide in 1544. His works are, 1. The "Andria" of Terence, translated into French rhyme, Lyons, 1537, 8vo. 2. "Cymbalum mundi, en Français, contenant quatres dialogues poetiques, fort antiques, joyeux, et facetieux," Paris, 1537, 8vo. This, which was the first edition, he published under the name of Thomas du Clevier. It was reprinted at Lyons in 1538, 8vo, also a rare edition. In 1711, Prosper Marchand published an edition in 12mo, with a long letter on the history of the work. Of this an English translation was published in 1712, 8vo. The last edition is that with notes by Falconet and Lancelot, which appeared in 1732, 12mo. 3. "Recueil des Œuvres de B. Desperiers," Lyons, 1544, 8vo. This is the only edition of his works which contains his poetry. 4. "Nouvelles recreations et joyeux devis," Lyons, 1558, 8vo, a collection of tales attributed to Des Periers, but which some think were the production of Nicolas Denisot, and James Peletier; and it is certain that there are some facts mentioned in them which did not occur until after the death of Des Periers. The reader may derive more information on this subject, if he think it interesting, from La Monnoye's preliminary dissertation to the edition of these tales published at Amsterdam (Paris) in 1735, 3 vols. 12mo.[1]

PERINGSKIOLD (JOHN), a learned Northern antiquary, was born Oct. 6, 1654, at Strengnes in Sudermania, and was the son of Lawrence Frederic Peringer, professor of rhetoric and poetry. Having acquired great skill in northern antiquities, he was in 1689 appointed professor at Upsal; in 1693, secretary and antiquary to the king of Sweden, and in 1719 counsellor to the chancery for antiquities. When appointed secretary to the king he changed his name from Peringer to Peringskiold. He died March 24, 1720. His principal works, which are very much valued by Swedish historians and antiquaries, are, 1. "Snarronis Sturlonidæ Hist. regum Septentrionalium," with two translations, 1697, fol. 2. "Historia Wilkinensium, Theodorici Veronensis, ac Niflungorum," &c. copied from an ancient Scandinavian MS. with a translation, 1715, fol.

[1] Letter by Marchand, as above.—Biog. Universelle, art. Desperiers.

3. "Hist. Hialmari regis," from a Runic MS.: this is inserted in Hickes's Thesaurus. 4. "Monumenta Sueco-Gothica," 2 vols. fol. 1710—1719, &c. &c.[1]

PERINO DEL VAGA (otherwise PIERINO BUONACCORSI), one of the most distinguished scholars and assistants of Raphael in the Vatican, was born in a Tuscan village in 1500. Vasari seems to consider him as the first designer of the Florentine school after Michael Angelo, and as the best of Raphael's pupils: it is certain, that in a general grasp of the art, none approached Julio Romano so near, equally fit to render on a large scale the historic designs of his master, to work in stucco and grotesque ornaments with Giovanni da Udine, or with Polidoro to paint chiaroscuros. The Immolation of Isaac in the Stanze, the taking of Jericho, Joseph sold by his Brethren, Jacob with the Vision, the Drowning of Pharaoh, with others among the frescos of the Loggia, are his. That he had much of the Florentine style may be seen in the works of his own invention, such as the Birth of Eve in the church of St. Marcello, at Rome, a high-wrought performance, with some Infants that have an air of life. At a monastery in Tivoli there is a St. John in the same style, with an admirable landscape, and many more in Lucca and Pisa.

But the real theatre of Perino's art is Genoa, where he arrived in 1528, to preside over the embellishments and decorations of the magnificent palace of prince Doria without the gate of St. Tommaso. Every thing in this mansion, whether executed by Pierino himself, or from his cartoons, breathes the spirit of Raphael's school, in proportion to the felicity or inferiority of execution; a nearer approach neither his powers nor principles permitted: eager to dispatch, and greedy to acquire, he debased much of his plan by the indelicate or interested choice of his associates. It is, however, to the style he introduced, and the principles he established, that Genoa owes the foundation of its school. Perino died in 1547, aged forty-seven.[2]

PERION (JOACHIM), a learned doctor of the Sorbonne, was born at Cormery, in Touraine, in 1500. He took the Benedictine habit in the abbey of this name, 1517, and died there about 1559, aged near sixty. Among his writings are four "Dialogues," in Latin, on the origin of the

[1] Niceron, vol. I.—Bibl. Germanique, vol. III. p. 255.
[2] Pilkington, by Fuseli. See also our article of PENNI.

French language, and its resemblance to the Greek, Paris, 1555, 8vo; some tracts in defence of Aristotle and Cicero, against Peter Ramus, 8vo; Latin translations of some books of Plato, Aristotle, St. John Damascenus, &c.; "Loci Theologici," Paris, 1549, 8vo. He wrote in more elegant Latin than was common with the divines of that age; but his accuracy and critical skill have been in many respects justly called in question. [1]

PERIZONIUS (JAMES), a learned German, was of a family originally of Teutorp, a small town in Westphalia: their name was Voorbrock; but being changed for Perizonius (a Greek word of similar import, implying something of the nature of a girdle) by one who published an "Epithalamium," with this name subscribed, it was ever after retained by the learned part of the family. ANTHONY Perizonius, the father of the subject of this article, was rector of the school of Dam, professor of divinity and the Oriental languages, first at Ham, and afterwards at Deventer; at which last place he died in 1672, in his forty-sixth year. He published, in 1669, a learned treatise, "De Ratione studii Theologici."

James, his eldest son, was born at Dam, Oct. 26, 1651. He studied first under Gisbert Cuper, at Deventer, and was afterwards, in 1671, removed to Utrecht, where he attended the lectures of Grævius. His father designed him for the church, but after his death he preferred the mixed studies of polite learning, history, and antiquity, and went, in 1674, to Leyden, where his preceptor was Theodore Ryckius, professor of history and eloquence in that city. He became afterwards rector of the Latin school at Delft, from which he was promoted in 1681 to the professorship of history and eloquence at Franeker. His reputation bringing a great concourse of scholars to this university, he was complimented by the addition to his stipend of an hundred crowns, and when on the death of Ryckius in 1690, Perizonius was offered the vacant professorship, the curators of Franeker were so desirous of his continuing with them that they added another hundred crowns to his stipend. He was, however, in 1693, persuaded to go to Leyden to fill the place of professor of history, eloquence, and the Greek language; and in this employment continued till his death. He was a man of incredible dili-

[1] Niceron, vol. XXXVI.—Dict. Hist.

gence as well as accuracy, never committing any thing to the press without the strictest revisal and examination. Such uninterrupted application is said by his biographers to have shortened his life, which, however, extended to sixty-six years. He died April 6, 1717, and left a will that savoured a little of that whim and peculiarity which sometimes infects the learned in their retirements. He ordered, that as soon as he should expire, his body should be dressed in his clothes, then set up in a chair, and that a beard should be made for him. Some say this was done that a painter might finish his picture, already begun, in order to be placed over the manuscripts and books which he left to the library of the university. He was a man of a good mien, well made, of a grave and serious air, but far from any thing of pedantry and affectation; and so modest, that he never willingly spake of himself and his writings.

He published a great many works in Latin relating to history, antiquities, and classical literature, among which are, 1. "M. T. Ciceronis eruditio," an inaugural oration, at his being installed, professor of Franeker in 1681. 2. "Animadversiones Historicæ, 1685," 8vo, a valuable miscellany of remarks on the mistakes of historians and critics. 3. "Q. Curtius in integrum restitutus, et vindicatus ab immodica atque acerba nimis crisi viri clarissimi Joannis Clerici," 1703, 8vo. To this Le Clerc replied, in the third volume of his "Bibliotheque Choisée." 4. "Rerum per Europam sæculo sexto-decimo maximè gestarum Commentarii Historici," 1710, 8vo. 5. "Origines Ægyptiacæ et Babylonicæ," 1711, 2 vols. 12mo, being an attack on the "Chronological Systems" of Usher, Capellus, Pezron, but especially of sir John Marsham. Duker reprinted this work with additions in 1736. Perizonius wrote also several dissertations upon particular points of antiquity, which would have done no small credit to the collections of Grævius and Gronovius. Perizonius published an edition of "Ælian's Various History," corrected from the manuscripts, and illustrated with notes, in 1701, 2 vols. 8vo. James Gronovius having attacked a passage in his notes, a controversy ensued, which degenerated at length into such personal abuse, that the curators of the university of Leyden thought proper to put a stop to it by their authority. The edition, however, was reckoned the best until that of Gronovius appeared in 1731. He wrote also large notes upon "Sanctii Minerva, sive de causis linguæ Latinæ

Commentarius;" the best edition of which is that of 1714, 8vo.[1]

PERKINS (WILLIAM), a learned and pious divine, was born at Marton in Warwickshire, in 1558, and educated in Christ's college, Cambridge. His conduct here was at first so dissolute that he was pointed at as an object of contempt, which recalled him to his senses, and in a short time, by sobriety and diligent application, he regained his character both as a scholar and a man, and took his degrees at the statutable periods with approbation. In 1582 he was chosen fellow of his college, and entered into holy orders. His first ministrations were confined to the prisoners in Cambridge jail. Recollecting what he had been himself, with all the advantages of education, and good advice, he compassionated these more ignorant objects, and prevailed upon the keeper of the prison to assemble them in a spacious room, where he preached to them every sabbath. This was no sooner known than others came to hear him; and so much was he admired, that he was immediately chosen preacher at St. Andrew's church, the first and only preferment he ever attained.

While here, he was not only esteemed the first preacher of his time, but one of the most laborious students, as indeed his works demonstrate. During the disputes between the church and the puritans, he sided with the latter in principle, but was averse to the extremes to which the conduct of many of his brethren led. Yet he appears to have been summoned more than once to give an account of his conduct, although in general dealt with as his piety, learning, and peaceable disposition merited. Granger says that he was deprived by archbishop Whitgift, but we find no authority for this. He had been a great part of his life much afflicted with the stone, which at last shortened his days. He was only forty-four years of age when he died in 1602. His remains were interred in St. Andrew's church with great solemnity, at the sole expence of Christ's college, and his funeral sermon was preached by Dr. Montague (who was also one of his executors) afterwards bishop of Bath and Wells, and of Winchester, who spoke highly of his learning, piety, labours, and usefulness. His works were collected and published in 1606, in 3 vols. fol. and are written in a better style than was usual in his

[1] Niceron, vol. I.—Moreri.—Gen. Dict.—Chaufepie.—Saxii Onomast.

time. They have been, however, far more admired abroad than at home. We know not of any of them reprinted in this country since their first appearance, but several of them have been translated into French, Dutch, and Spanish. Bishop Hall said "he excelled in a distinct judgment, a rare dexterity in clearing the obscure subtleties of the schools, and in an easy explication of the most perplexed subjects."[1]

PERNETY (ANTHONY JOSEPH), was born Feb. 15, 1716, at Roanne, in Forez. He entered into the order of Benedictines, and devoted himself to study, and the composition of numerous works, some of which are correct and useful, and others deformed by absurd hypotheses, and that affectation of novelty which gained many French writers in his day the title of philosophers. These whims are principally found in his "Fables Egyptiennes et Greques devoilées," 1786, 2 vols. 8vo, and in his "Dictionnaire mythohermetique." His more useful publications were, his "Dictionnaire de Peinture, Sculpture, et Gravure," 1757; "Discours sur la Physionomie;" "Journal Historique d'un Voyage faite aux îles Malouines, en 1763 et 1764," 1769, 2 vols. 8vo. This account of a voyage made by himself was translated into English, and read with some interest at the time of the dispute with Spain, relative to these islands, which are the same with the Falkland islands. "Dissertation sur l'Amérique et les Américains:" in this work and in his "Examen des Récherches Philosophiques de Pauw sur les Américains," he controverts the opinions of Pauw. He was author of many other works, and communicated several memoirs to the academy of Berlin, of which he was a member, and in which capital he resided a long time as librarian to Frederic II. He at length returned to Valence, in the department of La Drôme, where he died about the close of the century.[2]

PEROT, or PERROT (NICHOLAS), a learned prelate of the fifteenth century, was born at Sasso Ferrato, of an illustrious but reduced family. Being obliged to maintain himself by teaching Latin, he brought the rudiments of that language into better order, and a shorter compass for the use of his scholars; and going afterwards to Rome, was much esteemed by cardinal Bessarion, who chose him for

[1] Fuller's Ch. History, Abel Redivivus, and Holy State.—Lupton's Modern Divines.—Brook's Puritans. [2] Dict. Hist.

his conclavist or attendant in the conclave, on the death of Paul II. It was at this juncture that he is said to have deprived Bessarion of the papacy by his imprudence; for the cardinals being agreed in their choice, three of them went to disclose it, and to salute him pope; but Perot would not suffer them to enter, alledging that they might interrupt him in his studies. When the cardinal was informed of this blunder, he gave himself no farther trouble, and only said to his conclavist in a mild, tranquil tone, "Your ill-timed care has deprived me of the tiara, and you of the hat." Perot was esteemed by several popes, appointed governor of Perugia, and afterwards of Ombria, and was made archbishop of Siponto, 1458. He died 1480, at Fugicura, a country house so called, which he had built near Sasso Ferrato. He translated the first five books of "Polybius," from Greek into Latin, wrote a treatise "De generibus metrorum," 1497, 4to; also "Rudimenta Grammatices," Rome, 1473, fol. a very rare and valuable edition, as indeed all the subsequent ones are; but his most celebrated work is a long commentary on Martial, entitled "Cornucopia, seu Latinæ Linguæ Commentarius," the best edition of which is that of 1513, fol. This last is a very learned work, and has been of great use to Calepin in his Dictionary. [1]

PEROUSE (JOHN FRANCIS GALAUP DE LA), an able but unfortunate navigator, was born at Albi in 1741. He entered into the French navy when he was only in his fifteenth year, and acquired such professional skill, that he was regarded as fit for the most arduous enterprises. The triumphs of the French marine were few in his time; yet he commanded in the successful attempt to destroy the English settlement in Hudson's Bay in 1782. On the restoration of peace, it was resolved by the French ministry that a voyage of discovery should be undertaken to supply what had been left defective in the voyages of our illustrious navigator captain James Cook, and his associates. Louis XVI. drew up the plan of the intended expedition with great judgment and intelligence, and La Perouse was the person fixed upon to conduct it. With two frigates, la Boussole, et l'Astrolabe, the first under his own command, the second under that of M. de Langle, but subject

[1] Niceron, vol. XXXIII.—Tiraboschi.—Gen. Dict.—Brunet Manuel du Libraire.—Saxii Onomasticon.

to his orders, they sailed from Brest in August 1785; touched at Madeira and Teneriffe, and in November anchored on the coast of Brazil. Thence they proceeded round Cape Horn into the South Sea, and in February 1786 cast anchor in the bay of Conception, on the coast of Chili. At this time, so well had the means of preserving health been employed, that they had not a man sick. The ships reached Easter island in the month of April, and thence sailed, without touching at any land, to the Sandwich islands. On June 23d they anchored on the American coast, in lat. 58° 37′, and landed on an island to explore the country and make observations. At this place M. Perouse had the misfortune of having two boats wrecked, with the loss of all their crew. Thence he ran down to California, and in September anchored in the bay of Monterey, whence they took their departure across the Pacific ocean, and in January 1787 arrived in the Macao roads. In February they reached Manilla, which they quitted in April, shaping their course for the islands of Japan. Passing the coasts of Corea and Japan, they fell in with Chinese Tartary, in lat. 42½°, and ran to the northward. They anchored in a bay of the island of Sagalien, and thence proceeded up the shallow channel between that island and the continent as far as 51° 29′. Returning thence they reached the southern extremity of Sagalien in August, and passed a strait between it and Jesso, since named Perouse strait, into the North Pacific. On the sixth of September they anchored in the harbour of St. Peter and Paul in Kamtschatka. The ships having refitted, they set sail, and arrived at the Navigators Islands in December. In the bay of Maouna they met with a friendly reception from numerous natives, and began to take in refreshments. A party of sixty, under the command of M. de Langle, went ashore to procure fresh water, when a most unfortunate occurrence took place, in which they were attacked by the natives, and M. de Langle and eleven of his men lost their lives. Quitting this place without any attempts at vengeance, Perouse proceeded to New Holland, and arrived at Botany Bay in January 1788, and here terminates all that is known of the voyage of this navigator, from the journal which he transmitted to France. He had many and very important objects of research remaining, but was never more heard of. The vessels were probably wrecked, and all the crews perished, since all efforts made to obtain

information of them have been fruitless. In 1798 was published, at the expence of the French nation, and for the benefit of the widow of Perouse, "Voyage autour du Monde, par J. F. G. de la Perouse," in three vols. 4to. It was translated into the English. The discoveries of this navigator are chiefly in the seas between Japan and China, and China and Tartary.[1]

PERRAULT (CLAUDE), an eminent French architect, was the son of an advocate of parliament, and born at Paris, in 1613. He was bred a physician, but practised only among his relations, his friends, and the poor. He discovered early a correct taste for the sciences and fine arts; of which he acquired a consummate knowledge, without the assistance of a master, and was particularly skilled in architecture, painting, sculpture, and mechanics. He still continues to be reckoned one of the greatest architects France ever produced. Louis XIV. who had a good taste for architecture, sent for Bernini from Rome, and other architects; but Perrault was preferred to them all; and what he did at the Louvre justified this preference. The façade of that palace, which was designed by him, "is," says Voltaire, "one of the most august monuments of architecture in the world. We sometimes," adds he, "go a great way in search of what we have at home. There is not one of the palaces at Rome, whose entrance is comparable to this of the Louvre; for which we are obliged to Perrault, whom Boileau has attempted to turn into ridicule." Boileau indeed went so far as to deny that Perrault was the real author of those great designs in architecture that passed for his. Perrault was involved in the quarrel his brother Charles had with Boileau, who, however, when they became reconciled, acknowledged Claude's merit.

Colbert, the celebrated French minister, who loved architecture, and patronized architects, advised Perrault to undertake the translation of Vitruvius into French, and illustrate it with notes; which he did, and published it in 1673, folio, with engravings from designs of his own, which have been esteemed master-pieces. Perrault was supposed to have succeeded in this work beyond all who went before him, who were either architects without learning, or learned men without any skill in architecture. He united a

[1] Preface to his Voyage.—Rees's Cyclopædia.

knowledge of every science directly or remotely connected with architecture, and had so extraordinary a genius for mechanics, that he invented the machines by which those stones of fifty-two feet in length, of which the front of the Louvre is formed, were raised. A second edition of his "Vitruvius, revised, corrected, and augmented," was printed at Paris, 1684, in folio; and he afterwards published an abridgment for the use of students; and another valuable architectural work, entitled "Ordonnance des cinq Especes de Colonnes, selon la methode des Anciens," 1683, fol.

When the academy of sciences was established, he was chosen one of its first members, and was chiefly depended upon in what related to mechanics and natural philosophy. He gave proofs of his great knowledge in these, by the publication of several works; among which were, "Memoires pour servir à l'histoire naturelle des animaux," 1671—76, 2 vols. fol. with fine plates; "Essais de Physique," in 4 vols. 12mo, the three first of which came out in 1680, and the fourth in 1688; "Recueil de plusieurs machines de nouvelle invention," 1700, 4to, &c. He died Oct. 9, 1688, aged seventy-five. Although he had never publicly practised physic, yet the faculty of Paris, of which he was a member, had such an opinion of his skill, and so much esteem for the man, that after his death they desired his picture of his heirs, and placed it in their public schools with that of Fernelius, Riolanus, and others, who had done honour to their profession.[1]

PERRAULT (CHARLES), younger brother to the preceding, was born at Paris, Jan. 12, 1628, and at the age of eight was placed in the college of Beauvais, where he distinguished himself in the belles-lettres, and had a considerable turn to that kind of philosophy which consisted mostly in the disputatious jargon of the schools. He also wrote verses, and indulged himself in burlesque, which was then much in vogue; on one occasion he amused himself in turning the sixth book of the Æneid into burlesque verse. He had, however, too much sense when his ideas became matured by reflection, to attach the least value to such effusions. When his studies were completed, he was admitted an advocate, and pleaded two causes with a success sufficient to induce the magistrates to wish to see him at-

[1] Niceron, vol. XXXIII.—Moreri.—Perrault's Les Hommes Illustres.

tached to the bar. But Colbert, the French minister, who was acquainted with his merit, soon deprived the law of his services. He chose him for secretary to a small academy of four or five men of letters, who assembled at his house twice a week. This was the cradle of that learned society afterwards called "Academy of Inscriptions and Belles Lettres." The little academy employed itself on the medals and devices required from it by Colbert, in the king's name; and those proposed by Charles Perrault were almost always preferred. He had a singular talent for compositions of this kind, which require more intellectual qualities than is generally supposed. In the number of his happy devices may be ranked that of the medal struck on account of the apartments given by the king to the French academy in the Louvre itself. This was *Apollo Palatinus*; an ingenious allusion to the temple of Apollo, erected within the precincts of the palace of Augustus. Perrault not only was the author of this device, but likewise procured the academy the apartments it obtained from the monarch, who at the same time was pleased to declare himself its protector. Colbert, enlightened by the wise counsels of Perrault, inculcated upon the king, that the protection due to genius is one of the noblest prerogatives of supreme authority. He also procured the establishment of the academy of sciences, which at first had the same form with the French academy, that of perfect equality among its members. His brother Claude had also a considerable share in this useful establishment.

Scarcely was the academy of sciences established, when Colbert set apart a yearly fund of 100,000 livres, to be distributed by the king's order among celebrated men of letters, whether French or foreigners. Charles Perrault partook likewise in the scheme of these donatives, and in their distribution. It was extended throughout Europe, to the remotest north, although we do not find any English among the number. Colbert, whose esteem for the talents and character of Perrault continually increased, soon employed him in an important and confidential office. Being himself superintendant of the royal buildings, he appointed him their comptroller general; and this office, in the hands of Perrault, procured a new favour to the arts, that of the establishment of the academies of painting, sculpture, and architecture. Then it was that his brother Claude produced the celebrated design of the front of the Louvre.

The credit Perrault enjoyed, and the gratitude due to him from men of letters, had from 1671 given him admission into the French academy. On the day of his reception, he returned thanks in an harangue which gave so much satisfaction to the society, that they from that time resolved to make public the admission-discourses of their members. But as the favour of the great is rarely lasting, Perrault underwent some mortifications from Colbert, which compelled him to retire; and although the minister, sensible of his loss, solicited him to return, he refused, and went to inhabit a house in the suburbs of St. Jacques, the vicinity of which to the colleges facilitated the superintendance of the education of his sons. After the death of Colbert, he received a fresh mortification, that of having his name erased from the academy of medals, by Louvois. This minister did not love Colbert; and his hatred to the patron fell upon the person patronized, though he had ceased to be so.

During his retreat, Perrault employed his leisure in the composition of several works, among which were his "Poem on the age of Lewis the Great," and his "Parallel between the Ancients and Moderns." The long and bitter war these pieces excited between Boileau and the author, is well known. The chief fault of Perrault was his censuring the ancients in bad verses, which gave Boileau the advantage. Had the two adversaries combated in prose, the match would have been more equal. In the collection of Boileau's works, may be seen a letter addressed to him by Perrault, in the height of this warfare, against which this great poet's prose, somewhat inclined to harshness and ponderosity, is scarcely able to sustain itself, notwithstanding all the author's talents for sarcasm and irony. Perrault's letter, though filled with reproaches, for the worst part well merited by his antagonist, is a model of decorum and delicacy. With respect to the ground of the dispute, the two adversaries, as usual in these quarrels, are alternately right and wrong. Perrault, too little conversant in the Greek language, too exclusively sensible of the defects of Homer, shows too little feeling of the superior beauties of this great bard, and is not enough indulgent to his errors in favour of his genius. Boileau, perpetually on his knees before his idol, defends him sometimes unhappily, and always with a rudeness almost equal to that with which the heroes of the Iliad abuse each other.

It is, indeed, asserted that the enmity of Boileau against the author of the "Poem on Louis le Grand," had a secret cause, more potent than his devotion for the ancients; which was, that the writer, when justly celebrating the great Corneille, had affected to avoid all mention of the author of "Phædra" and "Iphigenia." There is some reason to believe that Boileau was not better satisfied with the silence observed with respect to himself in this poem, which had not disdained to notice Godeaux and Tristan. But the satirist's self-love in the displeasure he professed, prudently concealed itself behind his friendship for Racine, and perhaps was thus concealed even from himself. If on this occasion he displayed an excess of feeling, his adversary had been guilty of great injustice. To deprive the age of Lewis the Fourteenth of Boileau and Racine, is to deprive the age of Augustus, of Horace and Virgil.

The enmity of the two academicians was of older date than their quarrel concerning the ancients and moderns. Charles Perrault and his brothers, friends of those writers whom Boileau had treated with most severity, did not content themselves with a silent disapprobation of his attacks upon them; they freely expressed their sentiments of the satirist, who, on his part, did not spare them. We ought not, on this occasion, to suppress an anecdote of Perrault, which does him much honour. The French academy, in 1671, had proposed as the subject of their first poetical prize, the "abolition of duels." Some days before the prizes were distributed, Perrault had spoken highly in commendation of the successful piece, the writer of which, M. de la Monnoye, was unknown. A person who heard him, said to Perrault, "You would be much surprized were the piece to prove Boileau's." "Were it the devil's," answered Perrault, "it deserves the prize, and shall have it." Boileau on his part, as if through emulation, rendered some justice to Perrault, and even on account of his verses. He praised the six lines which conclude the preface to Perrault's "Parallels," though the ancients are not treated in them with much respect.

Perrault, besides the verses alluded to, has written some others, not unworthy of praise. Such are those in his poem "On Painting," in which he happily, and even poetically, describes the beauties added by time to pictures. In these lines, the image he draws of time giving

the finishing touches to the master-pieces of the great artists, while with a sponge he effaces even the remembrance of inferior productions, is noble and picturesque. Somewhat more of harmony and elegance in the expression would have rendered this draught worthy of the first masters.

When the quarrel between Boileau and Perrault had lasted long enough to make them both almost equally in the wrong, and the two adversaries had satiated themselves, the one with reproaches, the other with epigrams; when even the public began to grow weary of it; common friends, who ought sooner to have interposed, endeavoured to effect a reconciliation. They were indeed entitled to mutual esteem, which the one commanded by his uncommon powers, the other by his knowledge and understanding, and both by their probity. On the side of Perrault, the reconciliation was sincere. He even suppressed several strokes against the ancients, which he had in reserve for the fourth volume of his "Parallels," "choosing rather," said he, "to deprive himself of the satisfaction of producing fresh proofs of the goodness of his cause, than longer to embroil himself with persons of merit like that of his adversaries, whose friendship could not be purchased at too high a rate." With respect to Boileau, he wrote what he termed a letter of reconciliation to Perrault; but in which, through its forced compliments, he could not avoid displaying that relic of gall or malignity, of which it is so difficult for a professed satirist entirely to discharge himself. This letter might almost pass for a new critique on Perrault, so equivocal was the turn of its reparation. Accordingly, a friend of Boileau said to him, "I doubt not that we shall always keep upon good terms together; but if ever, after a difference, we should be reconciled, no reparation! I beg: I fear your reparations more than your reproaches."

We shall at present pass over some works of Perrault, less considerable than the two, which made him most talked of, and most disturbed his repose. We shall only mention his "History of Illustrious Men of the Age of Lewis XIV." Freed from his controversy with Boileau, but still a zealous partizan for his age, Perrault celebrated its glory in this work, which did equal honour to his understanding and his impartiality. Somewhat more life and colouring might be desired in it, but not more sincerity and justice. The author even confesses that he has denied himself ornament,

for the purpose of giving more truth to his narration, by limiting encomium to the simple recital of facts. "I was not ignorant," says he, "that if I had made these eulogies more eloquent, I should have derived more glory from them; but I thought only of the glory of those whom I commemorate. It is well known, that funeral orations in general are more the eulogy of the preacher than of the deceased; and that if the reputation of the composer is often augmented by them, that of the subject almost always remains what it was before."

We have hitherto followed D'Alembert, in our account of M. Perrault. It may be necessary now to add a few particulars from other authorities. With respect to his "Age of Lewis the Great," it was a kind of prelude to a war with all the learned. In this poem he set the modern authors above the ancient, an attempt which would of course appear shocking to the majority, who considered the ancients as superior in every species of composition. Boileau was present at the academy when this poem was read there, in 1687, and was greatly disgusted; yet took no farther notice of it, than answering it by an epigram, as did also Menagu in another, to which Perrault replied in a letter, which he reprinted the same year, and added to it his "Parallel between the Ancients and Moderns," in regard to arts and sciences. A second volume of this appeared in 1690, where the subject of their eloquence is considered; a third, in 1692, to determine their poetical merit; and a fourth, in 1696, which treats of their astronomy, geography, navigation, manner of warring, philosophy, music, medicine, &c. 12mo. In the third volume, which relates to poetry, Perrault had not only equalled the modern poets with the ancient, and particularly Boileau, but had also set up Chapelain, Quinault, and other French poets, whom Boileau in his Satires had treated with contempt. This brought on the animosity of which we have already given an account. Voltaire says, with regard to this famous controversy, which was carried on at the same time in England, by sir William Temple and others, that "Perrault has been reproached with having found too many faults with the ancients, but that his great fault was the having criticised them injudiciously."

Perrault's work, the "History of the Illustrious Men," is now chiefly valued of all his writings, and not the less for the fine portraits from the collection of the celebrated

Begon. Of the letter-press, we have an English translation by Ozell, 1704—5, 2 vols. 8vo. Perrault was determined by the public voice in the choice of his heroes, whom he confined to an hundred; but there are an hundred and two in the collection; the reason of which was this. Arnauld and Pascal were deservedly in his list; but the Jesuits made interest to have them excluded, and prevailed. Perrault thought it necessary to substitute two fresh ones; but the public refused to accept the work, unless Arnauld and Pascal might keep their places; and hence it arose, that instead of a hundred lives, which was Perrault's original design, we find an hundred and two. There are other works of Perrault, which are much esteemed, as "Le Cabinet de Beaux Arts," &c. or, A Collection of Copper-plates relating to Arts and Sciences, with Illustrations in Verse and Prose, 4 vols. oblong 4to; "Faernus's Fables, translated into French Verse," &c.

Perrault died in 1703, aged seventy-seven. Madame Dacier, in the preface to her translation of "Homer's Odyssey," has given the following character of this author. "He was," says she, "a man of talents, of agreeable conversation, and the author of some little works, which have been deservedly esteemed. He had also all the qualities of an honest and good man; was pious, sincere, virtuous, polite, modest, ready to serve, and punctual in the discharge of every duty. He had a considerable place under one of the greatest ministers France ever had, who reposed the utmost confidence in him, which he never employed for himself, but always for his friends." Such a character from madame Dacier must suggest to us the highest opinion of Perrault as a man, when it is considered, that, as an author, she thought him guilty of the greatest of all crimes, an attempt to degrade the ancient writers, whom she not only reverenced, but adored.

Besides Claude and Charles, there were two other brothers, Peter and Nicholas, who distinguished themselves in the literary world. PETER, the eldest of them all, was receiver-general of the finances, and published, in 1674, a piece, "De l'Origine des Fontaines;" and, in 1678, a French translation of Tassoni's "La Secchia rapita." NICOLAS was admitted doctor of the Sorbonne in 1652, and died in 1661; leaving behind him a work, entitled "La Morale des Jesuites, extraite fidèlement de leurs livres," which was printed in 1667, 4to.

Charles Perrault is said to have had a son, PERRAULT D'ARMANCOURT, who, although he made a less figure in the learned world than his father or uncles, was the author of a book of tales, lately transferred from the nursery to the stage. The French edition is entitled "Contes de ma Mere l'Oye." Hague, 1745, with a translation, "Mother Goose's Tales."[1]

PERRENOT (ANTHONY), better known by the name of cardinal de Granvelle, was born 1517, at Besançon, and was son of Nicholas Perrenot, seigneur de Granvelle, chancellor to the emperor Charles V. Born with an ambitious, intriguing, and firm temper, joined to great abilities, he speedily raised himself, was made canon and archdeacon of Besançon, then bishop of Arras, in which character he spoke very forcibly at the council of Trent when but twenty-four years of age, and afterwards served the emperor Charles V. in several embassies to France, England, and elsewhere. This prince had so particular an esteem for Granvelle, and such confidence in him, that on abdicating the empire, he recommended him to his son Philip II. who scarce ever took any step relative either to private or public affairs, without his advice and assistance. Granvelle was afterwards appointed the first archbishop of Malines, was made cardinal in 1561, by Pius IV. and at length counsellor to Margaret of Parma, governess of the Netherlands, where, according to Strada's account, his ambition and cruelty occasioned part of the outrages which were committed. Philip II. recalled him a second time to court, and entrusted him with all the affairs of the Spanish monarchy. Cardinal de Granvelle died at Madrid September 21, 1586, aged seventy, after having been nominated to the archbishopric of Besançon. His Life, written by D. Prosper Levêque, a Benedictine, was printed at Paris, 1753, 2 vols. 12mo. It is interesting, but the author is unpardonably partial, and conceals the cruelty, ambition, and other faults of this celebrated cardinal.[2]

PERRIER (FRANCIS), a French artist of merit, born at Maçon in 1590, was a goldsmith's son; but contracting dissipated habits, ran away from his parents, and is said to have literally begged his way to Rome, in partnership with a blind man. At Rome, after suffering much for want

[1] D'Alembert's Eulogies by Aikin, vol. II.—Niceron, vol. XXXIII.
[2] Moreri.—Diet. Hist.

of resources, he had recourse to his pencil, and was soon enabled to maintain himself. Having become acquainted with Lanfranco, he endeavoured to follow his manner, and was not unsuccessful. This giving him a confidence in his powers, he resolved to return to France; and stopping at Lyons, he painted the Carthusians cloister there. From Lyons he proceeded to Paris; and having worked some time for Vouet, who engrossed all the great works, he took a second journey to Italy, where he stayed ten years, and returned to Paris in 1645. About this time he painted the gallery of the Hotel de la Villiere, and drew several easel-pieces for private persons. He died professor of the academy, in 1655. He etched several things with a great deal of spirit, and, among others, the finest basso-relievos that are in Rome, a hundred of the most celebrated antiquities, and some of Raphael's works. He also engraved, in the chiaro oscuro, some antiquities, after a manner, of which, it was said, he was the first inventor; but Parmegiano used it a long time before him. It consists of two copper-plates, whose impression is made on paper faintly stained: the one plate is engraved after the usual way, and that prints the black; and the other, which is the secret, prints the white *. [1]

PERRIER (CHARLES), or DUPERIER, a French poet, was born at Aix in Provence. He first devoted himself to Latin versification, in which he succeeded greatly; and he boasted of having formed the celebrated Santeuil. They quarrelled afterwards from poetic jealousy, and made Menage the arbitrator of their differences; who, however, decided in favour of Perrier, and did not scruple to call him "The prince of Lyric poets." They afterwards became reconciled, and there are in Perrier's works several translations of pieces from Santeuil. Perrier afterwards applied himself to French poetry, in which he was not so successful, though he took Malherbe for his model. His obtrusive vanity, which led him to repeat his verses to all who came near him, made him at last insupportable. Finding Boileau one day at church, he insisted upon repeating to him an ode during the elevation of the host, and desired his opinion, whether or no it was in the manner of Malherbe.

* This invention has been much improved since, and especially of late in England has been carried to great perfection by Mr. Kent, who performed it in any two other colours, as well as black and white.

[1] Pilkington and Strutt.—D'Argenville, vol. IV.—Moreri.

Pope's lines, "No place so sacred from such fops is barr'd," &c. are literally a translation of Boileau's on Perrier, "Gardez-vous d'imiter ce rimeur furieux," &c. Indifferent, however, as his French poetry was, he obtained the academy-prize two years together, namely, in 1681 and 1682. He died March 28, 1692. His Latin poems are to be found in various collections, but have never been published in a separate volume, although they amply deserve that distinction.[1]

PERRON (JAMES DAVY DU), a cardinal more eminent for great talents and learning than for principle, was descended from ancient and noble families on both sides. His parents, having been educated in the protestant religion, found it necessary to remove from Lower Normandy to Geneva; and settled afterwards in the canton of Berne, where he was born, Nov. 25, 1556. His father, Julian Davy, an able physician, and a man of learning, instructed him till he was ten years of age, and taught him mathematics and the Latin tongue. Young Perron seems afterwards to have built upon this foundation, for, while his parents were obliged to remove from place to place by civil wars and persecution, he taught himself the Greek tongue and philosophy, beginning that study with the logic of Aristotle: thence he passed to the orators and poets; and afterwards applied to the Hebrew language with such success, that he could read it without points, and lectured on it to the protestant clergy.

In the reign of Henry III. he was carried to the French court, which was then at Blois, where the states were assembled in 1576; and introduced to the king as a prodigy of parts and learning. His controversial talents were already so conspicuous, that few cared to dispute with him. His ingenuity does not, however, appear to have greatly advanced his interest, for we are told that when, after this, he came to Paris, he had no other resource than to teach Latin for bread, and that at a time when he held public conferences upon the sciences, in the grand hall of the Augustines. He set himself afterwards to read the "Summa" of St. Thomas Aquinas, and cultivated a strict friendship with Philip Desportes, abbot of Tiron, who procured him his own place of reader to Henry III. and was the first to advise him to renounce his religion. Previously to

[1] Biog. Univ. art. DUPERRIER.

his taking this step, he is said to have offended Henry III. by an avowal of religious indifference, which is thus related: one day, while the king was at dinner, he made an admirable discourse against atheists; on which the king commended him much for having proved the being of a God by arguments so solid. Perron instantly replied, that "if his majesty was disposed to hear him, he would prove the contrary by arguments as solid;" which so offended the king, that he forbad him to come into his presence. This story has been denied by some French writers, as derogatory to Duperron's religious principles; but others say that, granting it to be true, it means no more than that Du Perron vaunted his ability to take either side of a question, a practice universal at that time in the schools; yet they allow that his reply to the king was rather ill-timed, and ill-expressed.

He recovered, however, from any loss of character which this affair might occasion, by abjuring the religion in which he had been educated. It is rather singular that he is said to have acquired a distaste of the protestant religion by studying the "Summa" of St. Thomas Aquinas, and the writings of St. Austin; but having by this or by some other means, reconciled his mind to the change of his religion, he displayed all the zeal of a new convert by labouring earnestly in the conversion of others, even before he had embraced the ecclesiastical function. By these arts, and his uncommon abilities, he acquired great influence, and was appointed to pronounce the funeral oration of Mary queen of Scots, in 1587; as he had done also that of the poet Ronsard, in 1586. He wrote, some time after, by order of the king, "A comparison of moral and theological virtues;" and two "Discourses," one upon the soul, the other upon self-knowledge, which he pronounced before that prince. After the murder of Henry III. he retired to the house of cardinal de Bourbon, and laboured more vigorously than ever in the conversion of the reformed. Among his converts was Henry Spondanus, afterwards bishop of Pamiez; as this prelate acknowledges, in his dedication to cardinal du Perron of his "Abridgment of Baronius's Annals." But his success with Henry IV. is supposed to redound most to the credit of his powers of persuasion. He went to wait on that prince with cardinal de Bourbon, at the siege of Rouen; and followed him at Nantes, where he held a famous dispute with four protes-

tant ministers. The king, afterwards resolving to have a conference about religion with the principal prelates of the kingdom, sent for Du Perron to assist in it; but, as he was yet only a layman, he nominated him to the bishopric of Evreux, that he might be capable of sitting in it. He came with the other prelates to St. Denis, and is said to have contributed more than any other person to the change in Henry's sentiments.

After this, he was sent with M. d'Ossat to Rome, to negotiate Henry's reconciliation to the holy see; which at length he effected more to the satisfaction of the king, than of his subjects; that part of them at least, who were zealous for Gallican liberties, and thought the dignity of their king prostituted upon this occasion. After a year's residence at Rome, he returned to France; where, by such services as have already been mentioned, he obtained promotion to the highest dignities. He wrote, and preached, and disputed against the reformed; particularly against Du Plessis Mornay, with whom he had a public conference, in the presence of the king, at Fontainbleau. The king resolved to make him grand almoner of France, to give him the archbishopric of Sens, and wrote to Clement VIII. to obtain for him the dignity of a cardinal; which that pope conferred on him, in 1604, with singular marks of esteem. The indisposition of Clement soon after made the king resolve to send the French cardinals to Rome; where Du Perron was no sooner arrived, than he was employed by the pope in the congregations. He had a great share in the elections of Leo X. and Paul V. He assisted afterwards in the congregations upon the subject of Grace, and in the disputes which were agitated between the Jesuits and the Dominicans: and it was principally owing to his advice, that the pope resolved to leave these questions undecided. He was sent a third time to Rome, to accommodate the differences between Paul V. and the republic of Venice. This pope had such an opinion of the power of his eloquence and address, that he said to those about him, "Let us beseech God to inspire cardinal Du Perron, for he will persuade us to do whatever he pleases."

After the murder of Henry IV. in 1610, Du Perron devoted himself entirely to the court and see of Rome, and prevented every measure in France which might displease that power, or hurt its interests. He rendered useless the arret of the parliament of Paris, against the book of cardi-

nal Bellarmine; and favoured the infallibility of the pope, and his superiority over a council, in a thesis maintained in 1611, before the nuncio. He afterwards held a provincial assembly, in which he condemned Richer's book, "concerning ecclesiastical and civil authority:" and, being at the assembly of Blois, he made an harangue to prove, that they ought not to decide some questions, on account of their being points of faith. He was one of the presidents of the assembly of the clergy, which was held at Rouen in 1615; and made harangues to the king at the opening and shutting of that assembly, which were much applauded. This was the last of his public services; for after this he retired to his house at Bagnolet, and employed himself wholly in revising and completing his works. This was with him a matter of great importance, for he not only had a private press in his house, that he might have them published correctly, and revised every sheet himself, but is said also to have printed a few copies of every work that he wished to appear to advantage, for the revisal of his friends before publication. He died at Paris, Sept. 5, 1618, aged sixty-three. He was a man of great abilities; had a lively and penetrating wit, and a particular talent at making his views appear reasonable. He delivered himself upon all occasions with great clearness, dignity, and eloquence. He had a prodigious memory, and had studied much. He was very well versed in antiquity, both ecclesiastical and profane; and had read much in the fathers, councils, and ecclesiastical historians, of which he knew how to make the best use to perplex, if not to convince his adversaries. He was warmly attached to the see of Rome, and strenuous in defending its rights and prerogatives; and therefore it cannot be wondered, that his name has never been held in high honour among those of his countrymen who have been accustomed to stand up for the Gallican liberties. They consider indeed that ambition was his ruling passion, and that it extended even to literature, in which he thought he ought to hold the first rank. In his youth he had translated into French verse a part of the Æneid; and the praises which Desportes and Bertaut bestowed on this performance made him fancy that his style was superior to that of Virgil. He was in his own opinion, says the abbé Longuerue, the commander-in-chief of literature; and authors found that his opinion was to be secured before that of the public. His

favourite authors were Montaigne, whose essays he called the breviary of all good men, and Rabelais, whom, by way of distinction, he called "The author."

The works of Du Perron, the greatest part of which had been printed separately in his life-time, were collected after his death, and published at Paris, 1620 and 1622, in 3 vols. folio. The first contains his great "Treatise upon the Eucharist," against that of Du Plessis Mornay. The second, his "Reply to the Answer of the King of Great Britain." The following was the occasion of that work: James I. of England sent to Henry IV. of France a book, which he had written himself, concerning differences in religion. Henry put it into the hands of Du Perron's brother, who informed his majesty, from what the cardinal had observed to him, that there were many passages in that book, in which the king of England seemed to come near the catholics; and that it might be proper to send some able person, in hopes of converting him entirely. Henry accordingly, after taking the advice of his prelates in this affair, desired to know of the king of England, whether he would approve of a visit from the cardinal Du Perron? King James answered that he should be well pleased to confer with him, but for reasons of state could not do it. After this, Isaac Casaubon, who had been engaged in several conferences with Du Perron about religion, and seemed much inclined to that egregious absurdity, a reunion between the popish and reformed church, was prevailed on to take a voyage into England; where he spoke advantageously of Du Perron to the king, and presented some pieces of poetry to him, which the cardinal had put into his hands. The king received them kindly, and expressed much esteem for the author; which Casaubon noticing to Du Perron, he returned a letter of civility and thanks to his Britannic majesty; in which he told him, that, "except the sole title of Catholic, he could find nothing wanting in his majesty, that was necessary to make a most perfect and accomplished prince." The king replied, that, "believing all things which the ancients had unanimously thought necessary to salvation, the title of Catholic could not be denied him." Casaubon having sent this answer to Du Perron, he replied to it in a letter, dated the 15th of July, 1611, in which he assigns the reasons that obliged him to refuse the name of Catholic to his Britannic majesty. Casaubon sent him a writing by way of answer, in

the name of the king, to all the articles of his letter; to which the cardinal made a large reply, which constitutes the bulk of the second volume of his works. The third contains his miscellaneous pieces; among which are, "Acts of the Conference held at Fontainbleau against Du Plessis Mornay;" moral and religious pieces in prose and verse, orations, dissertations, translations, and letters.

There was a fourth volume of his embassies and negotiations, collected by Cæsar de Ligni, his secretary, and printed at Paris in 1629 and 1633, folio: but these are supposed not to have done him much honour, and Wicquefort thinks him as a diplomatic character inferior to d'Ossat in every respect. There were also published afterwards, under his name, "Perroniana," which, like most of the *ana*, is a collection of puerilities and impertinences.

PERROT (Nicolas), sieur d'Ablancourt, a scholar of considerable parts, and once admired for his translations from ancient authors, was born at Chalons, April 5, 1606. He sprung from a family which had been illustrious in the law, and the greatest care was bestowed on his education. His father, Paul Perrot de la Saller, who was a protestant, and also a man learning, sent him to pursue his studies in the college of Sedan; where he made so rapid a progress, that, at thirteen, he had gone through the classics. He was then taken home, and placed for some time under a private tutor, after which he was sent to Paris, where he studied the law five or six months, and was, when only in his eighteenth year, admitted advocate of parliament; but did not adhere long to the bar. Another change he made about this time of great importance, was that of his religion, for popery, of which he embraced the tenets at the persuasion of his uncle Cyprian Perrot, who, in hopes of procuring him some valuable benefices, took great pains to recommend the church as a profession, but in vain. Nor did he succeed better in retaining him as a convert, for he had scarcely distinguished himself in the republic of letters, by writing a preface to the "Honnête Femme," for his friend, father Du Bosc, than he felt a desire to return to the religion he had quitted. He was now, however, in his twenty-seventh year, and had sense enough to guard

Dupin.—Bullart's Academie des Sciences.—Vie de Du Perron, by Burigny. Biog. Univ. in Duperron.—Perrault's Les Hommes Illustres.

against precipitation in a matter of so much consequence. He studied, therefore, the differences betwixt the Romish and reformed church, and after three years' investigation, during which he did not disclose his intention to any one, he set out from Paris to Champagne, where he abjured popery; and very soon after went to Holland, till the clamour which followed this step was over. He was near a year in Leyden, where he learned Hebrew, and contracted a friendship with Salmasius. From Holland he went to England; then returned to Paris; and, after passing some weeks with M. Patru, took an apartment near the Luxembourg. He passed his days very agreeably; and though he devoted the greatest part of his leisure to books, mixed occasionally in society, and was the respected associate of all the learned in Paris. In 1637 he was admitted a member of the French academy, but was soon after forced to leave Paris, on account of the wars; and therefore retired to his estate, called Ablancourt, where he lived till his death. He died Nov. 17, 1664, of the gravel, with which he had been afflicted the greater part of his life.

He was a man of great acuteness, imagination, judgment, and learning, and thought equal to the production of any work; yet we have no original pieces of his, excepting the "Preface" above mentioned, "A Discourse upon the Immortality of the Soul," and a few letters to Patru. But he made French translations of many ancient writers, which were once admired for their elegance, purity, and chasteness of style. Among these are Tacitus, Lucian, Cæsar, Thucydides, and Arrian; but he took too great liberties with the sense of his author, for the sake of imitating his manner, and producing something like an original. He is said to have succeeded best while he profited by the advice of Patru, Conrart, and Chapelain; and it is certain that those translations written in his latter days, when he had not that advantage, are inferior to the others. When he was asked, why he chose to be a translator, rather than an author, he answered, that "he was neither a divine nor lawyer, and consequently not qualified to compose pleadings or sermons; that the world was filled with treatises on politics; that all discourses on morality were only so many repetitions of Plutarch and Seneca; and that, to serve one's country, a man ought rather to translate valuable authors, than to write new books, which seldom contain any thing new." The minister Colbert,

judging him very capable of writing the "History of Louis XIV." recommended him to that monarch; who however, upon being informed that Perrot was a protestant, said, that "he would not have an historian of a religion different from his own." Perrot was a man of great talents in conversation, and said so many good things that Pelisson regretted there was not some one present to write down all he spoke.[1]

PERRY (JOHN), captain, a celebrated engineer, the second son of Samuel Perry, of Rodborough in Gloucestershire, gent. and Sarah his wife, daughter of sir Thomas Nott, knt. was, in or before 1693, lieutenant of the Montague; which about that year coming into Portsmouth dock to be refitted, he exerted his skill in the improvement of an engine for throwing out a large quantity of water from deep sluices in a short space of time. In 1695, he published "A Regulation for Seamen; wherein a method is humbly proposed, whereby their Majesties fleet may at all times be speedily and effectually manned, and the Merchants be more readily and cheaper served, without having their men at any time pressed or taken away; setting forth the great advantages that will accrue thereby to the king, merchant, and subject in general, whereby these islands will be more secure and happy, the king's revenue considerably be eased, trade in general be quickened and encouraged, and every individual subject receive benefit thereby, in lessening the price of all naval commodities; wherein is also proposed, a method or nursery for training up of Seamen to supply the loss and decay of them in time of War: as also, the giving hereby equal liberty and advantage to all seamen, removing many hardships that they now suffer under, and giving them many encouragements that they do not now enjoy. By John Perry, late Captain of the Signet Fire-ship, now a prisoner in the Marshalsea, according to sentence of a late Court-Martial. To which is added, a short Narrative of his Case relating to his loss of the said ship in company of the Diamond Frigate, in September 1693," 4to. By this pamphlet it appears that he had been sentenced to a fine of 1000*l.* and to ten years' imprisonment. In 1698, when the Czar Peter was in this country, being desirous of engaging some eminent artists, Mr. Perry was introduced to his

[1] Moreri.—Dict. Hist.—Life by Patru.

notice by the marquis of Carmarthen, and by Mr. Dummer, surveyor of the Navy, as a person capable of serving him on several occasions, relating to his new design of establishing a fleet, making his rivers navigable, &c.; and he was taken into the service of the Czar as comptroller of the marine works, at a salary of 300*l.* per annum, with travelling charges, and subsistence-money, on whatever service he should be employed; besides a further reward to his satisfaction, at the conclusion of any work he should finish. After some conversation with the Czar himself, particularly respecting a communication between the rivers Volga and Don, he was employed on this work three successive summers; but not being properly supplied with men, partly on account of the ill-success of the Czar against the Swedes at the battle of Narva, and partly by the discouragement of the governor of Astracan, he was ordered at the end of 1707 to stop, and next year employed in refitting the ships at Veronise, and in 1709 in making the river of that name navigable. After repeated disappointments, and fruitless applications for his salary, he at last quitted the kingdom, under the protection of Mr. Whitworth, the English ambassador, in 1712.

After his return he published "The State of Russia under the present Czar; in relation to the several great and remarkable things he has done, as to his naval preparations, the regulating his army, the reforming his people, and improvement of his country; particularly those works on which the author was employed; with the reasons of his quitting the Czar's service, after having been fourteen years in that country. Also, an Account of those Tartars, and other people, who border on the Eastern and extreme Northern parts of the Czar's dominions; their religion and manner of life. With many other observations. To which is annexed a more accurate Map of the Czar's dominions than has hitherto been extant," 1716, 8vo.

In 1721 he was employed in stopping the breach at Dagenham, made in the bank of the river Thames, near the village of that name in Essex, and about three miles below Woolwich, in which he happily succeeded, after several other persons had failed in that undertaking. He was also employed, the same year, about the harbour at Dublin, and published at that time an answer to the objections raised against it. A publication by Capt. Perry on these subjects is thus entitled, "An Account of the

Stopping of Dagenham Breach; with the accidents that have attended the same from the first undertaking: containing also proper Rules for performing any the like work, and Proposals for rendering the ports of Dover and Dublin (which the author has been employed to survey) commodious for entertaining large ships. To which is prefixed a plan of the levels which were overflowed by the Breach," 1721, 8vo. Upon this project 1600*l.* had been spent by the author of "An impartial Account of the frauds and abuses at Dagenham Breach, and of the hardships sustained by Mr. William Boswell, late undertaker of the works there: in a Letter to a Member of Parliament," London, 1717, 8vo.

Capt. Perry was elected a Member of the Gentlemen's Society at Spalding, April 16, 1730, to which Society was communicated his original Map or Chart of the Sea Coasts. He died Feb. 11, 1733, and was buried in Spalding church, where an inscription on a slab erected by his kinsman and heir William Perry, of Penshurst in Kent, preserves his memory.[1]

PERSIUS (AULUS FLACCUS), one of the three great Roman satirists, was born at Volterra, in Tuscany, in the 22d year of Tiberius's reign, or A.D. 34. At the age of 12 he was removed to Rome, where he pursued his studies under Palæmon the grammarian, and Virginius Flaccus the rhetorician. He afterwards, at sixteen, applied himself to philosophy under Cornutus, a Stoic, who entertained so great a love for him, that there was ever after a most intimate friendship between them. Persius has immortalized that friendship in his fifth satire, and his gratitude for the good offices of his friend. This he shewed still farther by his will, in which he left him his library, and a great deal of money: but Cornutus, like a true philosopher, who knew how to practise what he taught, accepted only the books, and gave the money to the heirs of the testator. We have nothing deserving the name of a life of Persius, but his character appears to have been excellent. He had a strong sense of virtue, and lived in an age when such a sense would naturally produce a great abhorrence of the reigning vices. His moral and religious sentiments were formed on the best systems which the philosophy of his age afforded; and so valuable is his matter, that Mr. Harris, of

[1] Nichols's Bowyer.—Hutton's Dictionary.—Preface to his State of Russia.

Salisbury, justly said, "he was the only difficult Latin author that would reward the reader for the pains which he must take to understand him."

Persius is said to have been of a weak constitution, and troubled with indigestion, of which he died in his 30th year. Of his satires, six are extant, and have procured him to be named with Horace and Juvenal as the third great Latin satirist. With regard to his obscurity, critics have varied in their opinions of the cause of it: some attribute it as an original defect in his style; while others assert, that what we call obscurities and difficulties arise from allusions to persons, events, and practices, with which we are now unacquainted. There are, undoubtedly, such allusions in all the Roman poets; but Persius cannot be altogether acquitted of harshness and obscurity of style, independent of such. He has more of the force and fire of Juvenal, than of the politeness of Horace; but as a moral writer he excels both.

The best editions of this poet are that of London, 1647, 8vo, with Casaubon's "Commentary;" and that of Wederburn, Amst. 1664, 12mo; but he is generally printed along with Juvenal; and has had the same editors. We have several English metrical translations; the first by Dryden; the second, and a very valuable one, by a Dr. Brewster, in 1751, 8vo; and, more recently, an elegant and spirited version by Mr. Drummond.[1]

PERUGINO (PIETRO), a celebrated Italian painter, the master of Raphael, was born in 1446, at Perugia, whence he took the name that has totally obliterated his family appellation, which was Vanucci. His parents were poor; but, being desirous to put him in a way of supporting himself, placed him with a painter, under whom he imbibed at least a strong enthusiasm for his art, and desire to excel in it. His application to study was intense; and when he had made a sufficient progress, he went to Florence, and became a disciple of Andrea Verocchio. From this painter he acquired a graceful mode of designing heads, particularly those of his female figures. He rose by degrees to considerable eminence, and was employed by Sixtus IV. to paint several pieces for his chapel at Rome. Great as his talents were, he was unfortunately infected with the vice of covetousness. It was from this cause that, when he

[1] Vossius de Poet. Lat.—Crusius's Lives of the Roman Poets.—Saxii Onomast.—Drummond's Preface.

returned to Florence, he quarrelled with Michael Angelo, and behaved so ill, that the Florentines, being enraged against him, drove him from their city: on which he returned to his native Perugia. The same foible proved accidentally the cause of his death; for, having accumulated some money, which he was very anxious not to lose, he always carried it about him. He continued this practice till some thief robbed him of his treasure; and, the grief for his loss being too severe for his strength, he died in 1524, at the age of 78.

His touch was light, and his pictures highly finished; but his manner was stiff and dry; and his outline was frequently incorrect. His most capital painting is in the church of St. Peter at Perugia. It is an altar-piece, the subject of which is the Ascension of Christ. The disciples are there represented in various attitudes, but all directing their eyes to heaven, and looking after the Lord, who is supposed to have ascended.[1]

PERUZZI (BALDASSARE), a painter of history and architecture, was born in 1481, at Accajano, in the diocese of Volterra, but in the territory and a citizen of Siena. He commenced his studies as a painter at Siena; and when he had gained a competent degree of knowledge, he copied the works of the best masters, with a diligence and success that were equally extraordinary. From Siena he went to Rome, where he was employed by the pope Alexander VI. Julius II. and Leo X. in their palaces, and in several chapels and convents. He was particularly successful in painting architecture; and so completely understood the principles of chiaro-oscuro, and of perspective, that even Titian is said to have seen the effects with surprize, being hardly able to believe that what he saw was the work of the pencil, and not real architecture. His usual subjects were streets, palaces, corridors, porticoes, and the insides of magnificent apartments, which he represented with a truth that produced an absolute deception*. He received some instructions from Bramante, the architect of St. Peter's,

* "His frescoes," says Mr. Fuseli, "approach the style of Raphael: such is the 'Judgment of Paris,' in the castle of Belcaro; and the celebrated Sibyl, at Fonte Giusta, of Siena, whose divine enthusiasm has never been excelled. His great prerogative, however, was architecture: Lomazzo calls him 'Architetto universale;' and as such he superintended, for some time, the fabrick of St. Peter, unrewarded and pitifully paid. With regard to his origin, see 'Lettere Senesi,' tom. III. page 178."

[1] Pilkington.

and was himself employed by Leo X. in forming designs and models for that building. He was unfortunately in Rome when it was sacked by the army of Charles V. in 1527, and was made a prisoner, but obtained his liberty by painting a portrait of the constable de Bourbon. Peruzzi died in 1556, very poor, though he had been always in great employment. They who were indebted to him were not always very ready to pay, and he was too modest to demand his right, by which means he lost a great part of what he had fairly earned.[1]

PESARO. See CANTARINI.

PESSELIER (CHARLES STEPHEN), member of the academies of Nancy, of Amiens, of Rouen, and Angers, was born at Paris on the 9th of July, 1712, of a reputable family. In his early youth his progress in his studies was rapid. His assiduous application, his lively genius, and mild demeanour, conciliated the esteem of his master, and gained the friendship of his juvenile companions. His taste for poetry was apparent at a very early period; but the designs of his parents for the advancement of his fortune would not permit him to resign himself entirely to his favourite pursuits, and he sacrificed in some degree his propensity to their wishes. He was placed under M. Rolland, an advocate, and constantly attended to the regular discharge of business. His leisure hours were devoted to the Muse; and he gave up that time to poetry, which by many, at his age, is sacrificed to pleasure. In 1738 his "Ecole du Temps," a comedy in verse, was represented with applause on the Italian theatre. Encouraged by this success, and with the approbation of M. Rolland, he produced, in the following year, at the French theatre, his "Esope au Parnasse," a comedy in verse. The reputation of the young poet, and his character for probity, recommended him to M. Lallemand of Bety, a farmer-general, who was at that time forming a system of finance, and who felicitated himself in procuring such an assistant, and in attaching him to his interest. The occupations incident to this new department were probably the causes which prevented Pesselier from producing any other pieces for the stage. Poetry was, however, still the amusement of the time that could be spared from business. In 1748, he published his fables, and among his dramatic works appears a comedy, "La

[1] Pilkington, by Fuseli.

Mascarade du Parnasse," in verse, and in one act, which was never performed.

His attachment to poetry could not prevent him from dedicating some of the moments that could be spared from the labours of finance to the elucidation of that science. Accordingly, he published the prospectus of a work upon that subject. This publication, exhibiting in one view a perfect knowledge and extensive prospects for the improvement of that necessary resource, attracted the attention of the ministry, who established an office for promoting the plan, and placed the author at the head of it, with appointments proportioned to his talents and the importance of his labours. The views of Pesselier now extended further than the operations of finance. He undertook a treatise on the customary laws of the kingdom, of which, however, only the preliminary discourse appeared. Soon afterwards he published his "Letters on Education," in two volumes 12mo.

Incessant application and a delicate constitution, with an extreme vivacity of spirits, probably shortened his life. His health began to decline; but he ceased not from his diligence. His attention to the business of his office was almost without remission; till, overcome by fatigue, he fell sick in November 1762, languished under his disorder for six months, and died the 24th of April, 1763.[1]

PETAU (DENIS), perhaps better known by his classical appellation of DIONYSIUS PETAVIUS, was born at Orleans Aug. 21, 1583. His father, JEROME Petau, although a merchant, was a man of considerable literature, and rather more attentive to matters of taste than of commerce: the consequence of which was, that he left very little property to his children, six sons and two daughters. He gave them all, however, a learned education; the daughters as well as the sons being taught Latin and Greek, and able to write verses in both languages. But we find, that with all his learning, Jerome was a superstitious bigot to his religion; which his biographer, father Oudin, as warm a zealot as himself, says was at one time in danger of being shaken by some of his Protestant friends, who were very numerous in Orleans. Nay, he was, according to Oudin, about to renounce Popery altogether, and retire with his family, when an extraordinary accident prevented his design. A part of his house fell down, and so frightened him, that, while he lay buried under the ruins, he made a vow, that if ever

[1] Dict. Hist. in the last edition of which he is called Joseph.

he escaped, he would break off all acquaintance with the Protestants; and being dug out alive and unhurt, he kept his vow, and endeavoured to give his children the same dislike to the Protestant faith as he had formerly determined to give them to the Roman Catholic.

As he perceived in his second son, Denis, a more than ordinary capacity, as well as eagerness for knowledge, he paid particular attention to the formation of his taste and the direction of his studies; and often told him, that he should lay up such a fund of knowledge, as to be able to cope with "the giant of the Allophylæ," as he called Scaliger, whose learning and works were of such importance to the Protestants. This advice was not thrown away on Denis, who studied, with the greatest diligence, both at Orleans and Paris; and when he came to take his degree of master of arts, supported a thesis in Greek; a language which he knew as intimately as Latin, and both more so than he knew French. For two years he heard the lectures of the most eminent doctors of the Sorbonne, in his time; and was so assiduous, that he never left his study, unless for the king's library, where he was permitted to consult the valuable Greek and Latin manuscripts. About this time he became acquainted with the learned Isaac Casaubon, whom Henry IV. had invited to Paris in 1600, and their friendship continued until Casaubon's departure for England, and, what hurt Petau most, his departure from Popery, after which he treated him with as much asperity as any other of his opponents. In the mean time, it was in consequence of Casaubon's advice, that, young as he was, he undertook to prepare for the press an edition of the whole works of Synesius; that is, to collate manuscript copies, to translate what was in Greek, and to add explanatory notes. He had no sooner undertaken this work, than he was promoted to the professorship of philosophy in the university of Bourges, when only in his nineteenth year. The course which this office enjoined him to teach lasted two years, during which he also read the ancient philosophers and mathematicians.

In the second year of his being at Bourges, Frederick Morel, Greek professor at Paris, brought out a complete edition of the works of Dio Chrysostom, and inserted a discourse of Synesius, translated by Petau, who was not sorry to have this opportunity of sounding the taste of the public on the merits of his translation. In the title are the

words: *Interprete Dionysio Pæta*, the name he assumed some time before this. Hitherto his intention had been to enter the church; and he was already subdeacon, and had been preferred to a canonry in the cathedral of Orleans. He had never yet seen the Jesuits; but having become acquainted with the nature of their order, when at Bourges, partly from inclination, and partly from the persuasions of the learned Fronto Ducæus, he entered as a noviciate among them at Nancy, in June 1605. After two years of probation, he studied for two years longer at the college of Pont-a-Mousson, then very flourishing. Thence he was sent to Rheims, where, for three years, he taught rhetoric. In 1610, he did the honours of the college at the consecration of Louis XIII.

Notwithstanding these employments, and the production of some occasional pieces in prose and verse, which they required, he was enabled to publish his edition of Synesius in 1612; but, as he was absent from the press, it suffered much by the carelessness and ignorance of the printers; and even the second edition, of 1631, retains a great many of the errors of the first. It gave the learned, however, an opportunity of knowing what was to be expected from the talents, diligence, and learning, of father Petau; and they entertained hopes which were not disappointed. During the years 1613, 1614, and 1615, he taught rhetoric in the college of La Flêche, in Anjou; and, in the first of these years, he published some works of the emperor Julian, which had hitherto remained in MS. and announced his intention of publishing an edition of Themistius, the Greek orator and sophist. In 1614, when the college of La Flêche was visited by Louis XIII. with the queen mother and the whole court, he contributed many of the complimentary verses on the occasion; which, as we shall notice, were afterwards published. In the mean time, he undertook an edition of Nicephorus's historical abridgment, which had never been printed either in Greek or Latin. In this he was assisted with the copy of a valuable manuscript, which father Sirmond sent to him from Rome. In 1617, the Biblical professor of La Flêche being removed to another charge, Petau supplied his place, until called to Paris by order of his superiors, to be professor of rhetoric. It was about this time that he was attacked by that violent fever, which he has so well described in his poem entitled "Soteria;" a circumstance scarcely worth mentioning, if

it had not been connected with an instance of superstition, which shews that his father's prejudices had acquired possession of his mind. During this fever, and when in apparent danger, his biographer tells us, he made a vow to St. Genevieve, and the fever left him. The object of his vow was a tribute of poetical thanks to his patroness and deliverer. In order to perform this as it ought to be performed, he waited until his mind had recovered its tone; but he waited too long, and the fever seized him again, as a remembrance of his neglect. Again, however, St. Genevieve restored him; and, that he might not hazard her displeasure any more, he published his "Soteria," in 1619, which the connoisseurs of that time thought his *chef d'œuvre* in poetry; and his biographer adds, that "it is in Virgil only we can find lines so completely Virgilian."

The remainder of his life was spent in performing the several offices of his order, or in those publications, a list of which will prove the magnitude of his labours. He died at Paris, December 11, 1652, in the sixty-ninth year of his age. He seems, by the general consent, not only of the learned men of his communion, but of many Protestants, to have been one of the greatest scholars the Jesuits can boast: and would have appeared in the eyes of posterity as deserving of the highest character, had not his turn for angry controversy disgraced his style, and shown, that with all his learning and acuteness, he did not rise superior to the bigotry of his time. We have a striking instance of this, in his connection with Grotius. He had, at first, such a good opinion of that illustrious writer, as to think him a Roman Catholic in heart; and on his death, said a mass for his soul; but some time after, writing to cardinal Barberini, he uses these remarkable words: "I had some connection with Hugo Grotius, and *I wish I could say he is now happy!*"

The catalogue of the works of Petau affords an uncommon proof of diligence; for we are assured, that besides the labour of composing, compiling, &c. he transcribed every thing with his own hand for the press, and employed no amanuensis or reader to assist him. Among his works are: 1. "Synesii Dio, vel de ipsius vitæ instituto," mentioned already as published in Morel's edition of St. Chrysostom. 2. "Panegyricus Ludovico XIII. Franciæ et Navarræ regi, &c. in natalem diem," &c. 1610, 12mo. 3. "De laudibus Henrici magni carmen," &c. 1610, 4to.

4. "Oratio de laudibus Henrici magni," Rheims, 1611, 4to. 5. "Synesii Opera," Paris, 1612—1633, 5 vols. folio. 6. "Juliani imperatoris orationes tres panegyricæ," Flexiæ (La Flêche), 1613, 8vo. 7. "Themistii Orationes septemdecim, Gr. Lat." ibid. 1613, 8vo. 8. "Tragœdia, Carthaginienses," ibid. 1614, 8vo, a tragedy in the manner of Seneca, which it was then the fashion to imitate. 9. "Pompa regia Ludovici XIII." &c. a collection of the complimentary verses on the royal visit to La Flêche, mentioned before, 1614, 4to. 10. "Nicephori Breviarium Historicum," Gr. et Lat." Paris, 1616, 8vo. 11. "Themistii, cognomento Suadæ, orationes novemdecim, Gr. et Lat." ibid. 1618, 4to. 12. "Soteria ad S. Genovefam," ibid. 1619, 4to, his votive poem to St. Genevieve. 13. Another, in praise of the same saint, "Panegyricus in S. Genovefam," ibid. 1619, 4to. 14. "D. Petavii Orationes," ibid. 1620, 1622, 1624, 8vo. 15. "D. Petavii Opera Poetica," ibid. 1621, 8vo, reprinted at least three times. 16. "Office de S. Genevieve," ibid. 1621, 16mo. 17. Epiphanii Opera omnia," ibid. 1622, 2 vols. folio, reprinted at Cologn 1682. In April following the publication of this work, Salmasius took occasion to attack Petau, in his edition of the "Pallio" of Tertullian, and certainly not in very respectful language. Petau's biographer says he ought to have taken no notice of such an attack, as in that case his silence would have completely disconcerted Salmasius, a man who could not exist without a quarrel with some contemporary; or, at all events, Petau should have been content with a short answer to such an opponent. Perhaps Petau might have been of this opinion, if he had not considered that Salmasius was a Protestant, and regarded by Protestants as the man who would one day supply the loss of Joseph Scaliger; and he was not therefore sorry to have this opportunity, not only to defend himself against Salmasius, but to attack him in his turn. He published, accordingly, 18. "Animadversionum liber," under the fictitious name of Antonius Kerkoëtius Aremoricus, and the fictitious place of "Rhedonis apud Yvonem Halecium," i. e. "Parisiis, apud Sebast. Cramoisy," 1622, 8vo. This brought on an angry controversy, in which Salmasius certainly had some advantages, from his superior knowledge of the manner of handling the weapons of controversy; and perhaps we may be permitted to say, from his having the better cause to support. Petau's pamphlets, on this

casion, were entitled "Mastigophores," and consisted of three, and a supplement, published in 1623 and 1624. —But we hasten to his more important chronological works, which, of all others, preserve his memory in our times: 19. "Opus de doctrina Temporum," Paris, 1627, 2 vols. folio, reprinted, with additions from his own copy, Amst. 1703, folio. 20. "Uranologion, sive systema variorum authorum, qui de sphæra ac sideribus, eorumque motibus Græce commentati sunt," ibid. 1630, folio," intended as a supplement to his "Doctrina temporum;" to which an additional volume was published, with dissertations from the MSS. of Petau and Sirmond, in 1703, folio. 21. "Tabulæ Chronologicæ Regum, Dynastarum, Urbium, &c. à mundo condito, &c. &c." ibid. 1628, on large sheets, and often reprinted: the best edition is that of Vesel, 1702. 22. "Rationarium Temporum," ibid. 1633, 12mo. the best known and most useful of all his works, and long the standard book in all seminaries and private libraries, for chronology and history. It was consequently often reprinted, improved, and enlarged, not only by the author, but by various other editors. There are two editions, printed at Leyden in 1724 and 1745, 2 vols. 8vo, which are said to be the best. Besides these, and many other works of inferior importance enumerated by his biographer, Petau published a considerable number of theological pieces, which have sunk into oblivion, except perhaps his "Theologica dogmata," Paris, 1644, 5 vols. folio; reprinted more correctly at Antwerp, 1700, 3 vols. folio. Of this work, Bayle has observed, that Petavius did the Socinians great service, though unawares, and against his intentions; and quotes the following passage from the "Lettres Choisies" of Mr. Simon: "If there be any thing to censure in Petavius's works, it is chiefly in the second tome of his "Dogmata Theologica," in which he seems to favour the Arians. It is true, that he softened those passages in his preface; but as the body of the work continues entire, and the preface, which is an excellent piece, came afterwards, it has not entirely prevented the harm which that book is like to do at this time, when the new Unitarians boast, that father Petavius declared for them." Bayle thinks he has resolved this, by informing us that Petavius's original design, in the second volume of his "Dogmata Theologica," was, to represent ingenuously the doctrine of the three first centuries. Having no particular system

to defend, he did not disguise the opinions of the fathers; but acknowledged that some of them entertained false and absurd notions concerning the Trinity. All this, however, either from fear, or upon better consideration, he retracted, and published a "Preface," in which he laboured solely to assert the orthodoxy of the fathers. The "Dogmata Theologica of Petavius," says Gibbon, "is a work of incredible labour and compass: the volumes which relate solely to the incarnation (two folios of 837 pages) are divided into sixteen books: the first of history, the remainder of controversy and doctrine." "The Jesuit's learning," adds our infidel historian, "is copious and correct: his Latinity is pure, his method clear, his argument profound and well connected: but he is the slave of the fathers, the scourge of heretics, and the enemy of truth and candour, as often as they are inimical to the Catholic cause."[1]

PETER CHRYSOLOGUS (ST.), an eminent prelate of the fifth century, and called CHRYSOLOGUS from his eloquence, was descended of a noble family, and born at Imola, then called Forum Cornelii. After a suitable education, he was elected archbishop of Ravenna, about the year 433, and was much celebrated for his virtue and his eloquence. He died about the year 451. There are 126 sermons or homilies of his in the library of the fathers, in which he unites perspicuity with brevity; their style is concise and elegant, but not unmixed with quaintnesses. Father d'Acheri has published in his "Spicilegium," five other sermons written by him; and in St. Peter's works, is his answer to Eutyches, who had written to him in the year 449, complaining of St. Flavianus of Constantinople, in which he defends the orthodox faith, and refers Eutyches to the excellent letter sent by St. Leo to Flavianus, which teaches what is to be believed concerning the mystery of the incarnation. The best edition of St. Peter Chrysologus is that printed at Augsburg, 1758, folio.[2]

PETER DE BLOIS, or PETRUS BLESENSIS, one of the most learned and celebrated writers of the twelfth century, studied at Paris and Bologna, and was appointed preceptor and secretary to William II. king of Sicily, and afterwards was invited into England by Henry II. who made him arch-

[1] Life by Oudin, in Niceron, vol. XXXVII.—Batesii Vitæ Selectorum Virorum.—Dupin.—Burigny's Life of Grotius.—Gibbon's History.—Saxii Onomasticon.

[2] Cave, vol. I.—Dupin.—Saxii Onomast.

deacon of Bath, but permitted him to reside near Richard, archbishop of Canterbury, whose chancellor he was. Peter de Blois lost this archdeaconry towards the end of his life, and had that of London, where it is said he laboured much for little profit. He died in 1200, in England. There are some letters, sermons, and other works of his, in the library of the fathers, in which he strongly condemns the abuses and disorders which then reigned in the church. He is said to have been the first who used the word transubstantiation, to express the doctrine of the Romish church on the subject of the eucharist. The best edition of this author is by Peter de Gussanville, 1667, folio.[1]

PETER COMESTOR, or the EATER, a celebrated writer in the twelfth century, was born at Troyes, of which city he was canon and dean, afterwards chancellor of the church of Paris. These benefices he resigned to enter as a regular canon of St. Victor at Paris, where he died in October 1198, leaving a work entitled "Scholastica historia super Nov. Test." which contains an abridgment of the sacred history, from Genesis to the Acts, first printed at Utrecht in 1473, small folio, and reprinted at Vienna in the same year, and several times since. He dedicated this work to cardinal William de Champagne, archbishop of Sens. He is the author likewise of "Sermons," published by Busée, under the name of Peter de Blois, 1600, 4to; and a "Catena temporum," or universal history, is attributed to him, which was printed at Lubec, 1475, 2 vols. folio, and translated in French under the title of "Mer des Histoires," Paris, 1488, 2 vols. folio.[2]

PETER DE CLUGNY, or PETER the VENERABLE, a native of Auvergne, descended from the family of the counts Maurice, or de Montboissier, took the monk's habit at Clugny, was made prior of Vezelay, afterwards abbot, and general of his order in 1121, at the age of twenty-eight. He revived monastic discipline in the abbey of Clugny, and received pope Innocent II. there in 1130. He opposed the errors of Peter de Bruys and Henry, and died in his abbey, December 24, 1156. We have six books of his letters, with several other works of very little consequence, in the "Library of Clugny," and some homilies in Martenne's "Thes. Anecd." That so ignorant and trifling a writer should have been honoured with the

[1] Cave, vol. II.—Dupin. [2] Cave, vol. II.—Dupin.—Dict. Hist.

title of Venerable, is a strong mark of the low state of religious knowledge at that time. In these his works he takes great pains to vindicate the manners and customs of his monastery, and appears to place the essence of Christianity in frivolous punctilios and insignificant ceremonies. It was he, however, who received the celebrated Abelard in his afflictions with great humanity, and who consoled Eloisa after his death, by sending to her, at her request, the form of Abelard's absolution, which she inscribed on his sepulchre.[1]

PETER THE GREAT, czar of Russia, who civilized that nation, and raised it from ignorance and barbarism, to politeness, knowledge, and power, a man of a wonderful composition and character, was born the 30th of May, 1672, and was son of the czar Alexis Michaelowitz by a second wife. Alexis dying in 1672, Feodor, or Theodore, his eldest son by his first wife, succeeded to the throne, and died in 1682. Upon his decease, Peter, though but ten years of age, was proclaimed czar, to the exclusion of John his elder brother, who was of a weak body, and a weaker mind. The strelitzes, who were the established guard of the czars, as the janisaries are of the grand seigniors, made an insurrection in favour of John, at the instigation of the princess Sophia, who, being own sister to John, hoped, perhaps, to be sole regent, since John was incapable of acting; or at least to enjoy a greater share of authority under John, than if the power was lodged solely in her half-brother Peter. The matter, however, was at last compromised; and it was agreed, that the two brothers should jointly share the imperial dignity. The Russian education was, at that time, like the country, barbarous, so that Peter had no advantages; and the princess Sophia, who, with considerable talents, was a woman of great ambition and intrigue, took all imaginable pains to stifle his natural desire of knowledge, to deprave and corrupt his mind, and to debase and enervate him with pleasures. Yet his abhorrence of pageantry, and love of military exercises, discovered itself in his tenderest years; and, to gratify this inclination, he formed a company of fifty men, commanded by foreign officers, and clothed and exercised after the German manner. He entered himself among them in the lowest post, and performed the duties of it with the utmost

[1] Cave, vol. II.—Dupin.—Milner's Church History.

diligence. He ordered them entirely to forget that he was czar, and paid the utmost deference and submission to the commanding officers. He lived upon his pay only, and lay in a tent in the rear of his company. He was some time after raised to be a serjeant, but only as he was entitled to it by his merit; for he would have punished his soldiers, had they discovered the least partiality in his favour: and he never rose otherwise, than as a soldier of fortune. The strelitzes looked upon all this as the amusement of a young prince: but the czar, who saw they were too formidable, and entirely in the interest of the princess Sophia, had secretly a design of crushing them; which he wisely thought could not be better effected, than by securing to himself a body of troops, more strictly disciplined, and on whose fidelity he could more fully rely.

At the same time, he had another project in view, of vast importance, and most difficult execution. The sight of a small Dutch vessel, which he had met with on a lake, where it lay useless and neglected, made a wonderful impression on his mind, and he conceived thoughts of forming a navy; a design, which probably then seemed next to impossible, even to himself*. His first care was to get Hollanders to build some small vessels at Moscow, and afterwards four frigates, of four guns each, on the lake of Pereslave. He had already taught them to combat one another; and in order to instruct himself in naval affairs, he passed two summers successively on board English or Dutch ships, which set out from Archangel. In 1696, the czar John died, and Peter became sole master of the empire. He began his reign with the siege of Asoph, then in the hands of the Turks, but did not take it till 1697. He had already sent for Venetians, to build gallies on the river Don, which might shut up the mouth of that river, and prevent the Turks from relieving the place. This gave him a stronger idea than ever, of the importance and necessity of a naval force; yet he could have none but foreign ships, none at least but what he was obliged to employ foreigners in building. He was desirous of surmounting these disadvantages, but the affairs he projected were

* See "An Account of the Rise and Naval Power of Russia, or, the story of the little Boat which gave rise to the Russian Fleet," said to be written by the czar Peter himself, and printed in the second volume of "The Present State and Regulations of the Church of Russia." By Tho. Consett, M. A.

of too new and singular a nature to be so much as considered in his council, nor were they proper to be communicated. He resolved therefore singly to manage this bold undertaking; with which view, in 1698, he sent an embassy to Holland, and went himself incognito in the retinue. He entered himself in the India admiralty-office at Amsterdam, caused himself to be inrolled in the list of ship-carpenters; and worked in the yard with greater assiduity than any body there. His quality was known to all; and he was pointed at with a sort of veneration. King William, who was then in Holland, paid him all the respect that was due to his uncommon qualities; and the czar's disguise freed him from that which was merely ceremonious and troublesome. The czar worked with such success, as in a little time to pass for a good carpenter; and afterwards studied the proportions of a ship. He then went into England; where, in four months, he made himself a complete master in the art of ship-building, by studying the principles of it mathematically, which he had no opportunity of learning in Holland. In England he met with a second reception from king William; who, to make him a present agreeable to his taste, and which might serve as a model of the art he was so very desirous to learn, gave him a magnificent yacht. He carried with him from England several English ship-builders and artificers, among whom was one whose name was Noy; but the czar took also upon himself the title of a master-builder, and was pleased to submit to the conditions of that character. Thus he and Noy received orders from the lord high admiral of Russia, to build each of them a man of war; and, in compliance with that order, the czar gave the first proof of his art. He never ceased to pursue it, but had always a ship upon the stocks; and, at his death, left one of the largest ships in Europe half-built.

During the czar's absence, the princess Sophia, being uneasy under her confinement, and meditating to regain that liberty which she had forfeited by former insurrections, found means to correspond with the strelitzes, who were now quartered at a distance from Moscow, and to instigate them to a third rebellion in her favour. The news of this obliged him to hasten home: and, arriving at Moscow about the end of 1699, he executed terrible vengeance upon the ringleaders; yet took no other satisfaction of his sister the princess, than by continuing her confinement in

the nunnery, and hanging up the priest, who had carried her letters, on a gallows before her window. In 1700, he got together a body of standing forces, consisting of thirty thousand foot; and now the vast project which he had formed began to display itself in all parts. He first sent the chief nobility of his empire into foreign countries, to improve themselves in knowledge and learning: he opened his dominions, which till then had been shut up, and invited all strangers who were capable of instructing his subjects; and he gave the kindest reception to all land and sea officers, sailors, mathematicians, architects, miners, workers in metals, physicians, surgeons, and indeed operators and artificers of every kind, who would settle in his dominions. In the mean time, he had to do with a dull, heavy, untoward people; so that it is no wonder, that proceedings so new and strange should raise many discontents and tumults, and it was sometimes almost impossible with all his power to suppress them.

One very singular reason, on which these discontents were grounded, was, that the Russians considered grandeur and superiority, the czar's great object, in no other light than as a power of doing evil. In 1700, being strengthened by an alliance with Augustus king of Poland, he made war upon Charles XII. of Sweden; from continuing which, he was not deterred by the ill success of his first campaigns: for he used to say, "I know that my armies must be overcome for a great while; but even this will at last teach them to conquer." Afterwards, however, he gained considerable advantages in Livonia and Ingria, provinces subject to the Swedes. His acquisitions here were so important, that they induced him to build a fortress, whose port, situated on the Baltic, might be large enough to receive a fleet; and accordingly, in 1703, he laid the foundation of Petersburgh, now one of the strongest cities in Europe, which was to him what Alexandria was to Alexander. He waged war with the Swedes for several years, and, without ever gaining any considerable advantage, was frequently most miserably beat by them. But firmness of mind and perseverance were qualities peculiarly eminent in him; and therefore at length, in 1709, he obtained a complete victory over them in his own dominions, at Pultowa. A great part of the Swedish army were made prisoners. The Swedish generals who were taken were constantly entertained at his own table; and one day,

when he had drunk a health to his masters who had instructed him in the art of war, count Rinschild, a chief officer among the prisoners, asked him, "Who they were whom he honoured with so glorious a title?" "Yourselves, gentlemen," said he. "Your majesty is very ungrateful then," replied the count, "to have so beaten your masters." Upon which the czar, to make them some reparation for this ingratitude, immediately gave orders that their swords should be returned them; and treated them with the greatest generosity and goodness. Near 3000 Swedish officers, however, were dispersed up and down his dominions, and particularly in Siberia, a country of vast extent, and running as far as China; and, having little prospect of returning to Sweden, they soon formed a kind of colony, and began to apply themselves to the various professions with which they were acquainted. Thus they forwarded the czar's great purpose, in polishing and civilizing the ancient inhabitants of the country; and many arts, which, although established at Moscow and Petersburgh, might not have reached Siberia a long time, were thus suddenly established there.

In the mean time, Petersburgh had risen into a large and powerful city; and the king of Sweden having been obliged to fly from Pultowa to Bender in the Turkish dominions for refuge, the czar availed himself of his absence, by making a complete conquest of Livonia and Ingria; to which he added Finland, and a part of Pomerania. The Turks having broken a truce they had concluded with him, he was inclosed by their army in 1712, on the banks of the Pruth; and that in so disadvantageous a situation, that he seemed to be inevitably lost. While the army was under great consternation, the czarina Catherine projected an expedient for its deliverance. She sent to negociate with the grand vizir, and let him privately know, that a great sum of money was at his service: he was tempted, and the czar's prudence completed the work. To perpetuate the memory of this event, he caused the czarina to institute the order of St. Catherine, of which she was declared sovereign, and into which none but women were to be admitted. The king of Sweden having at last quitted the Turkish dominions, in 1713, the czar found this formidable enemy advancing to oppose him: but he was now strengthened by an alliance with the king of Denmark. He carried the war into the duchy of Holstein, which was in

alliance with the Swedes; and, in 1714, obtained over them a victory at sea, near the coasts of Finland, upon which he entered triumphantly with his fleet into the haven of Petersburgh.

All this while he continued his pursuits after all kinds of knowledge. He caused his engineers to draw the plan of every city, and to take designs of all the different machines which he had not in his own country. He instructed himself in husbandry, and in all sorts of trade, wherever he came. In 1716, he paid a visit, with his consort, to the king of Denmark at Copenhagen, where he spent three months. He visited there every school of the university, and all the men of letters: for, regardless of ceremony and pageantry, which he hated, it was indifferent to him, whether they waited on him, or he went to them. He coasted every day some part of the kingdoms of Denmark and Sweden, attended by two engineers; surveyed all the windings, sounded every part of the straits, and afterwards had the whole so exactly described in charts, that not so much as the smallest shelf or bank of sand escaped his observation. From Copenhagen he went to Hamburgh, Hanover, Wolfenbuttle, and from thence to Holland. Here he left the czarina, and went to France in 1717; and, in June that year, visited the royal academy of sciences at Paris, where he was entertained by seeing the latest invented and most curious machines and experiments. He was no sooner returned to his own dominions, than he signified his inclination of becoming a member of that society; and the academy having made their most respectful acknowledgments for the great honour he did them, he wrote them a letter with his own hand. These particulars may be seen in the history of that academy for 1720: the academy sent him every year a volume of their proceedings, to which, as an academician, he was entitled; and he always accepted it with pleasure, as from his brethren.

It would be endless to enumerate all the various establishments, for which the Russians are indebted to this great emperor: Fontenelle has recorded some of the principal, which are, 1. A body of 100,000 foot, under as regular a discipline as any in Europe. 2. A navy of forty ships of the line, and 200 gallies. 3. Fortifications in all main towns, and an excellent civil government in the great cities, which before were as dangerous in the night, as the most unfrequented deserts. 4. An academy for naval

affairs and navigation, where all the nobility are obliged to send some of their children. 5. Colleges at Moscow, Petersburgh, and Kiof, for languages, polite literature, and mathematics; and schools in the villages, where the children of the peasants are taught to read and write. 6. A college of physicians, and a noble dispensatory at Moscow, which furnishes medicines to the great cities, and to the armies; whereas before there was no physician but the czar's, and no apothecary in all his dominions. 7. Public lectures in anatomy, a word never heard before in Russia. Voltaire relates, that the czar had studied this branch of knowledge under Ruysch at Amsterdam; and made such improvements under this master, as to perform even chirurgical operations himself. He afterwards purchased the cabinet of that anatomist, which contained an immense collection of the most curious, instructive, and uncommon preparations. 8. An observatory, not only for the use of astronomers, but as a repository for natural curiosities. 9. A physic garden, to be stocked with plants, not only from all parts of Europe, but from Asia, Persia, and even the distant parts of China. 10. Printing-houses, where he abolished their old barbarous characters, which, through the great number of abbreviations, were almost become unintelligible. 11. Interpreters for all the languages of Europe; and likewise for the Latin, Greek, Turkish, Kalmuc, Mogul, and Chinese. 12. A royal library, composed of three very large collections, which he purchased in England, Holstein, and Germany.

These, and many more, were particular institutions and establishments: but the czar made general reformations, to which indeed the other were only subservient. He changed the architecture of his country, which was ugly and deformed; or, more properly, he first introduced that science into his dominions. He sent for a great number of pictures from Italy and France; and thus instructed in the art of painting a people, who knew no more of it, than what they could collect from the wretched daubing of men who painted the imaginary heads of saints. He sent ships laden with merchandize to Genoa and Leghorn, which returned freighted with marble and statues: and pope Clement XI. pleased with his taste, presented him with a fine antique, which the czar, not caring to trust by sea, ordered to be brought to Petersburgh by land. Religion was not neglected in this general reform: ignorance

and superstition had over-run it so much, that it scarcely merited the name of Christian. The czar introduced knowledge, where it was miserably wanted; and this knowledge enabled him to abolish, at least in a considerable degree, fasts, miracles, and saint-worship. He ventured further than to the correction of rites: he abolished the patriarchate, though much independent of him; and thus got rid of a power, which was always interrupting and disconcerting his measures. He took away part of the revenues of those churches and monasteries which he thought too wealthy; and, leaving only what was necessary for their subsistence, added the overplus to his own demesnes. He made many judicious ecclesiastical canons, and ordered preaching in the Russian language. Lastly, he established a general liberty of conscience throughout his dominions. There is one more reformation, and perhaps as necessary and useful as any of the former, which he made even in his last illness, though it was exceedingly painful. When the senators and great personages, then about him, mentioned the various obligations which Russia lay under to him, for abolishing ignorance and barbarism, and introducing arts and sciences, he told them, that he had forgot to reform one of the most important points of all, namely, the mal-administration of justice, occasioned by the tedious and litigious chicanery of the lawyers; and signed an order from his bed, limiting the determination of all causes to eleven days, which was immediately sent to all the courts of his empire.

This wonderful man died of the strangury, caused by an imposthume in the neck of his bladder, Jan. 28, 1725, aged fifty-three. He was tall, and remarkably well shaped; had a noble countenance, eyes sparkling with vivacity, and a robust constitution. His judgment was sound, which, as Voltaire has observed, may justly be deemed the foundation of all real abilities: and to this solidity was joined an active disposition, which led him into the most arduous undertakings. Whoever reflects upon the interruptions, difficulties, and oppositions, that must unavoidably occur in civilizing and reforming a large and barbarous empire, must suppose the czar to have been, as indeed he really was, a man of the greatest firmness and perseverance. His education was far from being worthy of his genius: it had been spoiled by the princess Sophia, whose interest it was that he should be immersed in licentious excesses. How-

every in spite of bad example, and even his own strong propensity to pleasure, his natural desire of knowledge and magnanimity of soul broke through all habits; nay, they broke through something even greater than habits. It is remarkable, that from his childhood he had such a dread of water, as to be seized with a cold sweat and with convulsions, even in being obliged to pass over a brook. The cause of this aversion is thus related. When he was about five years of age he was carried in the spring season over a dam, where there was a water-fall or cataract. He was asleep in his mother's lap, but the noise and rushing of the water frightened him so much that it brought on a fever; and, after his recovery, he retained such a dread of that element, that he could not bear to see any standing water, much less to hear a running stream. Yet such was the force of his resolution, that he gradually conquered this antipathy, and his aversion of water was afterwards changed into an excessive fondness for that element. He had a son who lived to be a man; but this son engaging with his mother, whom Peter had divorced in 1692, and other malcontents, in a conspiracy against his father in 1717, was condemned to die. He saved the executioner the trouble by dying a natural death; and an account of this unfortunate prince, with original papers, was published by the czar himself. The title of it, as it stands in the second volume of the "Present State of Russia," translated from the German, and printed at London, 1722, in 8vo, runs thus: "A Manifesto of the Criminal Process of the Czarewitz Alexis Petrowitz, judged and published at St. Petersburg, the 25th of June, 1718; translated from the Russian original, and printed by order of his czarish majesty at the Hague, 1718." The czar composed several pieces upon naval affairs, and his name must therefore be added to the short catalogue of sovereigns who have favoured the public with their writings.

The czarina, his widow, whom he nominated his successor, was, upon his death, immediately acknowledged empress of Russia by the several estates of the empire. The history of this lady is rather extraordinary. She was born in Livonia in 1684; and losing her parents, who were of low condition, she became destitute. The parish-clerk, who kept a school, took her into his house, and supported her still. Dr. Glück, minister of Marienburg, happening to come to that village, teased the clerk of the

girl, whom he liked exceedingly, and carried her home with him. Dr. Gluck treated her almost in the same manner as if she had been his own daughter; and not only had her taught spinning and sewing, but instructed her also himself in literature above her sex, and especially in the German language. At length a Livonian serjeant in the Swedish army, fell passionately in love with her, and she agreed to marry him: but the next day the Russians made themselves masters of Marienburg; and the general, casting his eyes accidentally on Catherine, and observing something very striking in her air and manner, took her then under his protection, and afterwards into his service. Some time after, she was advanced to be a housekeeper to prince Menzikoff, who was the general's patron; and there the czar seeing her, she made such an impression on him that he married her. She was taken at Marienburg in 1702, and married to the czar in 1710: what became of her former husband, the serjeant, is not known. She was a woman of wonderful abilities and address, and a very fit consort for such a man as Peter the Great. It has been already observed in what manner she rescued him from ruin by her management, when he was surrounded by the Turks: and he seems to have made her the partner of his councils and undertakings, as well as of his bed. He shewed the high opinion he had of her by nominating her to succeed him; but she died in little more than two years after him. She had several daughters by the czar; the youngest of which, Elizabeth, after the heirs of the elder branches were extinct, ascended the throne in 1741.[1]

PETERS (HUGH), a noted fanatic in the time of Charles I. was the son of a merchant at Fowey, in Cornwall, and was some time a member of Trinity college, in Cambridge, whence, it is said, he was expelled for irregular behaviour; but this expulsion must have taken place after he had taken both his degrees, that of A. B. in 1618, and of A. M. in 1622. He afterwards betook himself to the stage, where he acquired that gesticulation and buffoonery which he so often practised in the pulpit. He was admitted into holy orders by Dr. Mountaine, bishop of London, and was for a considerable time lecturer of St. Sepulchre's, in that city; but, being prosecuted for criminal conversation with another

[1] Voltaire's Hist. of Peter the Great.—Modern Universal History.—Fontenelle's Eloge.—Coxe's Travels.—Tooke's Russia.

man's wife, he fled to Rotterdam, where he was pastor of the English church, together with the learned Dr. William Ames, who, it is probable, either did not know, or did not believe the report of his being prosecuted for adultery*. He afterwards went to America, and after a residence of seven years, returned to England at a time when men of his character were sure of employment. He became, therefore, a violent declaimer against Charles I. and in favour of all the measures of the republican party; and Cromwell found him one of his most useful tools with the army and the lower classes of the people. When king Charles was brought to London for his trial, Hugh Peters, as sir William Warwick says, "was truly and really his gaoler." Dr. Kennet informs us that he bore a colonel's commission in the civil war; that he was vehement for the death of the king; that it was strongly suspected that he was one of his masked executioners, and that one Hulet was the other. After the restoration he was executed with the other regicides. His character appears to have been in all respects unworthy of his religious profession; what can be alleged in his favour may be seen in our authorities. [1]

PETIS DE LA CROIX (FRANCIS), an agreeable French writer and learned Orientalist, was born in 1654. After a suitable education he became the king of France's secretary, and interpreter for Oriental languages, and succeeded his father in those offices, which, his countrymen inform us, he was eminently well qualified to fill. To a very considerable share of general learning, he added an integrity and firmness of mind which enabled him to resist the importunities of corruption in a very remarkable instance. He had great offers made to him if he would insert in the treaty between the Algerines and Lewis XIV. that the six hundred thousand livres, to be received by the latter, should be paid in Tripoli crowns, which would have made a difference of a sixth part. But this he rejected with contempt, although the trick could not have been discovered, or known to any except those who were to profit by it.

His own court, however, imposed a duty upon him more congenial to his disposition, and highly conducive to the advancement of his favourite studies. In compliance with

* Peters published "Amesii Lectiones in Psalmos, cum Epist. Dedic." Lond. 1647, 8vo.

[1] Life by Harris.—Brook's Lives of the Puritans.—Burnet's Own Times.—Warwick's Life, &c.—Granger.

his royal master's commands, he undertook several voyages to the East, and to Africa, and performed some negociations so much to the satisfaction of Louis XIV. that, besides other rewards of his merit, he was appointed in 1699 Arabic professor in the royal college, which he held until his death in 1713.

Besides the Arabic, Turkish, Persian, and Tartarian languages, he was acquainted with the Ethiopian and Armenian. His "Persian Tales" were first published after his death in five small volumes, in 1722. His own account of them was, that they were Indian plays, turned into Persian stories by the dervice Mocles, who communicated them to him, and gave him leave to transcribe them. Those who are acquainted with the Arabian Tales will perceive the similarity of the present, in which we have the same method, the same taste, and the same design, with this only difference, that in the Arabian Nights, a prince is prepossessed against women, and in the Persian Tales, a princess affects the same aversion to men. Of these "Tales" we have an English translation, which has often been reprinted. His other works were "The History of Timur bec, or the great Tamerlan," 1722, 4 vols. 12mo; "The State of the Ottoman Empire, 3 vols. 12mo; the "History of Genghizcan;" which have all been published, but he left other translations, which are yet in manuscript. His son Alexander Louis Maria, was also professor of Arabic in the royal college, and translated the canon of Soliman II. for the instruction of Mourad IV. He died in 1751, aged fifty-three.[1]

PETIT (ANTHONY), a celebrated French anatomist, was born in 1708, at Orleans, and received the degree of doctor of physic at Paris, in November 1746. He was elected a member of the royal academy of sciences in 1760. His talents in the practice of his profession procured for him the appointment of inspector of military hospitals in 1768; and in the following year he was appointed professor of anatomy and surgery at the king's garden, where his science and eloquence attracted a crowd of auditors. In 1775 he was succeeded by M. Vicq d'Azyr in the duties of this chair, while he remained titular professor. He died in 1794. He was author of the following works; viz. "Lettre d'un Medecin de Montpellier, au sujet de l'examen

[1] Moreri.—Dict. Hist.

public que le Sieur Louis a subi à saint Côme, en 1749, pour servir d'Eclaircissement a ce qu'en dit M. Fréron," 1749, 4to. "Discours sur la Chirurgie," an introductory lecture delivered at the schools of medicine, 1757; "Consultation en faveur des Naissances tardives," 1754, 8vo; "Premier et seconde Rapport en faveur de l'Inoculation," 1766, 8vo; "Deux Consultations Medico-legales," relative to a case of supposed self-murder, and to a supposed infanticide, 1767. He also edited "Anatomie Chirurgicale publié cidevant par Jean Palfin," 1753, 2 tom. 8vo.[1]

PETIT (JOHN LEWIS), a celebrated surgeon, was born at Paris, March 13, 1674. From his childhood he displayed uncommon acuteness, and received his first instructions in anatomy from M. de Littre, a celebrated anatomist, who resided in his father's house. Under this master he made such rapid progress, that he had scarcely attained the age of twelve, when M. de Littre found that he might be intrusted with the care of his anatomical theatre. He afterwards studied surgery under Castel and Mareschal, and was admitted master in 1700. In the course of no long time he became the first practitioner in Paris, and was consulted in all cases of importance; and there were few operations of difficulty and delicacy which he did not superintend, or actually perform; and his hand and his counsels were alike successful. Such a reputation soon extended throughout Europe. In 1726 he was sent for by the king of Poland, and again in 1734 by Don Ferdinand, afterwards king of Spain: he re-established the health of both these princes, who endeavoured to retain him near their persons with the offer of great rewards, but could not overcome his attachment to his native place. Among his professional honours was that of member of the academy of sciences, director of the academy of surgery, censor and royal professor at the schools, and fellow of the royal society of London. He died at Paris, April 20, 1750, aged 76, regretted as much for his private virtues as his public services.—He communicated many memoirs to the academy of sciences, and several to the academy of surgery, which were printed in their first volume. His only separate publication was his "Traité des Maladies des Os," printed at Paris in 1705, in 12mo, and frequently reprinted, with additions. An edition in 1758, in two volumes, 12mo, was

[1] Dict. Hist.—Eloy, Dict. Hist. de Medicine.

published by M. Ant. Louis, with an historical and critical essay respecting it subjoined; and his pupil, M. Lesne, published his posthumous works in 1774, with the title of "Traité des Maladies Chirurgicales et des Operations qui leur conviennent," in three vols. 8vo, with many plates of chirurgical instruments. His treatise on the bones involved him in several controversies; but the only chagrin which he felt arose from finding Winslow, who, as censor royal, had approved the work, retract his approbation, in a letter inserted in the Journal des Savans for May 1725.[1]

PETIT (PETER), a considerable mathematician and philosopher of France, was born at Montluçon, in the diocese of Bourges, in 1598, according to some, but in 1600 according to others. He first cultivated the mathematics and philosophy in the place of his nativity; but in 1633 he repaired to Paris, to which place his reputation had procured him an invitation. Here he became highly celebrated for his ingenious writings, and for his connections with Pascal, Des Cartes, Mersenne, and the other great men of that time. He was employed on several occasions by cardinal Richelieu; particularly to visit the sea-ports, with the title of the king's engineer; and was also sent into Italy upon the king's business. He was at Tours in 1640, where he married; and was afterwards made intendant of the fortifications. Baillet, in his Life of Des Cartes, says, that Petit had a great genius for mathematics; that he excelled particularly in astronomy; and had a singular passion for experimental philosophy. About 1637 he returned to Paris from Italy, when the dioptrics of Des Cartes were much spoken of. He read them, and communicated his objections to Mersenne, with whom he was intimately acquainted, and yet soon after embraced the principles of Des Cartes, becoming not only his friend, but his partisan and defender. He was intimately connected with Pascal, with whom he made at Rouen the same experiments concerning the vacuum, which Torricelli had before made in Italy; and was assured of their truth by frequent repetitions. This was in 1646 and 1647; and though there appears to be a long interval from this date to the time of his death, we meet with no other memoirs of his life. He died August 20, 1667, at Lagny, near Paris, whither he had retired for some time before his decease.

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

Petit was the author of several works upon physical and astronomical subjects; the principal of which are, 1. "Chronological Discourse," &c. 1636, 4to, in defence of Scaliger. 2. "Treatise on the Proportional Compasses." 3. "On the Weight and Magnitude of Metals." 4. "Construction and Use of the Artillery Calibers." 5. "On a Vacuum." 6. "On Eclipses." 7. "On Remedies against the Inundations of the Seine at Paris." 8. "On the Junction of the Ocean with the Mediterranean Sea, by means of the rivers Aude and Garonne." 9. "On Comets." 10. "On the proper Day for celebrating Easter." 11. "On the nature of Heat and Cold," &c.[1]

PETIT (PETER), another very learned Frenchman, was born at Paris in 1617, and brought up to the profession of physic, in which faculty he took a doctor's degree at Montpellier; but, afterwards returning to Paris, neglected the practice of it, and gave himself up entirely to the study of polite literature. He lived some time with the first president Lamoignon, as preceptor to his sons; and afterwards with mons. Nicolai, first president of the chamber of accounts, as a man of letters and companion. He spent the greatest part of his life in composing; and had a wonderful facility with his pen, which enabled him to write much. He was deeply read in the ancient Greek and Latin authors, and joined to his skill in these, an uncommon knowledge in philosophical matters. He died in 1687, aged seventy.

He wrote much, both in verse and prose, but in Latin only. His first production seems to have been, 1. "An Elegy upon the Death of Gabriel Naudé, in 1653." In 1660, he published in 8vo, 2. "De motu animalium spontaneo liber unus." Petit was a great partisan for the Peripatetic philosophy; and, in this as well as some other works of the same kind, he has strenuously supported the principles of Aristotle, and combated those of Des Cartes. 3. "Epistolæ Apologeticæ A. Menjoti de variis sectis amplectendis examen: ad medicos Parisienses, autore Adriano Scauro, D. M. 1666," 4to. Menjot had maintained that a man should attach himself to no particular sect, but take from each whatever he found good. This sentiment did not please Petit, and he opposed it in this work under the fictitious name of Scaurus. He published the same year, in

[1] Chaufepie.—Hutton's Dictionary.—Niceron, vols. XI. and XX.

8vo, under the feigned name of Marinus Statileus, 4. "Apologia pro genuitate fragmenti Satyrici Petroniani;" which Hadrian Valesius then, and the best critics since, have agreed to reject as spurious. Euthyphron was another assumed name, under which he published, 5. "De nova curandorum morborum ratione per transfusionem sanguinis," in 1667, 4to. He there rejects this method of cure, which was approved by many physicians of his time, and supports his own opinion with much elegance and learning. In 1683, were published at Utrecht, in 8vo, 6. "Miscellanearum Observationum, libri iv." These are verbal criticisms upon various authors, and shew great accuracy as well as profound erudition. The same year at Paris came out in 8vo, 7. "Selectorum Poëmatum, libri ii. Accessit Dissertatio de Furore Poetico." The dissertation is curious, and the poems have merit enough to rank him with Rapin, Menage, and the best writers of modern Latin poetry. 8. "De Amazonibus Dissertatio," Paris, 1685, 12mo. The edition of Amsterdam, 1687, 12mo, is preferable, there being additions by the author, and critical observations by M. de la Monnoye. 9. "De natura et moribus Anthropophagorum Dissertatio," at Utrecht, 1688, 8vo. A curious and learned work. 10. "In tres priores Aretæi libros Commentarii: Una cum dissertatiuncula de Petiti vita, et copioso in eosdem Commentarios indice, 1726," 4to. It was Maittaire, who published this posthumous work, and placed the life of Petit at the head of it. There are several works of this author, but we have mentioned the most important. Care must be taken, in the mean time, not to confound him with the preceding Peter Petit, who was his contemporary.[1]

PETIT (FRANCIS POURFOUR DU), a learned physician, was born June 24, 1664, at Paris. He attended the hospitals of the army, but settled at Paris after the peace of Utrecht in 1513; was admitted into the academy of sciences in 1722, and acquired great reputation, particularly by his skill in disorders of the eyes. M. Petit invented an *Ophthalmometer* for measuring the parts of the eye, and several other instruments to direct the hand in its operations upon that delicate organ. He died at Paris June 18, 1741, aged 77. His works, which are written in rather a careless style, are, "Trois Lettres d'un Medecin

[1] Chaufepie.—Dict. Hist.—Eloy, Dict. Hist. de Medicine.

des Hospitaux du Roi à un autre Medecin de ses amis, sur un Nouveau Systeme du Cerveau," Namur, 1710, 4to. "Dissertation sur une Nouvelle Methode de faire l'Operation de la Cataracte," Par. 1727, 12mo. "Lettre dans laquelle il est démontré que la Crystallin est fort près de l'Uvée, et ou l'on rapporte de nouvelles preuves de l'Operation de la Cataracte," 1729, 4to. "Lettres contenant des Reflexions sur ce que M. Hecquet, M. D. a fait imprimer touchant les Maladies des Yeux," 1729, 4to. "Lettres contenant des Reflexions sur les Decouvertes faites sur les Yeux," 1732, 4to.[1]

PETIT (SAMUEL), or PETITUS, a celebrated scholar, was born at Nismes in 1594. He studied at Geneva, with a success so uncommon, that, at the age of seventeen, he was admitted to the sacred ministry. Soon after, he was raised to the professorships of theology, and of Greek and Hebrew in that city, where he passed the chief part of his life, and where he died in December 1645, at the age of fifty-one. He has left behind him several works of great learning. For instance, 1. "Miscellanea," Paris, 1630, 4to, in nine books, containing corrections of passages in a vast number of ancient authors. 2. "Eclogæ Chronologicæ," Paris, 1632, 4to. 3. "Variæ Lectiones," Paris, 1633, 4to. This is in four books, three of which are employed on the customs, ceremonies, &c. of the Old and New Testament. 4. "Leges Atticæ," first published at Paris, in 1615, but again in 1635, &c. This is a work of the highest reputation, and having been enriched by the subsequent remarks of Palmerius, Salvini, Duker, and Wesseling, was reprinted in 1742, fol. In this shape, it forms a third volume of the collection entitled "Jurisprudentia Romana et Attica," published by Heineccius, Duker, and Wesseling. Petit was the author also of other publications of less consequence, but all evincing profound and extensive learning. His character was not less amiable, than his accomplishments were extraordinary. He was mild and gentle in an uncommon degree. It is related of him, that going once from curiosity into a synagogue at Avignon, a rabbin, supposing himself free from all danger of detection, railed against him in Hebrew, in a very gross manner. Petit, without any anger, coolly answered him in the same language, and thus covered the assailant with

[1] Eloy, Dict. Hist. de Medicine.—Moreri.

confusion. In answer to the apologies and excuses of the Jew, he only, in a mild manner, exhorted him to embrace Christianity.[1]

PETIT-DIDIER (MATTHEW), a celebrated Benedictine, of the congregation of St. Vannes, was born December 18, 1659, at St. Nicholas in Lorrain. He taught philosophy and theology in the abbey de St. Michael; was made abbot of Senones 1715, and bishop of Macra 1726. He died June 14, 1728, aged 69. The principal among his numerous works are, 3 vols. 8vo, of "Remarks on M. Dupin's Ecclesiastical Library;" and "An Apology for M. Pascal's Provincial Letters," in seventeen letters. This work he afterwards disavowed in a letter to cardinal Corradini, dated September 30, 1726, where he declares that these seventeen letters have been rashly and falsely attributed to him; but l'Avocat says, that it is nevertheless certain that he wrote them. He wrote also a treatise "On the Pope's Infallibility," in favour of the Holy See, and against the liberties of the Gallican church, Luxemburg, 1724, 12mo; and a "Dissertation on the Council of Constance," 1725, 12mo. He not only accepted the constitution "Unigenitus," but wrote in its defence, and by that means gained the abbey of Senones, which the person to whom it had lapsed disputed with him.[2]

PETITOT (JOHN), a celebrated painter, was born at Geneva in 1607, of a father who was a sculptor and architect, and who, after having passed part of his life in Italy, retired to that city. His son was designed to be a jeweller; and, by frequent employment in enamelling, acquired so fine a taste, and so precious a tone of colouring, that Bordier, who afterwards became his brother-in-law, advised him to attach himself to portrait, believing he might push his art on still to greater lengths; and though both the one and the other wanted several colours which they could not bring to bear the fire, yet they succeeded to admiration. Petitot painted the heads and hands, in which his colouring was excellent; Bordier painted the hair, the draperies, and the grounds. These two friends, agreeing in their work and their projects, set out for Italy. The long stay they made there, frequenting the best chemists, joined to a strong desire of learning, improved them in the prepara-

[1] Chaufepie.—Blount's Censura.—Colomesii Gallia Orientalis.—Saxii Onomasticon. [2] Dupin.—Moreri.

tion of their colours; but the completion of their success must be ascribed to a journey they afterwards made to England. There they found sir Theodore Mayerne, physician to Charles I. and a great chemist; who had by his experiments discovered the principal colours to be used for enamel, and the proper means of vitrifying them. These by their beauty surpassed all the enamelling of Venice and Limoges. Mayerne introduced Petitot to the king, who retained him in his service, and gave him a lodging in Whitehall. Here he painted several portraits after Vandyck, in which he was guided by that excellent master, who was then in London; and his advice contributed greatly to the ability of Petitot, whose best pieces are after Vandyck. King Charles often went to see him work; as he took a pleasure both in painting and chemical experiments, to which his physician had given him a turn. Petitot painted that monarch and the whole royal family several times. The distinguished favour shewn him by that prince was only interrupted by his unhappy and tragical end. This was a terrible stroke to Petitot, who did not quit the royal family, but followed them in their flight to Paris, where he was looked on as one of their most zealous servants. During the four years that Charles II. stayed in France, he visited Petitot, and often eat with him. Then it was, that his name became eminent, and that all the court of France grew fond of being painted in enamel. When Charles II. returned to England, Louis XIV. retained Petitot in his service, gave him a pension, and a lodging in the gallery of the Louvre. These new favours, added to a considerable fortune he had already acquired, encouraged him to marry in 1661. Afterwards Bordier became his brother-in-law, and ever remained in a firm union with him: they lived together, till their families growing too numerous, obliged them to separate. Their friendship was founded on the harmony of their sentiments and their reciprocal merit, much more than a principle of interest. They had gained, as a reward for their discoveries and their labours, a million of livres, which they divided at Paris; and they continued friends without ever having a quarrel, or even a misunderstanding, in the space of fifty years.

Petitot copied at Paris several portraits of Mignard and Le Brun; yet his talent was not only copying a portrait with an exact resemblance, but also designing a head most perfectly after nature. To this he also joined a softness

and liveliness of colouring, which will never change, and will ever render his works valuable. He painted Louis XIV. Mary Anne of Austria his mother, and Mary Theresa his wife, several times. As he was a zealous protestant, and full of apprehensions at the revocation of the edict of Nantz in 1685, he demanded the king's permission to retire to Geneva; who finding him urgent, and fearing he should escape, cruelly caused him to be arrested, and sent to Fort l'Evêque, where the bishop of Meaux was appointed to instruct him. Yet neither the eloquence of Bossuet, nor the terrors of a dungeon, could prevail. He was not convinced, but the vexation and confinement threw him into a fever; of which the king being informed, ordered him to released. He no sooner found himself at liberty, than he escaped with his wife to Geneva, after a residence at Paris of thirty-six years. His children remaining in that city, and fearing the king's resentment, threw themselves on his mercy, and implored his protection. The king received them favourably, and told them he could forgive an old man the whim of desiring to be buried with his fathers *.

When Petitot returned to his own country, he cultivated his art with great ardour, and had the satisfaction of preserving to the end of his life the esteem of all connoisseurs. The king and queen of Poland, desirous to have their pictures copied by Petitot, though then above eighty, sent the originals to Paris, believing him to be there. The gentleman who was charged with the commission went on to Geneva. The queen was represented on a trophy holding the king's picture. As there were two heads in the same piece, they gave him a hundred louis d'ors; and he executed it as if he had been in the flower of his age. The concourse of his friends, and the resort of the curious who came to see him, was so great, that he was obliged to quit Geneva, and retire to Vevay, a little town in the canton of Berne, where he worked in quiet. He was about the

* Lord Orford relates this in a manner very different from his usual flippancy where matters of religion are concerned. "His majesty," says my author, "received them with great goodness, and told them, he willingly forgave an old man who had a whim of being buried with his fathers. I do not doubt but this is given, and passed at the time, for a bon-mot, but a very flat witticism cannot depreciate the glory of a confessor, who had suffered imprisonment, resisted eloquence, and sacrificed the emoluments of court-favour to the uprightness of his conscience. Petitot did not wish to be buried with his fathers, but to die in their religion."

picture of his wife, when a distemper carried him off in one day, in 1691, aged eighty-four. His life was always exemplary, and his end was the same. He preserved his usual candour and ease of temper to his last hour. He had seventeen children by his marriage; but only one of his sons applied himself to painting, who settled in London. His father sent him several of his works to serve him for models. This son died a good many years ago, and his family settled in Dublin, but whether any are now remaining we know not.

Petitot may be called the inventor of painting in enamel; for though Bordier, his brother-in-law, made several attempts before him, and sir Theodore Mayerne had facilitated the means of employing the most beautiful colours, it was still Petitot who completed the work; which under his hand acquired such a degree of perfection, as to surpass miniature, and even equal painting in oil. He made use of gold and silver plates, and rarely enamelled on copper. When he first came in vogue, his price was twenty louis a-head, which he soon raised to forty. His custom was, to carry a painter with him, who painted the picture in oil; after which Petitot sketched out his work, which he always finished after the life. When he painted the king of France, he took those pictures that most resembled him for his patterns; and the king afterwards gave him a sitting or two to finish his work. He laboured with great assiduity, and never laid down his pencil but with reluctance; saying, that he always found new beauties in his art to charm him.[1]

PETIT-PIED (NICHOLAS), a learned doctor of the Sorbonne, was born in 1630, of a respectable family at Paris. He was counsellor clerk to the Châtelet, and curate of the parish of St. Martial, and died sub-chanter and canon of the church of Paris, 1705, aged 75, leaving a learned work, entitled "Du Droit et des Prérogatives des Ecclesiastiques, dans l'administration de la justice seculaire," 4to. This was occasioned by M. Petit-Pied having offered to preside in the chatelet upon one occasion, which it was said the clergy had no right to do. The work was considered as of great merit in point of argument, and contributed to obtain a decision in favour of the clergy.[2]

[1] Biog. Brit. vol. VII. Supplement.—Walpole's Anecdotes.
[2] Dict. Hist.

PETIT-PIED (NICHOLAS), nephew of the preceding, and a celebrated doctor of the Sorbonne, was born Aug. 4, 1665, at Paris. He was appointed professor in the Sorbonne 1701; but, having signed the famous "Case of Conscience" the same year, with thirty-nine other doctors, he lost his professorship, and was banished to Beaune in 1703. Some time after this he retired into Holland with father Quesnel and M. Fouillon, but obtained leave to return to Paris in 1718, where the faculty of theology, and the house of Sorbonne, restored him to his privileges as doctor in June 1719. This, however, was of no avail, as the king annulled what had been done in his favour the July following. M. Petit-Pied became afterwards theologian to M. de Lorraine, bishop of Bayeux, which prelate dying June 9, 1728, he narrowly escaped being arrested, and retired again into Holland. In 1734, however, he was recalled; passed the remainder of life quietly at Paris, and died January 7, 1747, aged 82, leaving a large number of well-written works, the greatest part in French, the rest in Latin, in which he strongly opposes the constitution Unigenitus.[1]

PETIVER (JAMES), a famous English botanist, was contemporary with Plukenet; but the exact time of his birth is not known, nor is much intelligence concerning him at present to be obtained. His profession was that of an apothecary, to which he was apprenticed under Mr. Feltham, then apothecary to St. Bartholomew's hospital. When he entered into business for himself, he settled in Aldersgate-street, and there continued for the remainder of his life. He obtained considerable business, and after a time became apothecary to the Charter-house. After the Tradescants, he appears to have been the only person, except Mr. Courten, and sir Hans Sloane, who made any considerable collection in Natural History, previous to those of the present day. He engaged the captains and surgeons of ships to bring him home specimens, and enabled them to select proper objects by printed directions which he distributed among them. By these means his collection became so valuable, that, some time before his death, sir Hans Sloane offered him four thousand pounds for it. After his death, it was purchased by the same collector, and now makes part of the British Museum, where they

[1] Moreri.—Dict. Hist.

are frequently resorted to for the sake of ascertaining obscure synonyms, his plates being so generally cited by Linnæus, and in many instances so insufficient to express the precise object intended. He was elected into the royal society, and becoming acquainted with Ray, assisted him in arranging the second volume of his History of Plants. He died April 20, 1718, and much honour was shewn to him at his funeral, by the attendance of sir Hans Sloane, and other eminent men, as pall-bearers, &c.

He gave the world several publications on various subjects of natural history: 1. "Musei Petiveriani Centuriæ decem," 1692—1703, 8vo. 2. "Gazophylacii Naturæ et Artis, Decades decem," 1702, folio, with 100 plates. 3. "A Catalogue of Mr. Ray's English Herbal, illustrated with figures," 1713, folio, and continued in 1715. Many smaller publications may be found enumerated in Dr. Pulteney's Sketches, with many papers in the Philosophical Transactions, and a material article in the third volume of Ray's work, entitled "Plantæ rariores Chinenses Madraspatanæ, et Africanæ, à Jacobo Petivero ad opus consummandum collatæ," &c. Most of his lists and catalogues having become very scarce, they were collected and published in 1767, in 2 vols. fol.[1]

PETRARCH (Francis), one of the most celebrated characters in literary history, was born in Tuscany, in 1304. His father was a notary at Florence, who having taken part with the Ghibellin faction, shared their fate, and was banished, after which he took up his residence at Pisa. Here, his infant son discovering marks of genius, his father destined him for a learned profession; and having recommended him to study the law, he passed several years at Montpellier and Bologna, listening to the ablest professors in that science, but much more inclined to peruse the writings of the classical authors. He relates himself, that his father, incensed at what he thought a misapplication of time, seized at once every classical author of which he was possessed, and threw them into the fire; but the frantic grief which Petrarch expressed at that sight, so mollified the old man, that he hastily rescued Cicero and Virgil from the flames, and gave them back to his son; remarking, that it was only the immoderate attachment to these authors which he blamed, and that the works of

[1] Pulteney's Sketches.—Rees's Cyclopædia, by sir J. E. Smith.

Cicero, if rightly used, were the best preparative to the study of the law. Petrarch acknowledges that the struggle between the strong propensity of his nature, and the will of a respected parent, was the cause of many unhappy hours: but his father's death, which happened when he was about the age of twenty-two, put an end to the contest; and left him at liberty to pursue his inclinations.

The pope's court being then at Avignon, Petrarch, who had while at college contracted a strict intimacy with the bishop of Lombes, of the illustrious family of Colonna, and had passed a summer with him at his bishopric in Gascony, was afterwards kindly solicited to reside with him in the house of his brother, the cardinal Colonna, then at Avignon. This invitation he accepted. His shining talents, says his late apologist, joined to the most amiable manners, procured him the favour and esteem of many persons in power and eminent stations: and he found in the house of the cardinal an agreeable home, where he enjoyed the sweets of an affectionate society, with every convenience he could desire for the indulgence of his favourite studies.

It was while at Avignon, that he contracted that passion which has so deeply engaged the attention of his biographers, and has given an air of romance, or of poetic fiction, to a considerable portion of his life. It appears that on the morning of Good Friday in 1327, he saw for the first time the young and beautiful Laura; undoubtedly a most important incident to Petrarch, for although his works give evidence of his abilities as a politician, theologian, and philosopher, yet it is to those beautiful verses alone, in which he has celebrated the accomplishments, and bewailed the fate of Laura, that he has been indebted for his permanent reputation. But his biographers differ widely from each other in their representations of the nature of Petrarch's love for Laura. His late acute and ingenious apologist, lord Woodhouselee, deduces from the works of the poet himself, that this passion, so remarkable both for its fervency and duration, was an honourable and virtuous flame, and that Petrarch aspired to the happiness of being united to Laura in marriage. "We have," says his lordship, "unquestionable grounds for believing, from the evidence of his own writings, that the heart of Laura was not insensible to his passion; and although the term of his probation was tedious and severe, he cherished a hope, approaching to confidence, that he was at last to attain the

end of his wishes. Such are the ideas that we are led to entertain from the writings of the poet himself, of the nature and object of his passion; and such has been the uniform and continued belief of the world with regard to it, from his own days to the present."

"At length," continues lord Woodhouselee, "comes into the field, a hardy but most uncourteous knight, who, with a spirit very opposite to that of the heroes of chivalry, blasts at once the fair fame of the virtuous Laura, and the hitherto unsullied honour of her lover; and, proudly throwing down his gauntlet of defiance, maintains that Laura was a married woman, the mother of a numerous family; that Petrarch, with all his professions of a pure and honourable flame, had no other end in his unexampled assiduity of pursuit, than what every libertine proposes to himself in the possession of a mistress; and that the lovely Laura, though never actually unfaithful to her husband's bed, was sensible to the passion of her Cicisbeo, highly gratified by his pursuit, and while she suffered on his account much restraint and severity from a jealous husband, continued to give him every mark of regard, which, without a direct breach of her matrimonial vow, she could bestow upon him." Such is the hypothesis of M. de Sade, in his "Memoires pour la Vie de Petrarque," 3 vols. 4to, which he published at Amsterdam, in 1764—67. He also asserts that Laura was the wife of one of his own predecessors, Hugh de Sade, and the mother of eleven children; that she was the daughter of Audibert de Noyes, was born in 1307 or 1308, at Avignon, and died there in 1348, having been married in 1325.

The arguments of lord Woodhouselee, who has fully examined and refuted this hypothesis, appear to us to amount as nearly to historic demonstration as the case will admit, while the whole train of De Sade's narrative is inconsistent with the evidence to be derived from Petrarch's writings. In the conclusion lord Woodhouselee says, "I have now, as I trust, impartially canvassed the whole of these arguments drawn by the author of the 'Memoires' from the works of Petrarch himself, or what may be termed the intrinsic evidence in support of the material part of his hypothesis, namely, that Laura was a married woman; nor do I think I presume too much when I say that I have shewn their absolute insufficiency to prove that proposition." After farther asserting, that in the whole of

Petrarch's works, consisting of more than 300 sonnets and other poetical pieces, there is not to be found a single passage which intimates that Laura was a married woman, he produces a variety of direct arguments on the subject, and concludes, that "while on the one hand we have shewn that there is not the smallest solidity in all that elaborate argument, which has been brought to prove that Laura was a married woman, we have proved, on the other, from the whole tenour of the writings of Petrarch, the only evidence that applies to the matter, that his affection for Laura was an honourable and virtuous flame."

Notwithstanding this argument, which we think conclusive against the abbé Sade, all the difficulties which attend this part of Petrarch's history are by no means removed. Many are still inclined to doubt whether Laura was a real character. Gibbon calls Petrarch's love "a metaphysical passion for a nymph so shadowy, that her existence has been questioned." Some say that his mistress's name was Lauretta, and that the poet made it Laura, because, thus altered, it supplied him with numberless allusions to the laurel, and to the story of Apollo and Daphne; but what appears to have perplexed most of his biographers and critics, is their supposition that Laura was a married lady. This obliges them to suppose farther, that Petrarch's love was disinterested, and correspondent to a certain purity of character which they have been pleased to give him, in contradiction to the fact of his licentious commerce with women, by whom he had at least two children, at the times when he is suffering most for the absence of his Laura.

The duration and intensity of Petrarch's passion for Laura, whether single or married, afford also other subjects for dispute; and it seems to be agreed upon by those sober critics who wish to strip his history from romance, that although his passion was so sincere as to give him uneasiness for a time, it was not of a permanent and overwhelming nature, and must have been diverted, if not extinguished, by the multiplicity of studies, travels, and political employments, which form his public life, to which we shall now advert. It is said that one of the methods he took to combat his passion was travelling; and it is certain that his frequent removals form a very great part of the incidents which compose his life. In 1333 he travelled through Paris into Flanders, and thence to Aix-la-Chapelle and Cologne, returning by Lyons to Avignon. After another

ramble into Italy, he resolved to retire from the world. Those who contend that Laura was a single lady, and think that she received him on his return with reserve and coyness, attribute part of his dissatisfaction with the world to this cause; but they add, likewise, that his fortunes now wore an unpromising aspect: the best years of his life were wearing fast away; and the friendship of the great, though soothing to his self-love, had yet produced no beneficial consequence. Disgusted, therefore, with the splendid delusions of ambition, and feeling no solid enjoyment but in the calm pursuits of literature and philosophy, he resolved at once to bid adieu to the world; and at the early age of thirty-four he retired to the solitude of Vaucluse, about fifteen miles from Avignon, where he purchased a small house and garden, the humble dwelling of a fisherman: a lonely but beautiful recess, which he has celebrated in many parts of his works, and indeed in which he wrote many of those works, particularly his Italian poetry; many of his Latin epistles, in prose and verse; his eclogues; his treatises on a "Solitary Life," and on "Religious Tranquillity;" and part of his poem on Africa.

The taste for poetry and elegant composition, for which the public mind had been prepared by the writings of Dante, ascended to a pitch of enthusiastic admiration, when these works of Petrarch appeared. Literary fame, in those days, must have depended on the opinion of a very few competent judges; for, as printing was not then known, the circulation of a new work, by manuscript copies, must have been very slow, and extremely limited. While enjoying this reputation, however, he received a letter from the Mæcenas of the age, Robert king of Naples. And this honour was followed by one still greater; the revival, in his favour, of the ancient custom of crowning eminent poets at Rome. Petrarch appears to have indulged the hope of attaining this honour, and not on slight grounds; for, in August 1340, he unexpectedly received a letter from the Roman senate, inviting him to come and take the laurel in that city, and on the same day he received a similar invitation from Paris. Having determined to accept the invitation from Rome, he thought it necessary first to repair to the court of king Robert at Naples (in March 1341), and undergo a public examination as to his learning and talents. Having gone through a ceremony, which, as far as voluntary, was ostentatious, he went to Rome;

where, on Easter-day, in the midst of the plaudits of the Roman people, the ceremony was performed in the capitol by his friend count d'Anguillara. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession: in the midst of the princes and nobles, Anguillara assumed his throne, and at the voice of a herald Petrarch arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with the declaration, "This is the reward of merit." The people shouted "Long life to the capitol and the poet." A sonnet in praise of Rome was accepted as the effusion of genius and gratitude; and after the whole procession had visited the Vatican, the wreath was suspended before the shrine of St. Peter. In the act of diploma, which was presented to Petrarch, the title and prerogatives of poet-laureat are revived in the capitol, after the lapse of 1300 years; and he received the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or myrtle, of assuming the poetic habit, and of teaching, disputing, interpreting, and composing, in all places whatsoever, and on all subjects of literature. The grant was ratified by the authority of the senate and people, and the character of citizen was the recompence of his affection for the Roman name.

From Rome Petrarch went to Parma, where he passed some time with his protectors, the lords of Corregio, and employed himself in finishing his "Africa." It was probably from that family that he obtained the dignity of archdeacon in the church of Parma; and in 1342, when he was sent to compliment Clement VI. on his accession, in the name of the senate and people of Rome, a priory in the diocese of Pisa was given him by this pope. In the following year he composed his curious "Dialogue with St. Augustine," in which he confesses the passion for Laura, which still held dominion over his soul. In 1348 he had the misfortune to lose this object of his affections, who died of the universal pestilence which ravaged all Europe. The same pestilence deprived him of his great friend and patron, cardinal Colonna. From Padua, where he appears to have been when these misfortunes befell him, he travelled, for a year or two, to Parma, Carpi, and Mantua; and in 1350 he again visited Padua, where he

obtained a canonry, and wrote a very eloquent letter to the emperor Charles IV. exhorting him to come into Italy for the purpose of remedying the many evils with which that country was oppressed. After various other removals, he went to Milan, where the kindness and pressing solicitation of John Visconti, its archbishop and sovereign, induced him to settle for some time. Here he was admitted into the council of state; and in 1354 was sent to Venice, to make another effort for pacifying the two hostile republics, but his eloquence proved fruitless. In the same year he went to Mantua to meet the emperor, who having at length come to Italy, gave him a most gracious reception; and although no advantages resulted to his country from this interview, the emperor afterwards sent him a diploma, conferring the title of count palatine. In 1360 Petrarch was sent to Paris, to congratulate king John on his liberation from English captivity; and his reception in that capital was answerable to the celebrity of his name.

By pope Innocent VI. Petrarch was treated at first with much neglect, or even contempt; but, in 1361, he had so far overcome his prejudices, as to offer the poet the place of apostolical secretary, which he declined, as he did also a very pressing invitation from John, king of France, to reside at his court. When pope Urban V. had succeeded to the pontifical chair, he gave him a canonry of Carpentras, and was very desirous of a personal interview with him; and, notwithstanding his age and infirmities, Petrarch set out for this purpose in 1370; but being unable to sustain the fatigue, he returned to his villa of Arqua, near Padua. His last journey was to Venice, in 1373, where he harangued the Venetian senate in favour of his patron, Francis de Carrara. On his return to Arqua, he fell into a state of languor, which terminated in a fit of some kind, in the night of July 18, 1374. He was found dead next morning in his library, with his head resting on a book. He survived his Laura many years, if the date of her death, April 6, 1348, be correct.

It seems to be generally agreed, that Petrarch greatly contributed to the restoration of letters in Italy, and through Italy to the other realms of Europe. The Latin tongue, in particular, is chiefly indebted to him for the restoration of its purity; Italian poetry for its perfection; and even philosophy for a considerable share of improvement. The science of ethics he studied with attention, and clothed

many excellent precepts of morality with all the graces of pure and classical language. His treatises, "De Remediis utriusque Fortunæ;" "De vera Sapientia;" "De Contemptu Mundi;" "De Republica optime administranda;" "De Avaritia;" On the Remedies of Fortune; True Wisdom; the Contempt of the World; Government; Avarice; and above all the rest, "De sua ipsius et aliorum ignorantia," On his own Ignorance of himself and others, are exceedingly valuable. In reading the moral writings of Petrarch, we visit, says Brucker, not a barren desert of dry disputation, but a fruitful garden of elegant observations, full of the choicest flowers of literature. But Brucker's animated praise of Petrarch's prose works is probably confined to himself. The above-mentioned treatises might have been useful and interesting when written, when the world "was in its elements;" but they would meet with a very cold reception in the present improved state of moral and philosophical discussion. Petrarch's fame as a writer depends now entirely on his Italian poetry, and on those facts in history which exhibit him as contributing to the revival of literature.

On this subject, a recent ingenious writer observes, that although the monks had for ages been assiduously engaged in the meritorious work of transcription, yet in Petrarch's time the libraries of Italy had little to show, besides some works of the fathers, of ancient and modern theologians, of ecclesiastical and civil jurisprudence; of medicine, astrology, and philosophy; and even these in no abundance. The names of the classical writers were barely retained: their productions, and the times in which they lived were miserably confounded, and the authenticity of authors not unfrequently disregarded; while transcribers were often grossly ignorant and careless. In this dearth of accurate copies, and even of the valuable works of many ancient authors, Petrarch turned his mind to the most useful inquiries. He saw that his own efforts would be useless, without recalling into general notice the true models of taste: he owned that, on this subject, he was animated by a real passion, the force of which he had no desire to check; and communicating his wishes to his friends, he entreated them to join their researches to his own, and to ransack the archives of libraries.

These researches were not very successful. Three decades of Livy, the first, third, and fourth, were, at that

time, all which could be found. The second decade was sought in vain. A valuable work of Varro, and other productions which he had seen in his youth, were irrecoverably lost. With Quintilian he was more fortunate, though the copy which he discovered was mutilated and imperfect. Cicero was his idol, yet his collection of the works of this great orator was very incomplete, although he had the happiness to make some new discoveries, particularly of his "Familiar Epistles." He was once possessed of Cicero's work, "De Gloria;" but he lent it to a friend, and it was irreparably lost. He often employed himself in making transcripts of ancient authors; by which his eager thirst was allayed, and accurate copies multiplied. But neither Rome, nor the remains of Roman literature, were sufficient totally to absorb the attention of this active man. Greece also engaged his thoughts. The study of the Greek language had at no time been completely neglected; and when an occasion of learning it offered, Petrarch prosecuted it with his usual zeal. But he never wholly surmounted its difficulties; for, when a present of a Greek Homer was sent him from Constantinople, he lamented his inability to taste its beauties, although his joy on receiving such a present was not less sincere. Such were the pursuits by which he rendered services of the greatest importance to literature, and which made him to be so esteemed and honoured. He was, indeed, considering the times in which he lived, in all respects a very extraordinary man; and it is not without reason, that his countrymen still entertain a profound veneration for his memory. He has also been the object of the admiration and inquiries of scholars in all countries; and his writings have been printed so often, that it becomes impossible, and perhaps would not be very useful, to enumerate half the editions, comments, and criticisms, with which his poems, in particular, have been honoured. He is said to have had twenty-five biographers, exclusive of the sketches of his life given in collections. Of these, the most copious is the work of the abbé de Sade, and the most necessary to illustrate that important part of Petrarch's life which relates to his connexion with Laura, is Lord Woodhouselee's "Historical and Critical Essay of the Life and character of Petrarch," 1810, 8vo.[1]

[1] Tiraboschi.—Niceron, vol. XXVIII.—Ginguené Hist. Lit. d'Italie.—Berrington's Literary History of the Middle Ages.

PETRE (SIR WILLIAM), a man of learning, a patron of learning, and a distinguished statesman, in the four discordant reigns of Henry VIII. Edward VI. queen Mary, and queen Elizabeth, was the son of John Petre, of Tornewton, in the parish of Tor-brian, in Devonshire, and born either at Exeter or Tor-newton. After some elementary education, probably at his native place, he was entered of Exeter college, Oxford; and when he had studied there for a while with diligence and success, he was, in 1523, elected a fellow of All Souls. We may suppose that he became sensible of the importance of learning, and of the value of such seminaries, as he afterwards proved a liberal benefactor to both these colleges. His intention being to practise in the civil law courts, he took his bachelor's degree in that faculty in July 1526, and his doctor's in 1532, and the following year was admitted into the college of Advocates. It does not appear, however, that he left Oxford on this account, but was made principal of Beckwater Inn, now part of Christ Church; and he became soon after tutor to the son of Thomas Boleyn, earl of Wiltshire.

Hitherto he had devoted his time to literature, and had no other view than to rise in his profession; but being noticed by lord Cromwell, while in the Wiltshire family as a young man of talents, he was introduced by him at court, and appeared to so much advantage, that Henry VIII. recommended the farther improvement that travelling might contribute, and allowed him a handsome pension for his expenses. His manners and accomplishments, on his return, appear to have fulfilled the expectations of his patrons, and he was appointed Latin secretary in the secretary of state's office, the first step in his public life, and which led to those preferments and opulence, which enabled him to become the founder of a noble family.

In 1535, when a general visitation of the monasteries was determined upon, Cromwell, who considered him as a very fit person for this business, caused his name to be inserted in the commission, in which he is styled one of the clerks in chancery; and he appears also to have been, at this time, master of the requests. Having acquitted himself in this employment to the satisfaction of the king, who was determined on the dissolution of these religious houses, he was not only rewarded, in 1538 and 1539, with very large grants of abbey-lands, but received the honour

of knighthood. In 1543, having become still more acceptable at court, he was sworn of the privy-council, and appointed one of the principal secretaries of state; and accordingly we find his name signed to every act of council during this reign. In 1544, such was his consequence, that he was not only appointed one of the regency in the absence of Henry VIII. in France, but obtained special licence to retain twenty men, besides his own menial servants, and to give them liveries, badges, and cognizances.

In king Henry's will, dated Dec. 30, 1546, Sir William Petre was nominated one of the assistant counsellors to Edward VI. and was not only continued in the privy-council and in his office of secretary of state, but was also, in 1549, made treasurer of the court of first fruits for life; and, the year following, one of the commissioners to treat of peace with the French at Guisnes. He was also in several commissions for ecclesiastical affairs, the purpose of which was the establishment of the reformed religion; and, in the course of these, was one of the persons before whom both Bonner and Gardiner were cited to answer for their conduct; two men of such vindictive tempers, that it might have been expected they would have taken the first opportunity of revenge that presented itself. Owing, however, to some reasons with which we are unacquainted, queen Mary, when she came to the throne, not only overlooked sir William's zeal for the reformed religion, but continued him in his office of secretary of state, and made him chancellor of the garter, in the first year of her reign. Nor was this the most remarkable instance of her favour. The dissolution of the monasteries was a measure which had given great offence to the adherents of popery; and the grant of abbey-lands to laymen appeared the vilest sacrilege. It was natural to think, therefore, that popery being now established, some steps would be taken to resume those lands, and reinstate the original possessors. Sir William Petre seems to have entertained this apprehension; and therefore determined to secure what Henry VIII. had given him, by a dispensation from pope Paul IV. whom he informed that he was ready to employ them to spiritual uses; and by this and other arguments, he actually obtained from the pontiff (doubtless also by the consent of queen Mary), a grant by which the whole of his possessions was secured to him and his heirs; and thus he was enabled

to leave estates in seven counties to his son, the first lord Petre.

Mary had, in fact, such confidence in sir William Petre, that she employed him in negociating her marriage with Philip; and applied to him for relief when her mind was perplexed on the subject of the church-lands, the alienation of which could not easily be reconciled to her principles. He was her private adviser also in other matters; and when pope Paul III. was about to send another legate instead of cardinal Pole, whom she had desired, he advised her to forbid his setting foot in England, which she very resolutely did. In all this there must have appeared nothing very obnoxious in the eyes of queen Elizabeth: for she continued him in the office of secretary of state until 1560, if not longer; and he was of her privy-council till his death, and was at various times employed by her in public affairs. He died Jan. 13, 1572, and was buried in a new aile in the church at Ingatestone, where he had built almshouses for 20 poor people. He also left various considerable legacies to the poor in the several parishes where he had estates, as well as to the poor of the metropolis. To Exeter college he procured a new body of statutes and a regular deed of incorporation, and founded at the same time eight fellowships. To All Souls he gave a piece of ground adjoining to the college, and the rectories of Barking and Stanton-Harcourt, and founded exhibitions for three scholars. He was married twice. One of his daughters, by his first wife, became afterwards the wife of Nicholas Wadham, and with him joint founder of Wadham college. His son John, by his second lady, was the first lord Petre.

Sir William Petre was unquestionably a man of learning and talents, and an able minister and negociator. Without talents, without political skill and address, he never could have retained a confidential situation under four such sovereigns as Henry, Edward, Mary, and Elizabeth. Whether all this was accompanied by a sacrifice of principle, is not quite clear. It is in his favour, however, that his conduct has been censured by the popish historians, and that the balance of his virtues must therefore be on the Protestant side.[1]

PETRONIUS ARBITER, a Roman satirist, was a favourite of Nero, supposed to be the same whom Tacitus

[1] Biog. Brit.—Strype's Life of Cranmer, p. 35. 55. 146. 189. 220—225. 303. 384.—Prince's Worthies of Devon.—Lloyd's State Worthies.—Dodd's Church History.

mentions in book xvi. of his Annals, and was proconsul of Bithynia, and afterwards consul. He is said to have discovered a capacity for the highest offices; but abandoning himself to voluptuousness, Nero made him one of his principal confidants, and the superintendant of his licentious pleasures, nothing being agreeable or delightful to that prince but what Petronius approved. This raised the envy of Tigellinus, another of Nero's favourites, who accused him of being engaged in a conspiracy against the emperor. Upon this, Petronius was arrested; and, being condemned to death, he caused his veins to be opened and shut, from time to time, while he conversed with his friends on verses and poetry. He afterwards sent Nero a book, sealed up by his own hand, in which he described that emperor's debaucheries under borrowed names, and died about the year 66. His "Satiricon," and some other pieces, are written in elegant Latin, but filled with such obscenities, that he has been called *autor purissimæ impuritatis*. A fragment of his works was found in the seventeenth century at Traou, a city of Dalmatia, in the duchy of Spalatro, which contains "The Supper of Trimalcion," one of his most indelicate pieces. Many disputes have arisen concerning its authenticity, which however now seems to be admitted; but some other fragments, taken from a manuscript found at Belgrade in 1688, and published at Paris by M. Nodot, in 1694, are yet under suspicion of being forgeries. There is a great deal of uncertainty, both about the works and personal history of Petronius; and in Maittaire's "Corpus Poetarum" are verses by five different poets named Petronius. Although no English critic has disgraced himself by employing his time in illustrating this abominable author, Chalderius, Sambucus, Goldast, and other foreign scholars, have been less scrupulous. Burman's edition of 1709 and 1743, 4to, is usually reckoned the best; but some prefer that of Antonius, printed at Leipsic in 1781, 8vo.[1]

PETTY (WILLIAM), a singular instance of an almost universal genius, and of learning, mechanical ingenuity, and œconomy, applied to useful purposes, was the eldest son of Anthony Petty, a clothier at Rumsey, in Hampshire, and was born May 16, 1623. It does not appear that his father was a man of much property, as he left this son none

[1] Vossius de Poet. Lat.—Fabricii Bibl. Lat.—Saxii Onomast.

at his death, in 1644, and contributed very little to his maintenance. When young, the boy took extraordinary pleasure in viewing various mechanics at their work, and so readily conceived the nature of their employment, and the use of their tools, that he was, at the age of twelve, able to handle the latter with dexterity not much inferior to that of the most expert workmen in any trade which he had ever seen. What education he had was first at the grammar-school at Rumsey, where, according to his own account, he acquired, before the age of fifteen, a competent knowledge of the Latin, Greek, and French languages, and became master of the common rules of arithmetic, geometry, dialling, and the astronomical part of navigation. With this uncommon fund of various knowledge he removed, at the above age of fifteen, to the university of Caen in Normandy. This circumstance is mentioned among those particulars of his early life which he has given in his will, although, by a blunder of the transcriber, *Oxford* is put for *Caen* in Collins's Peerage. Wood says that, when he went to Caen, "with a little stock of merchandizing which he then improved, he maintained himself there, learning the French tongue, and at eighteen years of age, the arts and mathematics." Mr. Aubrey's account is in these not very perspicuous words: "He has told me, there happened to him the most remarkable accident of life (which he did not tell me), and which was the foundation of all the rest of his greatness and acquiring riches. He informed me that about fifteen, in March, he went over to Caen, in Normandy, in a vessel that went hence, with a little stock, and began to play the merchant; and had so good successe that he maintained himselfe, and also educated himselfe: this I guesse was that most remarkable *accident* that he meant. Here he learned the French tongue, and perfected himself in Latin, and had Greeke enough to serve his turne. At Caen he studyed the arts. At eighteen, he was (I have heard him say) a better mathematician than he is now; but when occasion is, he knows how to recurre to more mathematical knowledge." These accounts agree in the main points, and we may learn from both that he had at a very early period begun that money-making system which enabled him to realize a vast fortune. He appears to have been of opinion, that "there are few ways in which a man can be more harmlessly employed than in making money."

On his return to his native country, he speaks of being preferred to the king's navy, but in what capacity is not known*. This he attributes to the knowledge he had acquired, and his "having been at the university of Caen." In the navy, however, before he was twenty years of age, he got together about 60*l.* and the civil war raging at this time, he determined to set out on his travels, for further improvement in his studies. He had now chosen medicine as a profession, and in the year 1643, visited Leyden, Utrecht, Amsterdam, and Paris, at which last city he studied anatomy, and read Vesalius with the celebrated Hobbes, who was partial to him. Hobbes was then writing on optics, and Mr. Petty, who had a turn that way, drew his diagrams, &c. for him. While at Paris, he informed Aubrey that "at one time he was driven to a great streight for money, and told him, that he lived a week or two on three pennyworths of walnuts." Aubrey likewise queries whether he was not some time a prisoner there. His ingenuity and industry, however, appear to have extricated him from his difficulties, for we have his own authority that he returned home in 1646, a richer man by 10*l.* than he set out, and yet had maintained his brother Anthony as well as himself.

How this 70*l.* accumulated will appear by his will. It may suffice here to mention, that in the following year March 6, a patent was granted him by parliament for seventeen years, for a copying machine, as it would now be termed, but which he calls an instrument for double writing. In an advertisement prefixed to his "Advice to Mr. Samuel Hartlib," he calls it, "an instrument of small bulk and price, easily made, and very durable; whereby any man, even at the first sight and handling, may write two resembling copies of the same thing at once, as serviceably and as fast (allowing two lines upon each page for setting the instruments) as by the ordinary way, of what nature, or in what character, or what matter soever, as paper, parchment, a book, &c. the said writing ought to be made upon." Rushworth also, having mentioned the patent for teaching this art, transcribes nearly our author's words; and says, "It might be learnt in an hour's prac-

* Aubrey says that he was first bound apprentice to a sea-captain, who once "drubbed him with a cord" for not discovering a land-mark which he desired him to go aloft and look for. It was on this occasion, Mr. Petty said, that he first found out that he was near-sighted.

tion, and that it was of great advantage to lawyers, scriveners, merchants, scholars, registers, clerks, &c. it saving the labour of examination, discovering or preventing falsification, and performing the whole business of writing, all with ease and speed, so with privacy also." The additional fatigue occasioned to the hand, by the increase of weight above that of a pen, rendered this project useless as to the chief advantage proposed, that of expedition in writing: but it seems to have been applied with some alterations to the business of drawing; the instrument for which is too well known to need any description here.

Though this project therefore was not very profitable in itself, yet by this means he became acquainted with the leading men of those times. He next wrote some very sensible remarks on national education in useful branches of knowledge, in a pamphlet entitled "Advice to Mr. Hartlib for the Advancement of Learning," and in 1648, went to Oxford, where having no scruples respecting the state of political parties, he taught anatomy to the young scholars, and became deputy to Dr. Clayton professor of anatomy, who had an insurmountable aversion to the sight of a mangled corpse. He also practised physic and chemistry with good success; and rose into such reputation, that the philosophical meetings which preceded the Royal Society, were first held (for the most part) at his lodgings: and by a parliamentary recommendation he obtained a fellowship of Brazen-nose college, in the place of one of the ejected fellows, and was created doctor of physic, March 7, 1649. He was admitted a candidate of the college of physicians, June 25, 1650. The same year, he was chiefly concerned in the recovery of a woman who had been hanged at Oxford, for the supposed murder of her bastard child*.

On Jan. 1, 1651, he was made professor of anatomy;

* This was one Anne Green, executed at Oxford, Dec. 14, 1650. The story is, that she was hanged by the neck near half an hour; some of her friends, in the mean time, thumping her on the breast, others hanging with all their weight upon her legs, sometimes lifting her up, and then pulling her down again with a sudden jerk, thereby the sooner to dispatch her out of her pain. After she was in her coffin, being observed to breathe, a lusty fellow stamped with all his force on her breast and stomach, to put her out of her pain; but by the assistance of the doctors Petty, Willis, Bathurst, and Clarke, she was again brought to life. "I myself," says Derham, "saw her many years after that. She had, I heard, born divers children." Physico-Theol. See also a printed account of it, entitled "News from the Dead," &c. edit. 1651, and in Morgan's Phœnix, 4to.

and, Feb. 7, music professor at Gresham college, by the interest of his friend Dr. Graunt. In 1652, he was appointed physician to the army in Ireland, and he was likewise physician to three lords lieutenants successively, Lambert, Fleetwood, and Henry Cromwell.

Some time after his settlement in Ireland, having observed, that the lands forfeited by the rebellion in 1641, which had been adjudged to the soldiers who suppressed it, were very insufficiently measured, he represented the matter to the persons then in power, who granted him a contract, dated Dec. 11, 1654, to make the admeasurements anew; and these he finished with such exactness, that there was no estate of 60*l.* per annum, and upwards, which was not distinctly marked in its true value, maps being likewise made by him of the whole. By this contract he gained a very considerable sum of money. Besides 20*s.* a day, which he received during the performance, he had also a penny an acre by agreement with the soldiers: and it appears from an order of government, dated at the castle of Dublin, 19th March, 1655, that he had then surveyed 2,008,000 acres of forfeited profitable land. He was likewise one of the commissioners for setting out the lands to the army, after they were surveyed. When Henry Cromwell obtained the lieutenancy of that kingdom in 1655, he made the doctor his secretary, appointed him a clerk of the council there in 1657, and procured him to be elected a burgess for West Looe in Cornwall, in Richard Cromwell's parliament, which met Jan. 27, 1658. March the 25th following, sir Hierom Sankey, or Zanchy, member for Woodstock in Oxfordshire, impeached him for high crimes and misdemeanors, in the execution of his office. This brought him into England, when, appearing in the House of Commons, April 19, he answered to the charge on the 21st; to which his prosecutors replying, the matter was adjourned, but never came to an issue, that parliament being suddenly dissolved the next day. Henry Cromwell had written a letter to secretary Thurloe, dated the 11th of that month, in his favour, as follows: "Sir, I have heretofore told you my thoughts of Dr. Petty, and am still of the same opinion: and, if sir Hierom Sankey do not run him down with numbers and noise of adventurers, and such other like concerned persons, I believe the parliament will find him as I have represented. He has curiously deceived me these four years, if he be a knave. I am sure

the juntos of them, who are most busy, are not men of the quietest temper. I do not expect you will have leisure, or see cause, to appear much for him; wherefore this is only to let you understand my present thoughts of him. The activeness of Robert Reynolds and others in this business, shews, that Petty is not the only mark aimed at."

Upon his return to Ireland soon after, some further endeavours being used to bring on a prosecution, Petty published the same year, "A Brief of the Proceedings between sir Hierom Sankey and the author, with the state of the controversy between them," in three sheets; which was followed by "Reflections upon some Persons and Things in Ireland," &c. He then came again to England; and brought a very warm application in his favour from the lord lieutenant, in these terms: "Sir, the bearer, Dr. Petty, hath been my secretary, and clerk of the council here in Ireland, and is one whom I have known to be an honest and ingenious man. He is like to fall into some trouble from some who envy him. I desire you to be acquainted with him, and to assist him, wherein he shall reasonably desire it. Great endeavours have been used to beget prejudice against him; but when you speak with him, he will appear otherwise." Notwithstanding this, he was removed from his public employments in June.

It may be here necessary, for the sake of his very curious answer, to mention the charges which his enemies brought against him: These were, 1. "That he the said Dr. Petty had received great bribes. 2. That he had made a trade of buying debentures in vast numbers, against the statute. 3. That he had gotten vast sums of money and scopes of land by fraud. 4. That he had used many foul practices as surveyor and commissioner for setting out lands. 5. That he and his fellow-commissioners had placed some debentures in better places than they could claim, denying right to others. 6. That he and his fellow-commissioners had totally disposed of the army's security; the debt still remaining chargeable on the state."

The principal object of his answer is to demonstrate that he might, without ever meddling with the surveys of the Irish lands, have acquired as large a fortune otherwise; and his demonstration must be allowed the praise of ingenuity at least: "In the year 1649" (says he), "I proceeded M. D. after the charges whereof, and my admission into the college of London, I had left about 60*l.* From that time till

about August 1652, by my practice, fellowship at Gresham, and at Brazen-nose college, and by my anatomy lecture at Oxford, I had made that 60*l.* to be near 500*l.* From August 16, 1652, when I went for Ireland, to December 1654 (when I began the survey and other public entanglements) with 100*l.* advance money, and of 365*l.* a year well paid salary, as also with my practice among the chief in the chief city of the nation, I made my said 500*l.* above 1,600*l.* Now the interest of this 1600*l.* for a year in Ireland, could not be less than 200*l.* which, with 550*l.* (for another year's salary and practice, viz. until the lands were set out in October 1655) would have encreased my said stock to 2,350*l.* With 2,000*l.* whereof I would have bought 8,000*l.* in debentures, which would have then purchased me about 15,000 acres of land, viz. as much as I am now accused to have. These 15,000 acres could not yield me less than, at 2*s.* per acre, 1,500*l.* per ann. especially receiving the rents of May-day preceding. This year's rent with 550*l.* for my salary and practice, &c. till December 1656, would have bought me even then (debentures growing dearer) 6,000*l.* in debentures, whereof the five 7ths then paid would have been about 4,000*l.* neat, for which I must have had about 8,000 acres more, being as much almost as I conceive is due to me. The rent for 15,000 acres and 8,000 acres, for three years, could not have been less than 7,000*l.* which, with the same three years' salary, viz. 1,650*l.* would have been near 9,000*l.* estate in money, above the abovementioned 1,500*l.* per ann. in lands. The which, whether it be more or less than what I now have, I leave to all the world to examine and judge. This estate I might have got without ever meddling with surveys, much less with the more fatal distribution of lands after they were surveyed, and without meddling with the clerkship of the council, or being secretary to the lord lieutenant: all which had I been so happy as to have declined, then had I preserved an universal favour and interest with all men, instead of the odium and persecution I now endure." In this manner, he endeavours to prove how he *might* have made his fortune. How he *did* make it will appear hereafter in his will.

In 1659, he had enough of the republican spirit as to become a member of the Rota Club at Miles's coffee-house in New Palace-yard, Westminster. The whimsical scheme of this club was, that all officers of state should be chosen

by balloting, and the time limited for holding their places; and that a certain number of members of parliament should be annually changed by rotation. But he returned to Ireland not long after Christmas, and at the Restoration came into England, and was received very graciously by his majesty; and, resigning his professorship at Gresham, was made one of the commissioners of the court of claims. On April 11, 1661, he received the honour of knighthood, and the grant of a new patent, constituting him surveyor-general of Ireland; and was chosen a member of parliament there. Upon the foundation of the Royal Society, he was one of the first members, and of the first council; and, though he had left off the practice of physic, yet his name appears in the list of the fellows in the new charter of the college of physicians in 1663. About this time he invented a double-bottomed ship, to sail against wind and tide, the model of which he gave to the Royal Society. In 1665, he communicated "A Discourse about the Building of Ships," containing some curious secrets in that art. This was said to have been taken away by lord Brounker, president of the Royal Society, who kept it in his possession till 1682, and probably till his death, as containing matter too important to be divulged. Sir William's ship performed one voyage from Dublin to Holyhead, into which narrow harbour she turned in against wind and tide, July 1663; but after that was lost in a violent storm.

In 1666, sir William drew up his treatise, called "Verbum Sapienti," containing an account of the wealth and expences of England, and the method of raising taxes in the most equal manner; shewing likewise, that England can bear the charge of four millions per annum, when the occasions of the government require it! The same year, 1666, he suffered a considerable loss by the fire of London; having purchased, several years before, the earl of Arundel's house and gardens, and erected buildings in the garden, called Token-house, which were for the most part destroyed by that dreadful conflagration. In 1667, he married Elizabeth, daughter to sir Hardresse Waller, knight, and relict of sir Maurice Fenton, bart.; and afterwards set up iron works, and a pilchard-fishery, opened lead mines, and commenced a timber trade in Kerry, which turned to very good account; and with all these employments he found time to consider other subjects of general utility, which he communicated to the Royal Society. He com-

posed a piece of Latin poetry, and published it at London in 1679, in two folio sheets, under the name of "Cassid. Aureus Manutius," with the title of "Colloquium Davidis cum anima sua." His patriotism had before led him to use his endeavours to support the expence of the war against the Dutch, and he felt it necessary also to expose the sinister practices of the French, who were at this time endeavouring to raise disturbances in England, increase our divisions, and corrupt the parliament at this time. With this view he published, in 1680, a piece called "The Politician Discovered," &c. and afterwards wrote several essays in political arithmetic; in which, from a view of the natural strength both of England and Ireland, he suggests a method of improving each by industry and frugality, so as to be a match for, or even superior to, either of her neighbours. Upon the first meeting of the Philosophical Society at Dublin, after the plan of that at London, every thing was submitted to his direction; and, when it was formed into a regular society, he was chosen president, Nov. 1684. Upon this occasion he drew up a "Catalogue of mean, vulgar, cheap, and simple Experiments," proper for the infant state of the society, and presented it to them; as he did also his "Supellex Philosophica," consisting of forty-five instruments requisite to carry on the design of their institution. But, a few years after, all his pursuits were determined by the effects of a gangrene in his foot, occasioned by the swelling of the gout, which put a period to his life, at his house in Piccadilly, Westminster, Dec. 16, 1687, in his sixty-fifth year. His body was carried to Rumsey, and there interred, near those of his parents. There was laid over his grave only a flat stone on the pavement, with this short inscription, cut by an illiterate workman:

HERE LAYES
SIR WILLIAM
PETTY.

His will is, altogether, perhaps, the most extraordinary composition of the kind in our language, and is more illustrative of the character of sir William Petty than any information derived from other sources.

This singular composition bears date May 2, 1685, and runs thus: "In the name of God, Amen. I, sir William Petty, knt. born at Rumsey, in Hantshire, do, revoking all other and former wills, make this my last will and tes-

tament, premising the ensuing preface to the same, whereby to express my condition, design, intentions, and desires, concerning the persons and things contained in, and relating to, my said will, for the better expounding any thing which may hereafter seem doubtful therein, and also for justifying, on behalf of my children, the manner and means of getting and acquiring the estate, which I hereby bequeath unto them; exhorting them to improve the same by no worse negociations.—In the first place I declare and affirm, that at the full age of fifteen years I had obtained the Latin, Greek, and French tongues, the whole body of common Arithmetic, the practical Geometry and Astronomy conducing to Navigation, Dialling, &c. with the knowledge of several mathematical trades, all which, and having been at the university of Caen, preferred me to the king's navy; where, at the age of twenty years, I had gotten up about threescore pounds, with as much mathematics as any of my age was known to have had. With this provision, anno 1643, when the civil wars between the king and parliament grew hot, I went into the Netherlands and France for three years, and having vigorously followed my studies, especially that of medicine, at Utrecht, Leyden, Amsterdam, and Paris, I returned to Rumsey, where I was born, bringing back with me my brother Anthony, whom I had bred, with about 10*l.* more than I had carried out of England. With this 70*l.* and my endeavours, in less than four years more, I obtained my degree of M. D. in Oxford, and forthwith thereupon to be admitted into the College of Physicians, London, and into several clubs of the Virtuous *(Virtuosi)*; after all which expence defrayed, I had left 28*l.* and in the next two years being made Fellow of Brazen-Nose, and Anatomy Professor in Oxford, and also Reader at Gresham-college, I advanced my said stock to about 400*l.* and with 100*l.* more advanced and given me to go for Ireland, unto full 500*l.* Upon the 10th of September, 1652, I landed at Waterford in Ireland, Physician to the army who had suppressed the rebellion begun in the year 1641, and to the general of the same, and the head quarters, at the rate of 20*s.* *per diem*, at which I continued till June 1659, gaining, by my practice, about 400*l.* a year above the said salary. About Sept. 1654, I perceiving that the admeasurement of the lands, forfeited by the aforementioned rebellion, and intended to regulate the satisfaction of the soldiers who had

suppressed the same, was most insufficiently and absurdly managed; I obtained a contract, dated 11th December, 1654, for making the said admeasurement, and, by God's blessing, so performed the same, as that I gained about 9,000*l.* thereby, which, with the 500*l.* abovementioned, and my salary of 20*s.* per diem, the benefit of my practice, together with 600*l.* given me for directing an after survey of the adventurer's lands, and 800*l.* more for two years' salary as clerk of the council, raised me an estate of about 13,000*l.* in ready and real money, at a time when, without art, interest, or authority, men bought as much lands for ten shillings in real money, as in this year, 1685, yields 10*s.* per annum rent, above his majesty's quit-rents. Now I bestowed part of the said 13,000*l.* in soldier's debentures, part in purchasing the earl of Arundel's house and garden in Lothbury, London, and part I kept in cash to answer emergencies. Hereupon I purchased lands in Ireland, with soldiers' debentures *, bought at the above market-rates, a great part whereof I lost by the Court of Innocents, anno 1663; and built the said garden, called Token-house Yard, in Lothbury, which was for the most part destroyed by the dreadful fire, anno 1666. Afterwards, anno 1667, I married Elizabeth, the relict of sir Maurice Fenton, bart. I set up iron-works and pilchard-fishing in Kerry, and opened the lead-mines and timber-trade in Kerry: by all which, and some advantageous bargains, and with living under my income, I have, at the making this my will, the real and personal estate following: viz. a large house and four tenements in Rumsey, with four acres of meadow upon the causeway, and four acres of arable in the fields, called Marks and Woollsworths, in all about 30*l.* per ann.; houses in Token-house Yard, near Lothbury, London, with a lease in Piccadilly, and the Seven Stars and Blazing Star in Birching-lane, London, worth about 500*l.* per annum, besides mortgages upon certain houses in Hog-lane, near Shoreditch, in London, and in Erith, in Kent, worth about 20*l.* per annum. I have three fourth parts of the ship Charles, whereof Derych Paine is master, which I value at 80*l.* per annum, as also the copper-plates for the maps of Ireland with the king's privilege, which I rate at 100*l.* per annum, in all 730*l.* per annum. I have in

* These were, by act, 1649, ordained to be in the nature of bonds or bills, to charge the Commonwealth to pay the soldier creditor, or his assigns, the sum due upon auditing the account of his arrears.

Ireland, without the county of Kerry, in lands, remainders, and reversions, about 3,100*l.* per annum. I have of neat profits, out of the lands and woods of Kerry, above 1,100*l.* per annum, besides iron-works, fishing, and lead-mines, and marble-quarries, worth 600*l.* per annum; in all 4,800*l.* I have, as my wife's jointure, during her life, about 850*l.* per annum; and for fourteen years after her death about 200*l.* per ann. I have, by 3,300*l.* money at interest, 20*l.* per annum; in all about 6,700*l.* per annum. The personal estate is as follows, viz. in chest, 6,600*l.*; in the hands of Adam Loftus, 1,296*l.*; of Mr. John Cogs, goldsmith, of London, 1,251*l.*; in silver, plate, and jewels, about 3,000*l.*; in furniture, goods, pictures, coach-horses, books, and watches, 1,150*l.*; per estimate in all 12,000*l.* I value my three chests of original map and field-books, the copies of the Downe-survey, with the Barony-maps*, and chest of distribution-books, with two chests of loose papers relating to the survey, the two great barony-books, and the book of the History of the Survey, altogether at 2,000*l.* I have due out of Kerry, for arrears of my rent and iron, before 24th June, 1685, the sum of 1,912*l.* for the next half year's rent out of my lands in Ireland, my wife's jointure, and England, on or before 24th June next, 2,000*l.* Moreover, by arrears due 30th April, 1685, out of all my estate, by estimate, and interest of money, 1,800*l.* By other good debts, due upon bonds and bills at this time, per estimate, 900*l.* By debts which I call bad 4000*l.* worth perhaps 800*l.* By debts which I call doubtful, 50,000*l.* worth, perhaps, 25,000*l.* In all, 34,412*l.* and the total of the whole personal estate, 46,412*l.*: so as my present income for the year 1685 may be 6,700*l.* the profits of the personal estate may be 4,641*l.* and the demonstrable improvement of my Irish estate may be 3,659*l.* per ann. to make in all 15,000*l.* per ann. in and by all manner of effects, abating for bad debts about 28,000*l.*; whereupon I say in gross, that my real estate or income may be 6,600*l.* per ann. my personal estate about 45,000*l.* my bad and desperate debts 30,000*l.* and the improvements may be 4,000*l.* per ann. in all 15,000*l.* per ann. ut supra. Now my opinion and desire is (if I could effect it, and if I were clear from the law, custom, and other impediments) to add to my wife's jointure three fourths of what it now

* "The plates of these barony-maps, in number two hundred and fifty-two, were taken on board a ship in queen Anne's wars by a French privateer, and are said to be now in the king of France's library." Gough's Topog.

is computed at, viz. 637*l.* per ann. to make the whole 1,487*l.* per ann. which addition of 637*l.* and 850*l.* being deducted out of the aforementioned 6,600*l.* leaves 5,113*l.* for my two sons; whereof I would my eldest son should have two-thirds, or 3,408*l.* and the younger 1,705*l.* and that, after their mother's death, the aforesaid addition of 637*l.* should be added in like proportion, making for the eldest 3,832*l.* and for the youngest 1,916*l.* and I would that the improvement of the estate should be equally divided between my two sons; and that the personal estate (taking out 10,000*l.* for my only daughter) that the rest should be equally divided between my wife and three children; by which method my wife would have 1,587*l.* per ann. and 9,000*l.* in personal effects; my daughter would have 10,000*l.* of the Crame, and 9,000*l.* more, with less certainty: my eldest son would have 3,800*l.* per ann. and half the expected improvement, with 9,000*l.* in hopeful effects, over and above his wife's portion: and my youngest son would have the same within 1,900*l.* per ann. I would advise my wife, in this case, to spend her whole 1,587*l.* per ann. that is to say, on her own entertainment, charity, and munificence, without care of increasing her children's fortunes: and I would she would give away one-third of the above mentioned 9,000*l.* at her death, even from her children, upon any worthy object, and dispose of the other two-thirds to such of her children and grand-children as pleased her best, without regard to any other rule or proportion. In case of either of my three children's death under age, I advise as follows; viz. If my eldest, Charles, die without issue, I would that Henry should have three-fourths of what he leaves; and my daughter Anne the rest. If Henry die, I would that what he leaves may be equally divided between Charles and Anne: and if Anne die, that her share be equally divided between Charles and Henry. *Memorandum*, That I think fit to rate the 30,000*l.* desperate debts at 1,100*l.* only, and to give it my daughter, to make her abovementioned 10,000*l.* and 9,000*l.* to be full 20,000*l.* which is much short of what I have given her younger brother; and the elder brother may have 3,800*l.* per ann. and 9,000*l.* in money, worth 900*l.* more, 2,000*l.* by improvements, and 1,300*l.* by marriage, to make up the whole to 8,000*l.* per ann. which is very well for the eldest son, as 20,000*l.* for the daughter."—He then leaves his wife executrix and guardian during her widowhood.

and, in case of her marriage, her brother James Waller, and Thomas Dame: recommending to them two, and his children, to use the same servants and instruments for management of the estate, as were in his life-time, at certain salaries to continue during their lives, or until his youngest child should be twenty-one years, which would be the 22d of October, 1696, after which his children might put the management of their respective concerns into what hands they pleased. He then proceeds:

"I would not have my funeral charge to exceed 300*l.* over and above which sum I allow and give 150*l.* to set up a monument in the church of Rumsey, near where my grandfather, father, and mother, were buried, in memory of them, and of all my brothers and sisters. I give also 5*l.* for a stone to be set up in Lothbury church, London, in memory of my brother Anthony, there buried about 18th October, 1649. I give also 50*l.* for a small monument to be set up in St. Bride's church, Dublin, in memory of my son John, and my near kinsman, John Petty, supposing my wife will add thereunto for her excellent son, Sir William Fenton, bart. who was buried there 18th March, 1670-71; and if I myself be buried in any of the said three places, I would have 100*l.* only added to the above-named sums, or that the said 100*l.* shall be bestowed on a monument for me in any other place where I shall die. As for legacies for the poor, I am at a stand; as for beggars by trade and election, I give them nothing; as for impotents by the hand of God, the public ought to maintain them; as for those who have been bred to no calling nor estate, they should be put upon their kindred; as for those who can get no work, the magistrate should cause them to be employed, which may be well done in Ireland, where is fifteen acres of improvable land for every head; prisoners for crimes, by the King; for debts, by their prosecutors; as for those who compassionate the sufferings of any object, let them relieve themselves by relieving such sufferers, that is, give them alms *pro re nata*, and for God's sake relieve those several species above-mentioned, where the above-mentioned obligers fail in their duties: wherefore I am contented that I have assisted all my poor relations, and put many into a way of getting their own bread, and have laboured in public works, and by inventions have sought out real objects of charity; and do hereby conjure all who partake of my estate, from time

to time to do the same at their peril. Nevertheless, to answer custom, and to take the surer side, I give 20*l.* to the most wanting of the parish wherein I die. As for the education of my children, I would that my daughter might marry in Ireland, desiring that such a sum as I have left her, might not be carried out of Ireland. I wish that my eldest son may get a gentleman's estate in England, which, by what I have gotten already, intend to purchase, and by what I presume he may have with a wife, may amount to between 2000*l.* and 3000*l.* per ann. and buy some office he may get there, together with an ordinary superlucration may reasonably be expected; so as I may design my youngest son's trade and employment to be the prudent management of our Irish estate for himself and his elder brother, which I suppose his said brother must consider him for. As for myself, I being now about three-score and two years old, I intend to attend the improvement of my lands in Ireland, and to get in the many debts owing unto me; and to promote the trade of iron, lead, marble, fish, and timber, whereof my estate is capable: and as for studies and experiment, I think now to confine the same to the anatomy of the people and political arithmetic; as also to the improvements of ships, land-carriages, guns, and pumps, as of most use to mankind, not blaming the studies of other men. As for religion, I die in the profession of that faith, and in the practice of such worship, as I find established by the law of my country, not being able to believe what I myself please, nor to worship God better than by doing as I would be done unto, and observing the laws of my country, and expressing my love and honour to Almighty God by such signs and tokens as are understood to be such by the people with whom I live, God knowing my heart, even without any at all; and thus begging the Divine Majesty to make me what he would have me to be, both as to faith and good works, I willingly resign my soul into his hands, relying only on his infinite mercy, and the merits of my Saviour, for my happiness after this life, where I expect to know and see God more clearly than by the study of the Scriptures and of his works I have been hitherto able to do. Grant me, O Lord, an easy passage to thyself, that, as I have lived in thy fear, I may be known to die in thy favour. Amen."

His family, at his death, consisted of his widow and three children, Charles, Henry, and Anne; of whom Charles

was created baron of Shelbourne, in the county of Waterford, in Ireland, by king William III.; but dying without issue, was succeeded by his younger brother Henry, who was created viscount Dunkeron, in the county of Kerry in that kingdom, and earl of Shelbourne, Feb. 11, 1718. He married the lady Arabella Boyle, sister to Charles earl of Cork, who brought him several children. He was member of parliament for Great Marlow in Buckinghamshire, a fellow of the royal society; and died April 17, 1751. Anne was married to Thomas Fitz-Morris, baron of Kerry and Lixnaw, and died in Ireland, anno 1737. The descent to the present marquis of Lansdown may be seen in the peerage.

Before concluding this article, we may glean a few memoranda of his personal history from Aubrey, who appears to have lived in intimacy with him.

"I remember there was a great difference between him and sir (Hierom Sankey), one of Oliver's knights, about 1660. They printed one against the other. *The knight had been a soldier, and challenged sir William to fight with him. Sir William is extremely short-sighted, and being the challengee it belonged to him to nominate place and weapon. He nominates for the place a dark cellar, and the weapon to be a great carpenter's axe. This turned the knight's challenge into ridicule, and it came to nought. Sir William can be an excellent droll, if he has a mind to it, and will preach extempore incomparably, either in the presbyterian way, independent, capucin friar, or Jesuit.

"He had his patent for earle of Kilmore and baron of —— 166—, which he stifles during his life to avoyd envy, but his sonne will have the benefitt of the precedency†. He is a person of an admirable inventive head, and practicall parts. He hath told me that he hath read but little, that is to say, not since 25 *ætat.* and is of Mr. Hobbes his mind, that had he read much, as some men have, he had not known so much as he does, nor should have made such discoveries and improvements.

"I remember one St. Andrew's day (which is the day of

* "The knight was wont to preach at Dublin." Aubrey.

† "I expected that his sonne would have broken out a lord or earle, but it seemes that he had enemies at the court at Dublin, which out of envy obstructed the passing of his patent." Aubrey, who is probably here speaking of a period before the restoration.

the general meeting of the royal society for annual elections) I sayd, 'Methought 'twas not so well that we should pitch upon the patron of Scotland's day, we should rather have taken St. George or St. Isidora (a philosopher canonized).' 'No,' said sir William, 'I would rather that it had been on St. Thomas's day, for he would not believe till he had seen and putt his fingers into the holes, according to the motto *Nullius in verba*.'

"He told me that he never gott by legacies in his life but only 10*l*. which was not payd. He hath told me, that whereas some men have accidentally come into the way of preferment by lying at an inne, and there contracting an acquaintance, on the roade; or as some others have donne: he never had any such like opportunity, but hewed out his fortune himselfe."

The variety of pursuits in which sir William Petty was engaged, shews him to have had a genius capable of any thing to which he chose to apply it; and it is very extraordinary, that a man of so active and busy a spirit could find time to write so many things, as it appears he did by the following catalogue: 1. "Advice to Mr. S. Hartlib," &c. 1648, 4to. 2. "A brief of Proceedings between sir Hierom Sankey and the author," &c. 1659, fol. 3. "Reflections upon some Persons and Things in Ireland," &c. 1660, 8vo. 4. "A Treatise of Taxes and Contribution," &c. 1662, 1667, 1685, 4to, all without the author's name. This last was republished in 1690, with two other anonymous pieces, "The Privileges and Practice of Parliaments," and "The Politician discovered;" with a new title-page, where they are all said to be written by sir William, which, as to the first, is a mistake. 5. "Apparatus to the history of the common practice of Dyeing," printed in Sprat's History of the R. S. 1667. 6. "A Discourse concerning the use of Duplicate Proportion, together with a new hypothesis of springing or elastic Motions," 1674, 12mo. See an account of it in "Phil. Trans." No. cix. and a censure of it in Dr. Barlow's "Genuine Remains," p. 151. 1693, 8vo. 7. "Colloquium Davidis cum anima sua," &c. 1679, fol. 8. "The Politician discovered," &c. 1681, 4to. 9. "An Essay in Political Arithmetic," &c. 1682, 8vo. 10. "Observations upon the Dublin Bills of Mortality in 1681," &c. 1683, 8vo. 11. "An account of some Experiments relating to Land-carriage," Phil. Trans. No. clxi. 12. "Some Queries, whereby to examine Mineral Waters," ibid. No.

clxvi. 13. "A Catalogue of mean, vulgar, cheap, and simple Experiments," &c. ibid. No. clxvii. 14. "Maps of Ireland, being an actual Survey of the whole kingdom," &c. 1685, folio. This contained thirty-six accurate maps; viz. a general map; the province of Leinster, consisting of eleven counties, each in a distinct map; that of Munster of six; Ulster nine; and Connaught five. Another edition was afterwards made from the same plates. Sir William's surveys, says Mr. Gough, as far as they go are tolerably exact as to distances and situations, but neither the latitudes nor roads are expressed, nor is the sea-coast exactly laid down; his design being only to take an account of the forfeited lands; many other tracts are left blank, and from such a survey his maps are formed. 15. "An Essay concerning the Multiplication of Mankind," 1686, 8vo. N. B. The Essay is not printed here, but only the substance of it. 16. "A further assertion, concerning the Magnitude of London, vindicating it from the objections of the French," Phil. Trans. clxxxv. 17. "Two Essays in Political Arithmetic," &c. 1687, 8vo. An extract of these is in Phil. Trans. No. clxxxiii. 18. "Five Essays in Political Arithmetic," &c. 1687, 8vo, printed in French and English on opposite pages. 19. "Observations upon London and Rome," 1687, 8vo, three leaves. His posthumous pieces are, 1. "Political Arithmetic," &c. 1690, 8vo, and 1755, with his Life prefixed; and a Letter of his never before printed. 2. "The Political Anatomy of Ireland," to which is added, "Verbum Sapienti," 1691, 1719. In the title-page of the second edition this treatise is called "Sir William Petty's Political Survey of Ireland." This latter was criticized in "A Letter from a gentleman," &c. 1692, 4to. 3. "A treatise of Naval Philosophy, in three parts," &c. printed at the end of "An account of several new Inventions, &c. in a discourse by way of letter to the earl of Marlborough," &c. 1691, 12mo. Wood suspects this may be the same with the discourse about the building of ships, mentioned above to be many years in the hands of lord Brounker. 4. "What a complete Treatise of Navigation should contain," Phil. Trans. No. cxcviii. This was drawn up in 1685. Besides these, the following are printed in Birch's History of the R. S.: 1. "A discourse of making Cloth and Sheep's Wool." This contains the history of the clothing trade, as No. 5. above, does that of dyeing; and he purposed to have done the like in other trades; in which

design some other members of the society engaged also at that time. 2. "Supellex Philosophica."[1]

PETTY (WILLIAM), descendant of the preceding, second lord Wycombe, and first marquis of Lansdown, was born in May 1737, and succeeded his father as lord Wycombe, earl of Shelburne, in the month of May 1761. In February 1765 he was married to lady Sophia Carteret, daughter of the late earl Granville, by whom he became possessed of large estates, particularly that beautiful spot Lansdown Hill, Bath, from which he took his last title. By this lady, who died in 1771, he had a son, John Henry, who succeeded him in his titles, and who is since dead, leaving no male heir. The marquis married, secondly, lady Louisa Fitzpatrick, by whom, who died in 1789, he had another son, lord Henry, the present marquis of Lansdown. His lordship being intended for the army, he, at a fit age, obtained a commission in the guards, and served with the British troops in Germany under prince Ferdinand, and gave signal proofs of great personal courage at the battles of Campen and Minden. In December 1760 he was appointed aid-de-camp to the king, George III. with the rank of colonel. As a political man, he joined the party of the earl of Bute; and in 1762 he eagerly defended the court on the question respecting the preliminaries of peace. In the following year he was sworn of the privy council, and appointed first lord of the board of trade, which he soon quitted, and with it his connexion with the court and ministry, and attached himself in a short time to lords Chatham and Camden. When the Rockingham administration was displaced in 1766, and lord Chatham was called upon to form a new administration, he appointed lord Shelburne secretary of state of the southern department, to which was annexed the department of the colonies. But this he resigned when lord Chatham withdrew in 1768, and from this period continued in strong opposition to all the measures of government during the American war till the termination of lord North's ministry, in the spring of 1782. He was then appointed secretary of state for the foreign department in the Rockingham administration, and upon the death of that nobleman he succeeded to the office of minister. This measure gave great

[1] Biog. Brit.—Ath. Ox. vol. II.—Ward's Gresham Professors.—Aubrey MSS. in "Letters by Eminent Persons," 1813, 3 vols. 8vo.—There are many of sir W. Petty's MSS. in the British Museum; and among others, a sort of confession of his faith corresponding with the concluding passage in his will.

offence to Mr. Fox and his friends, but his lordship did not quit his post. His first object was to make peace; but when the treaty was brought before the parliament, lord North and Mr. Fox had united in a most disgraceful coalition, which, however, for a time was irresistible, and early in 1783 lord Shelburne resigned. When at the end of that year Mr. Pitt overthrew the coalition administration, it was expected that lord Shelburne would have been at the head of the new government. He formed, however, no part of the arrangement, and appeared to have been satisfied with being created marquis of Lansdown. He now retired to a private life; but on the breaking out of the French revolution, came forward again in constant and decisive opposition to the measures of administration, in which he continued to the day of his death, May 7, 1805. His lordship always had the reputation of a man of considerable political knowledge, improved by a most extensive foreign correspondence, and a study of foreign affairs and foreign relations, which was very uncommon, and gave his speeches in parliament, while in opposition, very great weight. Many of his ablest efforts in this way, however, were rather historical than argumentative, excellent matter of information, but seldom ending in those results which shew a capacity for the formation of able and beneficial plans. It was his misfortune, throughout almost the whole of his political career, to have few personal adherents, and to possess little of the confidence of either of the great parties who divided the parliament in the memorable contests respecting the policy of the American war, and the propriety of our interfering in the continental effort to suppress the consequences of the French revolution. His lordship was possessed of perhaps the most valuable and complete library of history and political documents, both printed and manuscript, that ever was accumulated by any individual or family. The printed part was dispersed by auction after his lordship's death, but the manuscripts were rescued from this—shall we say, disgrace? by the interference of the trustees of the British Museum, at whose representation the whole was purchased by a parliamentary grant for the sum of 4925*l.* It is remarkable that this was the average valuation of three parties who had no connection with each other in the inspection of the MSS. They are now deposited in the above great national collection, and besides their importance as a miscellaneous collection of historical,

biographical, and literary matter, they must be considered as highly interesting to future politicians and statesmen when we add that they were scarcely, if at all known, to those able antiquaries and inquirers into political history, Collins, Murdin, Jones, or Birch.[1]

PETTYT, or PETYT (WILLIAM), student of the Middle Temple, bencher and treasurer of the Inner Temple, and keeper of the records in the Tower, was born in 1636, at a place called, in his Latin epitaph, *Storithes*, near Skipton, in Craven, Yorkshire. Of his progress through life we have no information, except that he enjoyed much reputation as a law-writer, and particularly as the collector of a very curious library, and many valuable MSS. now in the Inner Temple library. He died at Chelsea, Oct. 3, 1707, aged seventy-one, but was buried in the Temple church, where is a long Latin epitaph, recording his many virtues and his collections, donations, &c. It is probable Chelsea was his favourite residence, as the year before his death he built a vestry and school-room adjoining the church-yard, with lodgings for the master, entirely at his own expence.

In 1680 he asserted the "Ancient Rights of the Commons of England, in a discourse proving by records, &c. that they were ever an essential part of parliament," 8vo. This gave rise to a controversy, in the course of which the following pieces were published, 1. "Jani Anglorum facies nova, or several monuments of antiquity touching the great councils of this kingdom and the courts of the king's immediate tenants and officers," 1680, 8vo, said to be written by Mr. Atwood. 2. "A full Answer to a book written by William Pettyt, esq. with a true account of the famous Colloquium, or Parliament 40 Hen. III. and a glossary expounding some few words in ancient records, together with some animadversions on a book called Jani Anglorum facies nova," 1683, 8vo. 3. "Jus Anglorum ab antiquo, or a confutation of an impotent libel against the government by king, lords and commons, under the pretence of answering Mr. Pettyt, and the author of 'Jani Anglorum facies nova,'" 1681, 8vo. 4. "Argumentum Antinormanicum; or an argument proving from ancient histories and records, that William duke of Normandy made no absolute conquest in England," 1682, 8vo. This is thought by Dr.

[1] Collins's Peerage, by sir E. Brydges, &c. &c.

Brady to be also written by Mr. Atwood; but by others it is attributed to Mr. Cooke. To this an answer afterwards appeared by the principal champion in the dispute, Dr. Robert Brady, who collected all he had written on the occasion into "An Introduction to the Old English History, in three tracts," and by the same author the same subject was connected with "An Historical Treatise of Cities and Burghs, or Boroughs," (See BRADY) 1704, 1711, fol. 1777, 8vo.

In 1680, 1681, Mr. Pettyt published his "Miscellanea Parliamentaria," 12mo; and other collections were left by him upon the subject of the law of parliament, which, after his death, were published under the title of "Jus Parliamentarium, or the ancient power, jurisdiction, rights, and liberties of the most high court of Parliament, revived and asserted," 1739, fol. He also left a summary or table of the records kept in the Tower; some MSS. containing copies of records and law matters, relating chiefly to naval concerns; and other MSS. containing a great number of collections from records and other authentic materials, chiefly relating to the law and constitution of England, which are preserved in the Inner Temple library, and are much recommended to the notice of the English lawyer and historian, by Mr. Justice Barrington in his "Observations on the Statutes."[1]

PEUCER (GASPARD), a celebrated physician and mathematician, was born at Bautzen in Lusatia in 1525, and became a doctor and professor of medicine at Wirtemberg. He married a daughter of Melancthon, whose principles he contributed to diffuse, and whose works he published at Wirtemberg in 1601, in five volumes folio. He had an extreme ardour for study. Being for ten years in close imprisonment, on account of his opinions, he wrote his thoughts on the margins of old books which they gave him for amusement, making his ink of burnt crusts of bread, infused in wine. He died at seventy-eight, on the 25th of September, 1602. He wrote several tracts, 1. "De præcipuis divinationum generibus," 1584, 4to. 2. "Methodus curandi morbos internos," Francfort, 1614, 8vo. 3. "De Febribus," 1614, 4to. 4. "Vitæ illustrium medicorum." 5. "Hypotheses astronomicæ." 6. "Les noms des Monnoies, des Poids, et Mesures," 8vo. His charac-

[1] Granger.—Nichols's Bowyer.—Bridgman's Legal Bibliography.

ter, as drawn by himself, is that of a man who did no injury to any one, but, on the contrary, gave all the aid in his power to all who might require it. For these things he calls God to witness.[1]

PEUTINGER (CONRAD), a celebrated scholar, was born at Augsburg in 1465, and studied successfully in the principal cities of Italy. When he returned home he was appointed secretary to the senate of Augsburg, and employed by that body in the diets of the empire, and in the various courts of Europe. In his private character he conferred happiness on an excellent and learned wife; and, in his public, was always rendering essential services to his country. This excellent citizen died at eighty-two, in 1574, having lost his faculties for some time before. He is most known by an ancient itinerary, which from him is called "Tabula Peutingeriana." It is a curious chart found in a monastery in Germany, and communicated to Peutinger by one Conrad Celtes. It was formed under the reign of Theodosius the Great, and marks the roads by which the Roman armies passed at that time to the greater part of the empire. It is not a geographical work, and seems to have been made by a Roman soldier, who thought of nothing, or perhaps knew nothing, but what respected the roads, and the places for encampment. A magnificent but now very scarce edition of it was published by F. C. Scheib at Vienna in 1753, fol. Peutinger's own works are, 1. "Sermones convivales," in the collection of Schardius; Jena, 1683, 8vo. 2. "De inclinatione Romani imperii, et gentium commigrationibus," subjoined to the former, and to Procopius. 3. "De rebus Gothorum," Bale, 1531, fol. 4. "Romanæ Vetustatis fragmenta, in Augusta Vindelicorum," Mayence, 1528, fol.[2]

PEYER (JOHN CONRAD), a native of Schaffhausen, in Switzerland, is famous for having first given an accurate account of the intestinal glands, which, in a state of health, separate a fluid, for the lubrication of the intestines, and which in diarrhœas, or upon taking a purge, supply the extraordinary discharge that happens upon these occasions. His works are, "Exercitatio Anatomico-Medica, de Glandulis Intestinorum, Schaffhausæ, 1677," Amstelod. 1682. This is in the Biblioth. Anatom. of Mangetus and Le Clerc.

[1] Chaufepie.—Niceron, vol. XXVI.—Blount's Censura.
[2] Chaufepie.—Niceron, vols. XIII. and XX.

" Pæonis & Pythagoræ Exercitationes Anatomicæ," Basil, 1682; " Methodus Historiarum Anatomico-Medicarum," &c. 1679; " Parerga Anatomica & Medica," Amstel 1682; " Experimenta nova circa Pancreas, extant in the Biblioth. Anatom. of Le Clerc and Mangetus.[1]

PEYRERA (ISAAC LA), a French protestant, born at Bourdeaux in 1592, entered into the service of the prince of Condé, whom he pleased by the singularity of his humour. Peyrera believed himself to have discovered from St. Paul, that Adam was not the first man; and to prove this, he published in Holland, 1655, a book in 4to and 8vo with this title: " Præadamitæ; sive exercitatio super versibus 12, 13, 14, capitis xv. Epistolæ Pauli ad Romanos." This work was condemned to the flames, and the author imprisoned at Brussels; but, getting his liberty through the interest of the prince of Condé, he went to Rome in 1656, and abjured Calvinism and Præadamitism before Alexander VII. He was not, however, thought sincere, for, returning to Paris, in spite of all the means this pope used to detain him at Rome, he became librarian to the prince of Condé, and some time after retired to the seminary des Vertus, where he died in 1676, aged 84. He submitted to receive the sacraments, yet was not believed to be attached to any religion. Besides the piece above mentioned, he wrote " Une Relation du Groenland," in 8vo; and " Une Relation d'Islande," in 8vo; both reckoned curious and interesting: and a very singular tract entitled " Rappel des Juifs," in which his object was to prove that two Messiahs were intended; the first Jesus Christ, who, according to his notion, came only for the Christians; and the second, he whom the Jews have so long expected, and who is to be a great temporal prince and render them lords of the earth. This was printed in 1643, 8vo, a circumstance which the translator of his life in the Gentleman's Magazine (vol. LXXXII. p. 431.) positively denies, yet we find mention of this edition in every French biography. It probably, however, attracted no great degree of attention, and Brunet places it among rare books; but being known to some of the adherents of Buonaparte it was reprinted, when it became his pleasure to assemble a Jewish Sanhedrim in Paris in 1806. It was then supposed that the Jews might be made to believe that the great tem-

[1] Eloy, Dict. Hist. de Medicine.

poral prince that was to restore them, was no other than the ruler of the French nation. In the authority just quoted are many curious particulars of Peyreyra, from father Simon.[1]

PEYRONIE (FRANCIS DE LA), first surgeon to the king, was distinguished above all the eminent surgeons who have appeared in France, by his ardent zeal for the progress and improvement of surgery, and the sums he expended for that purpose. He was born in 1678, and died April 24, 1747. Among the important services he rendered his country, we find that he procured the establishment of the "Royal Academy of Surgery" at Paris in 1731; and left his library, and estate of Marigny, to the company of surgeons in that city, who sold them to his majesty for 200,000 livres; he also appointing the same company universal legatees to two-thirds of his property. M. de la Peyronie bequeathed to the surgeon's company of Montpellier, two houses situated there, with 100,000 livres, for the erection of an amphitheatre for surgery; and also left the said company universal legatees to the third part of his property. Every clause in his will tended to the public good, and the encouragement and improvement of surgery, by which, as well as by his talents, this celebrated surgeon rendered his name immortal in France.[2]

PEZAY (MASSON, marquis of), was born at Paris, with a natural turn for literature, but entered into the military line, and was captain of dragoons, in which situation he had the honour to be the instructor of Louis XVI. in the art of tactics. Being appointed inspector-general of the coasts, he executed his office with considerable attention; but having made enemies, by a degree of haughtiness in his manner, complaints were lodged against him, which caused him to be banished to his own estate. In this situation he died soon after, in 1778. He cultivated the Muses a good deal, and was intimate with Dorat, whose style he imitated. His poems have an elegance which makes amends for a certain degree of negligence. Such as, 1. "Zelie au bain," a poem in six cantos. 2. A Letter from Ovid to Julia. 3. Several fugitive pieces published in the Almanach des Muses. 4. An indifferent translation of Catullus. 5. "Les Soirées Helvétiennes, Alsa-

[1] Niceron, vols. XII and XX.—Gen. Dict.—Moreri.—Gent. Mag. LXXXII. and LXXXIII. [2] Eloy, Dict. Hist. de Medicine.

ciennes, & Franc-Comtoises," 1770, 8vo, a work agreeably varied, but not sufficiently correct in style. 6. " La Rosiere de Salency," a pastoral, in three acts, which was approved. 7. " Les Campagnes de Maillebois," 3 vols. 4to, printed in 1775, and now rare and of great value in France. 8. There is said also to be extant a manuscript work entitled " Les Soirées Provençales," not inferior to his " Soirées Helvetiennes."[1]

PEZENAS (ESPRIT), a learned Jesuit, born at Avignon in 1692, where he died some little time after 1770, was for a long time professor of physics and hydrography at Marseilles. His works and translations on these and similar subjects are very numerous: 1. " Elemens du Pilotages," 1737, 12mo. 2. A translation of Maclaurin's Fluxions, 1749, 2 vols. 4to. 3. " Pratique du pilotage," 1749, 8vo. 4. " Theory and practice of gauging," 8vo. 5. " Maclaurin's Algebra translated," 1750, 8vo. He translated also the Course of Experimental Philosophy by Desaguliers, Dyche's Dictionary of Arts and Sciences, which was supplanted by Prevot's " Manuel Lexique," Ward's Young Mathematician's Guide, and Smith's Optics. From the German he translated Baker's Treatise of the Microscope, 1754. His ideas and language were clear, and he was esteemed for the mildness and agreeableness of his character, as well as for his talents.[2]

PEZRON (PAUL), a learned and ingenious Frenchman, was born at Hennebon in Bretagne, in 1639; and admitted of the order of Cistercians in 1660. He made the scriptures the principal object of his study: aware of the assistance to be derived from profane history, he read with attention the ancient Greek and Latin historians. His judgment, however, did not improve with his erudition, as appeared by a new system, which he communicated to the public, in a work printed at Paris in 1687, 4to, and called " L'Antiquité des temps retablie," &c. that is, " The Antiquity of Time restored, and defended, against the Jews and modern Chronologers." His design here is to prove, upon the authorities of the septuagint and profane history, that the world is more ancient than modern chronologers have supposed; and that, instead of 4000 years between the creation of the world and the birth of Christ, there were almost 6000. The great principle on which this sup-

[1] Dict. Hist. [2] Ibid.

position is built is, that the Hebrew text has been corrupted, since the destruction of Jerusalem by the Jews, who otherwise must have been forced to acknowledge, upon their own principles, that the Messiah was actually come. Pezron's book was extremely admired for the ingenuity and learning of it; yet created, as was natural, no small alarm among the religious. Martianay, a Benedictine, and Le Quien, a Dominican, wrote against this new system, and undertook the defence of the Hebrew text; Martianay with great zeal and heat, Le Quien with more judgment and knowledge. Pezron published, "Defense de l'Antiquité des temps," in 1691, 4to; which, like the work itself, abounded with curious and learned researches. Le Quien replied, but Martianay brought the affair into another court; and, in 1693, laid the books and principles of Pezron before M. de Harlai, archbishop of Paris. Harlai communicated the representation of this adversary to Pezron; who defended himself with so much ingenuity as to render the accusation of no effect.

Pezron was the author of other curious and learned works, as, "Antiquité de la Nation & de la Langue de Celtes," in 1703, 8vo; "Dissertation touchant l'ancienne demeure des Cananeens," printed in the Memoires de Trevoux, for July 1703; and "Dissertation sur les anciennes & veritables bornes de la Terre Promise," in the same Memoires, for June 1705; "Essai d'un Commentaire litteral & historique sur les Prophetes," 1693, 12mo; and "Histoire Evangelique confirmeé par la Judaïque & la Romaine," 1696, in 2 vols. 8vo.

This ingenious and learned man died October 10, 1706, aged 67; having gone through several promotions, the last of which was the abbey of Charmoye, to which he was nominated by the king, in 1697.[1]

PFAFF (JOHN CHRISTOPHER), an eminent Lutheran divine, was born May 28, 1651, at Pfullingen, in the duchy of Wirtemberg. He taught theology with reputation at Tubingen, and died there February 6, 1720, leaving "A collection of Controversies;" "A dissertation on the passages of the Old Testament that are quoted in the New;" and other works in Latin, which are esteemed. CHRISTOPHER MATTHEW Pfaff, one of his sons, was professor

[1] Niceron, vol. I.—Moreri.—See Remarks on some of his opinions, Archæologia, vol. I.

of divinity, and chancellor of the university of Tubingen, and has also written several learned works in Latin; among others, "Institutiones Theologicæ," 1719 and 1721, 8vo; and "S. Irenæi fragmenta anecdota," 8vo, Greek and Latin, with many doctrinal and critical works; but the most valuable of all is his "Introductio in Historiam Theologiæ Literariam," 1724, 3 vols. 4to. This is a complete system of theological bibliography, and particularly accurate in what relates to English authors and English books.[1]

PFANNER (TOBIAS), the son of a counsellor at Augsburg, born in 1641, was secretary of the archives to the duke of Saxe Gotha, and instructor of the princes Ernest, and John-Ernest, in history and politics. He so well fulfilled his duties in these situations, that he was promoted to a higher place, of secretary to the Ernestine branch of the family; and was so deeply learned in matters of record, that he was called the living archives of the house of Saxony. His manners were pure, but his temper inclined to melancholy, which was thought to be increased by too intense application to study. He died at Gotha in 1717. His principal works are; 1. "The History of the Peace of Westphalia," 8vo, the best edition is 1697. 2. "The History of the Assemblies of 1652—4," Weimar, 1694, 8vo. 3. "The Treaties of the German Princes." 4. "The Theology of the Pagans." 5. "A Treatise on the Principle of historic Faith." All these are written in Latin, not so much with elegance, as with strict care and exactness.[2]

PFEFFERCORN (JOHN), was a famous converted Jew, of whom it is recorded that he would have persuaded the emperor Maximilian to cause all the Hebrew books to be burned, except the Bible: "because (said he) they contain magic, blasphemies, and other dangerous things." The emperor, astonished with this report, was so far wrought upon, as to publish an edict, in 1510, by which he ordered all the Hebrew books to be carried to a certain house, that those which contained any blasphemy might be burnt. Capnio, however, shewed the danger of this edict, and was supported by Ulric de Hutten: many writings were published on both sides; but Capnio at length prevailed, and the edict was not executed. It is commonly believed,

[1] Moreri.—Bibl. Germanique, vol. XIV. in which is a complete list of Pfaff's works, but no mention of his death. [2] Moreri.—Dict. Hist.

that Pfeffercorn was so chagrined with this, as to return to Judaism; and that he was burned alive in 1515, for profaning the eucharist, at Hall; but this must have been another person of his name, since this Pfeffercorn was living in 1517. He is the author of some Latin pieces, and among the rest of one "De abolendis Judæorum scriptis."[1]

PFEIFFER (AUGUSTUS), a German orientalist, was born at Lawenbourg in 1640. He professed the oriental languages at Wirtemberg, at Leipsic, and in other places, and in 1690 was called to Lubeck to be superintendant of the churches. In that city he died, in January 1698. When only five years old he was near losing his life by a fall, which fractured his skull. His sister discovered accidentally that he was not quite dead, and he was restored, when actually on the point of being buried. He wrote, 1. "Pansophia Mosaica." 2. "Critica Sacra," Dresden, 1680, 8vo. 3 "De Masora." 4. "De trihæresi Judæorum." 5. "Sciagraphia Systematica Antiquitatum Hebræarum." His philosophical works were collected at Utrecht in 4to, but are not now much known or esteemed. His learned works are better, though heavy.[2]

PHÆDON, a celebrated Greek philosopher of Elis, was originally a slave; but, when Socrates had obtained his freedom, and he became that great man's disciple, studied philosophy, and, retiring to Elis, established a distinct school called from the place of his birth the Eliac, or Eliatic school, which was continued by Plistanus and Menedemus. Plato, in honour of him, gave the name of Phædo to one of his dialogues. Phædo wrote several dialogues in defence of Socrates, and never left him till his death. He flourished 400 B. C.[3]

PHÆDRUS, an ancient Latin author, who wrote five books of "Fables" in Iambic verse, was a Thracian; and was born, as there is reason to suppose, some years before Julius Cæsar made himself master of the Roman empire. His parentage is uncertain; though some have imagined his liberal education to be an argument that it was not mean. Perhaps he might have been made captive by Octavius, the father of the emperor Augustus; for we read, that while Octavius was prætor in Macedonia, he gave the

[1] Moreri.—Dict. Hist. [2] Chaufepie.—Moreri.
[3] Diogenes Laertius.—Brucker.

Thracians a very great overthrow. This fell out the same year that Q. Cicero was proconsul of Asia, and Cæsar sole consul at Rome. As this opinion would carry his age pretty high, Phædrus outliving the 18th year of Tiberius, some have therefore rejected it, though with little reason; since many proofs may be collected, from his Fables, that he lived to be very old. How he came into the service of Augustus is unknown: but his being called "Augustus's freedman," in the title of his book, shews that he had been that emperor's slave. It should seem as if he had arrived early in life at Rome; for he quotes a line from "Ennius," which, he says, he remembers to have read when he was a boy: and it is not probable that he should have read it before he left Thrace. He received his freedom from Augustus, and no doubt such a competency, as enabled him to enjoy that valuable gift. He expresses a great regard for that prince's memory, which he had indeed the more reason to do, since misfortunes overtook him after his decease. Under Tiberius, he was unjustly persecuted by Sejanus, to which he has frequently alluded in his "Fables;" and particularly in the preface to his third book. We know not the cause of this persecution, but it was not for his wealth: he represents himself, in the very same place, as a man who had never cared to hoard up riches; and mentions this as one of the reasons which should facilitate his promotion to the rank of a poet. He seems to have written all his Fables after the death of Augustus; the third book he certainly wrote after that of Sejanus, who perished in the eighteenth year of Tiberius; for, in the dedication of that book to his patron Eutychus, he has mentioned the favourite with a resentment which would never have been pardoned had he been living. How long Phædrus survived him, is uncertain; but, supposing him to have lived a little longer, he must have been above seventy at his death; for so many years there are from Cæsar's first dictatorship to the eighteenth of Tiberius. Chronologers place him between 41 and 54 A. C.

The Fables of Phædrus are generally valued for their wit and good sense, expressed in great purity, terseness, and elegance of language: and they who, like Scioppius, imagine they discover something foreign and barbarous in the style, form their criticisms upon the knowledge that Phædrus was a Thracian. They might as well object solecisms and false Latin to Terence, because he was born in Africa.

We cannot, however, but observe it as somewhat singular, that the Roman language has been transmitted to posterity, in its greatest purity and elegance, by two slaves, who were brought from countries by the Romans deemed barbarous.

It is remarkable, that no writer of antiquity has made any mention of this author; for it is generally supposed, that the Phædrus mentioned by Martial is not the same. Seneca evidently knew nothing of him; otherwise he never could have laid it down, as he does, for matter of fact, that the Romans had not attempted fables and Esopean compositions: "Fabellas et Æsopeos logos, intentatum Romanis ingeniis opus." This may account for the obscurity in which the name and reputation of Quintus Curtius lay buried for so many years; which was likewise the case with Velleius Paterculus and Manilius. Even Isaac Casaubon, with all his learning, did not know there was a Phædrus among the ancients, till Peter Pithou, or Pithœus, published his "Fables." "It is by your letter," says Casaubon, "that I first came to be acquainted with Phædrus, Augustus's freedman, for that name was quite unknown to me before; and I never read any thing either of the man or of his works, or, if I did, I do not remember it." This letter of Casaubon was written in 1596, at which time Pithœus published the "Fables of Phædrus," at Troyes. He sent a copy of them to father Sirmond, who was then at Rome; and this Jesuit shewed it to the learned men in that city, who judged it, at first, a supposititious work; but, upon carefully examining, altered their opinion, and thought they could observe in it the characteristical marks of the Augustan age.

Since that edition of 1596, there have been several others, with notes by the most eminent critics. That of 1698, in 8vo, which Burman produced, contains, besides the notes of Gudius never before published, the entire commentaries of Rittershusius, Rigaltius, Nic. Heinsius, Schefferus, and of Praschius, with extracts from other commentators. An edition since this, at Amsterdam, 1701, in 4to, by the care, and with the notes, of Hoogstraten, is the most beautiful of all that have yet been printed, with regard to the letter and the plates. These fables were subjoined to the edition of Terence by Bentley, in 1746, 4to, with the corrections and emendations of that

great critic. The more recent editions are those of Brotier, Paris, 1783, and of Schwabe, Brunswick, 1806, which are both much esteemed.[1]

PHAER (THOMAS), a Welsh physician and poet, a native of Pembrokeshire, and the first English translator of Virgil, was educated at Oxford, whence he removed to Lincoln's-inn, to undertake the study of the law. So far was he in earnest, for a time, in this pursuit, that he published two books on subjects of law; one on the nature of writs, and the other, what is now called a book of precedents. Why he quitted law for physic is unknown, but he became a bachelor and a doctor in the latter faculty, both in 1559, and his medical works were collected at London in 1560. They consist chiefly of compilations and translations from the French. Among his poetical works is "The Regimen of Life," translated from the French, London, 1544, 8vo. The story of "Owen Glendower," in the "Mirror for Magistrates;" and his translation of the first nine books, and part of the tenth, of Virgil's Æneid. There is a commendatory poem by him prefixed to Philip Betham's "Military Precepts." Warton mentions also an entry in the stationers' books for printing "serten verses of Cupydo by Mr. Fayre," and that he had seen a ballad called "Gadshill" by Faire, both which names were probably intended for that of Phaer. His translation of the first seven books of Virgil was printed in 1558, by John Kyngston, and dedicated to queen Mary. The two next books, with part of the tenth, were translated afterwards by him, and published after his death by William Wightman, in 1562. He has curiously enough marked at the end of each book the time when it was finished, and the time which it cost him in translating; which amounts, at separate intervals between the year 1555 and 1560, to 202 days, without reckoning the fragment of the tenth book. It appears, that during the whole of this period he resided very much at his patrimonial territory in Kilgerran forest, in South Wales. The fifth book is said, at the end, to have been finished on the 4th of May, 1557, "post periculum ejus Karmerdini," which, whether it relates to some particular event in his life, or means that he made a trial upon it at Caermarthen, is a little uncertain; probably the former. Wightman says that he published all he could find among

[1] Vossius de Poet. Lat.—Fabricii Bibl. Lat.—Saxii Onomast.

his papers; but conjectures, nevertheless, that he had proceeded rather further, from the two lines which he translated the very day before his death, and sent to Wightman. They are these,

Stat sua cuique dies, breve et irreparabile tempus
Omnibus est vitæ: sed famam extendere factis
Hoc Virtutis opus.

Ech mans day stands prefixt, time short and swift with cureless bretche
Is lotted all mankind, but by their deeds their fame to stretche
That privilege Virtue gives.

He died soon after the 12th of August, 1560, on which day his will was dated. His translation of Virgil is written, like the preceding specimen, in long Alexandrines of seven feet. The translation was completed, with the addition of Maphæus's thirteenth book, by Thomas Twyne, a young physician, afterwards author of other works: his part is deemed by Warton evidently inferior to that of his predecessor, though Phaer has omitted, misrepresented, and paraphrased, many passages. Of what he did of this nature Phaer himself has given an account, in his postscript to the seven books: "Trusting that you, my right worshipful maisters and studentes of universities, and such as be teachers of children and readers of this auctour in Latin, will not be to muche offended, though every verse answere not to your expectation. For (besides the diversitie between a construction and a translation) you know there be many mistical secretes in this writer, which uttered in English would shewe little pleasour, and in mine opinion are better to be untouched than to diminish the grace of the rest with tediousnes and darknes. I have therefore followed the counsel of Horace, teaching the duety of a good interpretour, 'qui quæ desperat nitescere posse relinquit;' by which occasion, somwhat I have in places omitted, somwhat altered, and some things I have expounded, and al to the ease of inferior readers; for you that are learned nede not to be instructed." A ridiculous error of the press stands in the opening of the second Æneid, as reprinted by Twyne. Phaer had translated "conticuere omnes" by "they whusted all," for "they whisted," or kept silence; but Twyne has printed it "they whistled all." Sir Thomas Chaloner, in his Encomia, printed at London, 1579, 4to, p. 356, has pathetically lamented Phaer, as a most skilful physician. As to his

name, it is written Phayer by Wood, and Phaier by Warton; but as we find it Phaer in every part of the translation of Virgil, and in the "Mirror for Magistrates," we have so given it. His story of Owen Glendour is in stanzas of seven lines, the same as Sackville's Induction, and the greater part of those narratives.[1]

PHALARIS was a famous tyrant of Agrigentum, in Sicily, who having made himself master of that city about 571 A. C. exercised the most unheard of cruelties, and caused a brazen bull to be formed, in which those whom he condemned were to be burnt alive. When Perillus, the author of the cruel invention, demanded his reward, Phalaris ordered him to be the first person put to death in the machine. The people of Agrigentum at length rose, and burnt Phalaris himself in it, 563 A. C. We have some letters to this tyrant under the name of Abaris, with the answers, which occasioned the memorable controversy between Bentley and Boyle, to whose articles we refer for the particulars of it. These letters were printed at the Sorbonne about 1470, 4to; at Trevisa, 1471, 4to; and Oxford, 1718, 8vo; and the controversy itself has been translated at large into Latin, and republished, with the epistles by Lennep, 1777, 4to.[2]

PHAVORINUS, or as some say is the proper form, FAVORINUS (VARINUS), who flourished in the 16th century, was born at Favera, near Camerino, a ducal town of Umbria, from which he is said to have taken his name. His real name was Guarino, which he changed to Varinus. He was a favourite disciple of the celebrated Angelo Politian, and John Lascaris, at Florence, and was patronized by Lorenzo the Magnificent. Having determined on an ecclesiastical life, he undertook the care of a congregation, and was appointed preceptor to John de Medici, afterwards pope Leo X. Favorinus was appointed keeper of the Medicean library in the year 1512, and in 1514 bishop of Nocera. He died in 1537. It was in 1523 that he published his Greek lexicon at Rome, one of the earliest modern lexicons of that language, and compiled, from Suidas, the Etymologicum Magnum, Phrynicus, Hesychius, Harpocration, and other ancient lexicons, published and unpublished; and from the notes of Eustathius, and the

[1] Ath. Ox. vol. I.—Warton's Hist. of Poetry.—Phillips's Theatrum, by Sir E Brydges.—Cens. Lit. vol. II.—Restituta, vol. I.—Aikin's Biog. Memoirs of Medicine.

[2] Moreri.—Dict. Hist.

scholiasts. It is written entirely in Greek, and is now superseded by other works of more popular use; though it may still be serviceable, in supplying various readings of Suidas and others, of which Favorinus probably consulted very ancient manuscripts. The best edition is that of Bartoli, Venice, 1712, folio.[1]

PHERECRATES, a celebrated Greek comic poet, contemporary with Plato and Aristophanes, flourished about 420 B. C. He followed the style of the ancient comedy, which, instead of feigned and imaginary persons, introduced living characters on the stage, who were known to the spectators by their names and distinguishing marks, and turned them into ridicule; but Pherecrates is said to have been very moderate in his use of this licence. Twenty one comedies are attributed to this poet, of which we have only some fragments remaining, collected by Hertelius and Grotius. It appears from these fragments, some of which are given by Cumberland, or rather Bentley, in "The Observer," that Pherecrates wrote very pure Greek, and excelled in that nice and delicate raillery distinguished by the name of Attic urbanity. He invented a kind of verses, called, from his name, Pherecratian; consisting of the three last feet of an hexameter, the first of these three feet being always a spondee. This verse of Horace, for example, "Quamvis Pontica Pinus," is a Pherecratian verse. M. Burette, in tom. XV. of the academy of inscriptions, has examined a fragment of this poet concerning music, which may be found in Plutarch.[2]

PHERECYDES, an eminent philosopher, and the first preceptor of Pythagoras, was a native of the island of Scyrus, one of the Cyclades, near Delos, and flourished about the 45th olympiad, or B. C. 600. It has been maintained, with great erudition, that Pherecydes derived his principles of philosophy and theogony from the sacred books of the Phœnicians; but little dependence, Brucker thinks, is to be placed upon the authorities by which this opinion is supported; and it will appear, upon inquiry, that the tenets of this philosopher were not less similar to those of the most ancient Grecian and barbaric philosophers, than to the doctrine of the Phœnicians. The opinion of Josephus, that Pherecydes studied philosophy in Egypt, seems more probable; for Egypt was, at that time,

[1] Fabricii Bibl. Græc.—Chaufepie.—Saxii Onomast.
[2] Vossii Poet. Græc.—Moreri.—Cumberland's Observer.

universally resorted to as the seat of learning; the symbolical method of teaching, which was made use of by Pherecydes, was perfectly after the Egyptian manner; and the general aspect of his doctrine bears a strong resemblance to the dogmas of the Egyptian school.

The particulars which remain, of the life of Pherecydes, are few and imperfect. Marvellous circumstances have been related of him, which only deserve to be mentioned, in order to shew that what has been deemed supernatural by ignorant spectators, may be easily conceived to have happened from natural causes. A ship in full sail was at a distance, approaching its harbour: Pherecydes predicted that it would never come into the haven, and it happened accordingly; for a storm arose, which sunk the vessel. After drinking water from a well, he predicted an earthquake, which happened three days afterwards. It is easy to suppose, that these predictions might have been the result of a careful observation of those phænomena which commonly precede storms or earthquakes, in a climate where they frequently happen. This is the more probable, as it is well known to have been a usual practice with the ancients, and particularly with Pythagoras, the pupil of Pherecydes, to impose upon the ignorant multitude, by pretending to powers which they did not possess, and particularly by applying their knowledge of nature to the purposes of imposture. Pherecydes is said to have been the first among the Grecians who wrote concerning the nature of the gods; but this can only mean, that he was the first who ventured to write upon these subjects in prose; for, before his time, Orpheus, Musæus, and others, had written theogonies in verse. Pherecydes was much esteemed at Lacedæmon, on account of his poetry inculcating the maxims of Lycurgus. He died at the age of eighty-five. It is not easy to ascertain the nature of the doctrines which he taught: he probably believed in an eternal first cause of all things, and in the immortality of the soul. According to Cicero, he was the first philosopher in whose writings this doctrine appeared. He is said to have taught the belief of the transmigration of the soul: this is probably true; it being a tenet commonly received among the Egyptians, and afterwards taught by Pythagoras, who was, as before observed, a pupil of Pherecydes.[1]

[1] Diogenes Laertius,—Stanley's Philosophy.—Brucker.

PHIDIAS, the most celebrated sculptor of antiquity, was an Athenian, and a contemporary of the celebrated Pericles, who flourished in the 83d olympiad, or B.C. 440 to 450. This wonderful artist was not only consummate in the use of his tools, but accomplished in those sciences and branches of knowledge which belong to his profession; as history, poetry, fable, geometry, optics, &c. He first taught the Greeks to imitate nature perfectly in this way; and all his works, distinguished for their grandeur and sublimity, were received with admiration. They were also incredibly numerous; for he united the greatest facility with the greatest perfection. His Nemesis was ranked among his first works; and is said to have been carved out of a block of marble which was found in the camp of the Persians, after they were defeated in the plains of Marathon. He made an excellent statue of Minerva for the Plateans; but the statue of this goddess, in her magnificent temple at Athens, of which there are still some ruined remains, was a more astonishing production of human art. Pericles, who had the care of this pompous edifice, gave orders to Phidias, whose talents he well knew, to make a statue of the goddess; and Phidias formed a figure of ivory and gold, thirty-nine feet high. Writers never speak of this illustrious monument of skill without raptures; yet what has rendered the name of the artist immortal, proved at that time his ruin. He had carved upon the shield of the goddess his own portrait and that of Pericles, which the envious censured as a crime. He was also charged with embezzling part of the materials which were designed for the statue. Upon this he withdrew to Elis, and took a most honourable revenge over the ungrateful Athenians, by making for that place the Olympic Jupiter, which was afterwards ranked among the most wonderful pieces of art in the world. It was executed with astonishing sublimity of conception; its dimensions being sixty feet high, and every way proportioned. "The majesty of the work equalled the majesty of the God," says Quintilian; "and its beauty seems to have added lustre to the religion of the country." Phidias concluded his labours with this master-piece; and the Eleans, to do honour to his memory, appropriated to his descendants an office, which consisted in preserving from injury this magnificent image.[1]

[1] Plinii Nat. Hist.—Junius de Pictura veterum.—Plutarch in Pericles.—Quintilian Inst. Orat.

PHILELPHUS (FRANCIS), a learned Italian, was born in 1398, at Tolentino, in the march of Ancona. He studied at Padua, where he made such progress, that at eighteen he became professor of eloquence. The fame of his talents having gained him an invitation to Venice, he was honoured with the rank of citizen, and was sent by the republic as secretary to their embassy at Constantinople in 1419, and he took advantage of this employment to make himself master of Greek. He there married Theodora, daughter of the learned Emmanuel Chrysoloras, about 1419. Becoming at length known to the emperor John Palæologus, he was sent on an embassy to Sigismund emperor of Germany, to implore his aid against the Turks. After this he taught at Venice, Florence, Siena, Bologna, and Milan, with astonishing success. He was not, however, without his defects. He wished to reign alone in the republic of letters, and could not bear contradiction without being extremely irritated. He would dispute on the most trivial points; and once wagered 100 crowns, on some minute question of grammar, against the beard of a Greek philosopher named Timotheus. Having won, no solicitation could prevail upon him to remit the fine, and he most unmercifully shaved his antagonist, in spite of very ample offers. To this presumptuous turn he joined a prodigality and a restlessness, which filled his life with uneasiness. Menage has accused him of destroying a copy of Cicero "De Gloria," the only one then existing, after having transfused the greater part of it into a treatise of his own; but it does not appear that this accusation was just. Other learned men have been also suspected; but all that is certain is, that the work was extant in the time of Petrarch, who mentions having a copy of it, which has since been utterly lost. Philelphus died at Florence July 31, 1481, being then 83. His works consist of odes, dialogues, orations, &c. of which the following editions are in most request: 1. "Orationes et nonnulla alia opera, Plutarchi apophthegmata, ab eodem e Græco in Latinum conversa," 4to. This is a very rare edition, and contains a letter from Philelphus to Maria Sforza, dated from Milan, 1481. There are reprints at Venice in 1482, 1491, 1492, &c. but of little value. 2. "Odæ," Brix. 1497, 4to. 3. "Satyrarum Hecatosticon prima decas (decades decem)," Milan, 1476, small folio, of uncommon rarity. 4. "Satyrarum decades decem," Ve-

nice, 1502, 4to. 5. "Satyræ centúm distinctæ decem decadibus Catholicis passim refertæ sententiis: præmissa authoris vita ab Egid. Perrino Campano, &c." Paris, 1508. De Bure says, that the life announced in the title of this edition is not to be found in such copies as he has seen. 6. "Epistolarum familiarum libri triginta septem," Venice, 1502, folio. 7. "Fabulæ," Venice, 1480, 4to. In his letters are innumerable proofs of his arrogant and suspicious temper. His works, collected, were published at Basle in 1739.[1]

PHILEMON, an Athenian comic poet, contemporary with Menander, whose rival he was, and though inferior, was frequently successful against him by means of intrigue or the partiality of friends, was, by the account of Suidas, a Syracusan by birth; but Strabo says that he was born at Solæ, in Cilicia. He was some years older than Menander, and in the opinion of Quintilian fairly next to him in merit, though unfit to be preferred to him. Apuleius speaks still more favourably, saying only that he was *fortasse impar;* and adds, that there are to be found in his dramas "many witty strokes, plots ingeniously disposed, discoveries strikingly brought to light, characters well adapted to their parts, sentiments that accord with human life, jests that do not degrade the sock, and gravity that does not intrench upon the buskin." Philemon, who flourished 274 B. C. lived to the extraordinary age of 101 years, and composed ninety comedies. Menander, indeed, composed more, and in less time, but even this was extraordinary. His longevity was the result of great temperance, and a placid frame of mind. Frugal, to a degree that subjected him to the charge of avarice, he never weakened his faculties or constitution by excess: and he summed up all his wishes in one rational and moderate petition to heaven, which throws a most favourable light upon his character: "I pray for health in the first place; in the next, for success in my undertakings; thirdly, for a cheerful heart; and lastly, to be out of debt to all mankind." A petition which seems to have been granted in all its parts. As he lived in constant serenity of mind, so he died without pain of body; for, having called together a number of his friends to the reading of a play which he had newly finished, and sitting, as was the custom in that

[1] Chaufepie.—Niceron, vol. VI.—Tiraboschi.—Roscoe's Lorenzo.

serene climate, under the open canopy of heaven, an unforeseen fall of rain broke up the company, just when the old man had got into the third act, in the very warmest interests of his fable. His hearers, disappointed by this unlucky check to their entertainment, interceded with him for the remainder on the day following, to which he readily assented; and a great company being then assembled, whom the fame of the rehearsal had brought together, they sat a considerable time in expectation of the poet, till wearied out with waiting, and unable to account for his want of punctuality, some of his intimates were dispatched in quest of him, who, having entered his house, and made their way to his chamber, found the old man dead on his couch, in his usual meditating posture, his features placid and composed, and with every symptom that indicated a death without pain or struggle. The fragments of Philemon are in general of a sentimental tender cast; and though they enforce sound and strict morality, yet no one instance occurs of that gloomy misanthropy, that harsh and dogmatizing spirit, which too often marks the maxims of his more illustrious rival. They were collected and published by Grotius, together with those of Menander; the greater part having been preserved by Stobæus. Several of them, as well as the fragments of the other Greek comic poets, have been translated by Mr. Cumberland in his "Observer," to which we refer our readers for further information.[1]

PHILIDOR (ANDREW), an eminent musician and chess-player, born at Dreux in 1726, was descended from a long line of musical ancestors, who, in different branches of the art, had been attached to the court ever since the time of Louis XIII. The family-name was Danican; and it is pretended that this monarch, himself a dilettante musician, occasioned the surname of Philidor, a famous performer on the hautbois, whom this prince had heard in his progress through France, to be given to Danican, whose instrument being the hautbois, when the king heard him perform, he cried out, "Here's another Philidor!" Andrew was educated as a page or chorister in the chapel-royal, under Campra, and in 1737 he produced his first anthem, which was performed in the chapel, and complimented by the king as an extraordinary production for a

[1] Vossius de Poet. Græc.—Cumberland's Observer.

child of eleven years old. On his change of voice, and quitting the chapel, he established himself at Paris, where he subsisted by a few scholars, and by copying music; but every year he went to Versailles with a new motet.

The progress which he had made at chess awakened in him a desire to travel, in order to try his fortune; and in 1745 he set out for Holland, England, Germany, &c. In these voyages he formed his taste in music upon the best Italian models. In 1753 he tried his strength as a musical composer in London, by new setting Dryden's ode on St. Cecilia's day. Handel is said, by his biographer, to have found his chorusses well written, but discovered a want of taste in his airs. As his time was more occupied by chess than music, he printed in London, by a large subscription, in 1749, his "Analysis of the Game of Chess." In 1754 he returned to Paris, in the month of November, and devoted his whole time to music. He had his "Laudæ Jerusalem" performed at Versailles; but it was found to be too Italian; and as the queen of Louis XV. disliked that style of music in the church, his hopes of obtaining, by this composition, a place of maître de chapelle, were frustrated.

In 1757 he composed an act of a serious opera; but Ribel, opera-manager, would not let it be performed, telling him that he would have no airs introduced in the scenes of that theatre. From this time, however, to 1779, he composed various operas for the French stage, that were much approved. In the last-mentioned year, he composed, in London, "The Carmen Seculare," of Horace," in the conduct of which, Philidor placed himself under the guidance of Baretti. The performance was attended, at Freemasons' Hall, by all persons of learning and talents, in expectation of a revival of the music of the ancients, and, by many, of its miraculous powers. To what kind of music the "Carmen Seculare" was performed at Rome, we pretend not to say; but in London, adds Dr. Burney, we could trace the composer's models for the chorusses in the oratorios of Handel, and the operas of Rameau; and for the airs, in his own comic operas, and the favourite melodies then in vogue in that theatre, many of which, with Italian words and Italian singing, particularly those of Gretry, would be elegant and pleasing music any where. Philidor, however, in setting the secular ode, it must be confessed, manifested his knowledge of counterpoint in the style of the old masters; and that, in spite of chess, he

had found time for the serious study of music. We believe that no one found himself much the wiser concerning the music of the ancients, after hearing this music performed to Latin words, than after hearing an oratorio of Handel, or an opera of Rameau. For the last two months of his life, he was kept alive merely by art, and the kind attentions of an old and worthy friend. To the last moment of his existence he enjoyed, though near seventy years of age, a strong retentive memory, which had long rendered him remarkable in the circle of his acquaintance in this capital. Mr. Philidor was a member of the chess-club near 30 years; and was a man of those meek qualities that rendered him not less esteemed as a companion than admired for his extraordinary skill in the intricate and arduous game of chess, for which he was pre-eminently distinguished. Not two months before his death he played two games blindfold, at the same time, against two excellent chess-players, and was declared the conqueror. What seemed most to have shook the poor old man's constitution, and to have precipitated his exit, was the not being able to procure a passport to return to France to visit his family, who were living there, before he paid the last debt of nature. But this refusal was rendered more bitter, on its being intimated that he was a suspected character, and had been one of those persons denounced by a committee of French informers. From the moment he was made acquainted with this circumstance, he became the martyr of grief: his philosophy forsook him; his tears incessantly flowed; and he sunk into the grave without a groan, on the 31st of August, 1795.[1]

PHILIPPI (HENRY), a learned Jesuit, was born at Luxemburg, in the vicinity of St. Hubert's, in the Ardennes, in 1575. He entered the society of the Jesuits at the age of twenty-one: and besides his other accomplishments, was distinguished for his knowledge of scriptural history and chronology. After taking the degree of doctor of divinity, he was employed, according to the usual practice of his order, in teaching philosophy, scholastic divinity, and biblical literature, in the universities of Gratz, Vienna, and Prague. He died at Ratisbon in 1636, about the age of 61, leaving, among other works of inferior importance, 1. "Chronologica Synopsis sacrorum Tempo-

[1] Burney, in Rees's Cyclopædia.—Account in the last edition of this Dictionary.

rum," 1624. 2. "Manuale Chronologicum veteris Testamenti," 1635. 3. "Chronologiæ Veteris Testamenti accuratum Examen," 1637, &c.[1]

PHILIPS (AMBROSE), an English poet, was descended from an ancient family in Leicestershire, and educated at St. John's-college, in Cambridge, where he took his degrees of A.B. in 1696, and A.M. in 1700, at which time he obtained a fellowship. While at college also he is supposed to have written his "Pastorals," which involved him so seriously with the wits and critics of the age. When he quitted the university, and repaired to the metropolis, he became, as Jacob expresses himself, "one of the wits at Button's;" and there contracted an acquaintance with the gentlemen of the belles lettres, who frequented it. Sir Richard Steele was his particular friend, and inserted in his Tatler, N°. 12, a little poem of his, called "A Winter Piece," dated from Copenhagen, the 9th of May, 1709, and addressed to the earl of Dorset. Sir Richard thus mentions it with honour: "This is as fine a piece as we ever had from any of the schools of the most learned painters. Such images as these give us a new pleasure in our sight, and fix upon our minds traces of reflection, which accompany us wherever the like objects occur." Pope, too, who had a confirmed aversion to Philips, while he affected to despise his other works, always excepted this out of the number, and mentioned it as the production of a man "who could write very nobly."

Steele was also an admirer of Philips's "Pastorals," which had then obtained a great number of readers; and was about to form a critical comparison of Pope's Pastorals with those of Philips, with a view of giving the preference to the latter. Pope, apprized of Steele's design, and always jealous of his own reputation, contrived the most artful method to defeat it; which was, by writing a paper for the Guardian, No. 40, after several others had been employed there on pastoral poetry, upon the merits of Philips and himself; and so ordering it, as that himself was found the better versifier, while Philips was preferred as the best Arcadian. Upon the publication of this paper, the enemies of Pope exulted to see him placed below Philips in a species of poetry upon which he was supposed to value himself; but were extremely mortified soon after

[1] Moreri.—Dict. Hist.

to find that Pope himself was the real author of the paper, and that the whole criticism was an irony. The next work Philips published, according to the common account, was "The Life of John Williams, Lord Keeper of the Great Seal, Bishop of Lincoln, and Archbishop of York, in the reigns of James and Charles I." He is supposed to have undertaken this, for the sake of making known his political principles, which were those of the Whigs. But we doubt whether this, which was published in 1700, was not prior to the publication of his pastorals.

In the mean time, he fell under the severe displeasure of Pope, who satirized him with his usual keenness. It was said he used to mention Pope as an enemy to the government; and it is certain that the revenge which Pope took upon him for this abuse, greatly ruffled his temper. Philips was not Pope's match in satirical attack, and therefore had recourse to another weapon, for he stuck up a rod at Button's coffee house, with which he threatened to chastise his antagonist whenever he should meet him. But Pope prudently declined going to a place where he must have felt the resentment of an enraged author, as much superior to him in bodily strength, as inferior in genius and skill in versifying.

Besides Pope, there were some other writers who have written in burlesque of Philips's poetry, which was singular in its manner, and not difficult to imitate; particularly Mr. Henry Carey, who by some lines in Philips's style, and which were once thought to be dean Swift's, fixed on that author the name of Namby Pamby. Isaac Hawkins Browne also imitated him in his Pipe of Tobacco. This, however, is written with great good humour, and though intended to burlesque, is by no means designed to ridicule Philips, he having made the same trial of skill on Swift, Pope, Thomson, Young, and Cibber. As a dramatic writer, Philips has certainly considerable merit, and one of his plays long retained its popularity. This was "The Distressed Mother," from the French of Racine, acted in 1711. The others were, "The Briton," a tragedy, acted in 1721; and "Humfrey Duke of Gloucester," acted also in 1721. The "Distrest Mother" was concluded with the most successful Epilogue, written by Budgell, that ever was spoken in the English theatre. It was also highly praised in the "Spectator."

Philips's circumstances were in general, through his life, not only easy, but rather affluent, in consequence of his being connected, by his political principles, with persons of great rank and consequence. He was concerned with Dr. Hugh Boulter, afterwards archbishop of Armagh, the right honourable Richard West, lord chancellor of Ireland, the rev. Mr. Gilbert Burnet, and the rev. Mr. Henry Stevens, in writing a series of Papers, many of them very excellent, called "The Free-Thinker," which were all published together by Philips, in 3 vols. 8vo. In the latter part of queen Anne's reign, he was secretary to the Hanover club, a set of noblemen and gentlemen who had formed an association in honour of that succession, and for the support of its interests; and who used particularly to distinguish in their toasts such of the fair sex as were most zealously attached to the illustrious house of Brunswick. Mr. Philips's station in this club, together with the zeal shewn in his writings, recommending him to the notice and favour of the new government, he was, soon after the accession of king George I. put into the commission of the peace, and in 1717, appointed one of the commissioners of the lottery. On his friend Dr. Boulter's being made primate of Ireland, he accompanied that prelate, and in Sept. 1734, was appointed registrar of the prerogative court at Dublin, had other considerable preferments bestowed on him, and was elected a member of the house of commons there, as representative for the county of Armagh. At length, having purchased an annuity for life, of 400*l.* per annum, he came over to England some time in 1748, but did not long enjoy his fortune, being struck with a palsy, of which he died June 18, 1749, in his seventy-eighth year, at his house in Hanover-street; and was buried in Audley chapel. "Of his personal character," says Dr. Johnson, "all I have heard is, that he was eminent for bravery and skill in the sword, and that in conversation he was somewhat solemn and pompous." He is somewhere called Quaker Philips, for what does not appear. Paul Whitehead relates, that when Mr. Addison was secretary of state, Philips applied to him for some preferment, but was coolly answered, "that it was thought that he was already provided for, by being made a justice for Westminster." To this observation our author with some indignation replied, "Though poetry was a trade he could not live by, yet he scorned to owe subsistence to another which he ought not to live by."

"Among his poems," says Dr. Johnson, the 'Letter from Denmark,' may be justly praised; the 'Pastorals,' which by the writer of the Guardian were ranked as one of the four genuine productions of the rustic muse, cannot surely be despicable. That they exhibit a mode of life which did not exist, nor ever existed, is not to be objected; the supposition of such a state is allowed to Pastoral. In his other poems he cannot be denied the praise of lines sometimes elegant; but he has seldom much force, or much comprehension. The pieces that please best are those which, from Pope and Pope's adherents, procured him the name of Namby Pamby, the poems of short lines, by which he paid his court to all ages and characters, from Walpole, the "steerer of the realm," to Miss Pulteney in the nursery. The numbers are smooth and sprightly, and the diction is seldom faulty. They are not loaded with much thought, yet, if they had been written by Addison, they would have had admirers: little things are not valued but when they are done by those who can do greater. In his translations from Pindar he found the art of reaching all the obscurity of the Theban bard, however he may fall below his sublimity; he will be allowed, if he has less fire, to have more smoke. He has added nothing to English poetry, yet at least half his book deserves to be read: perhaps he valued most himself that part which the critick would reject."[1]

PHILIPS (CATHERINE), an English lady once highly praised for her wit and accomplishments, was the daughter of Mr. Fowler, a merchant of London, and born there Jan. 1, 1631. She was educated at a boarding-school at Hackney; where she distinguished herself early for her skill in poetry. When very young, she became the wife of James Philips, of the priory of Cardigan, esq. and afterwards went with the viscountess of Dungannon into Ireland. At the request of the earl of Orrery, she translated from the French, and dedicated to the countess of Cork, "Corneille's tragedy of Pompey;" which was several times acted at the new theatre there in 1663 and 1664, in which last year it was published. She translated also the four first acts of "Horace," another tragedy of Corneille; the fifth being done by sir John Denham. She died of the

[1] Johnson's Lives.—Pope's Works, Bowles's edition.—Tatler, Spectator, and Guardian with notes, edit. 1806.—Cibber's Lives.

small pox in London, the 22d of June, 1664, to the regret of all the beau-monde, in the thirty-third year of her age: "having not left," says Langbaine, "any of her sex her equal in poetry." — "She not only equalled," adds he, "all that is reported of the poetesses of antiquity, the Lesbian Sappho and the Roman Sulpitia, but justly found her admirers among the greatest poets of our age:" and then he mentions the earls of Orrery and Roscommon, Cowley, and others. Cowley wrote an ode upon her death. Dr. Jeremy Taylor had addressed to her his "Measures and Offices of Friendship:" the second edition of which was printed in 1657, 12mo. She assumed the name of Orinda, and gave that of Antenor to her husband; she had likewise a female friend Anne Owen, who was Lucasia. In 1667, were printed, in folio, "Poems by the most deservedly admired Mrs. Catherine Philips, the matchless Orinda. To which is added, Monsieur Corneille's Pompey and Horace, tragedies. With several other translations from the French;" and her portrait before them, engraven by Faithorn. There was likewise another edition in 1678, folio; in the preface of which we are told, that "she wrote her familiar letters with great facility, in a very fair hand, and perfect orthography; and if they were collected with those excellent discourses she wrote on several subjects, they would make a volume much larger than that of her poems." In 1705, a small volume of her letters to sir Charles Cotterell was printed under the title of "Letters from Orinda to Poliarchus:" the editor of which tells us, that "they were the effect of an happy intimacy between herself and the late famous Poliarchus, and are an admirable pattern for the pleasing correspondence of a virtuous friendship. They will sufficiently instruct us, how an intercourse of writing between persons of different sexes ought to be managed with delight and innocence; and teach the world not to load such a commerce with censure and detraction, when it is removed at such a distance from even the appearance of guilt." All the praise of her contemporaries, however, has not been sufficient to preserve her works from oblivion.[1]

PHILLIPS (EDWARD), one of the nephews of Milton, was the son of Edward Phillips, who came from Shrews-

[1] Cibber's Lives.—Biog. Dram.—Censura Lit. vol. II.—Ballard's English Ladies.—Nichols's Poems, vol. II.

bury, and rose to be secondary in the Crown-office, by Anne, sister of the celebrated poet, and was born in the Strand, near Charing-cross, in August 1630, and received his earliest education under his uncle. In 1648 he became a student of Magdalen-hall, Oxford, where he continued till 1651. The time of his death is not ascertained. He published two small works, entitled "Tractatulus de carmine Dramatico Poetarum, præsertim in choris Tragicis, et veteris Comediæ," and "Compendiosa enumeratio Poetarum (saltem quorum fama maxime enituit) qui a tempore Dantis Aligerii usque ad hanc ætatem claruerunt; nempe Italorum, Germanorum, Anglorum, &c." These were added to the seventeenth edition of Joh. Buchlerus's book, entitled "Sacrarum profanarumque phrasium poeticarum Thesaurus," &c. Lond. 1669, 8vo. But he is better known by his "Theatrum Poetarum, or a compleat collection of the Poets, especially the most eminent of all ages, the Ancients distinguish't from the Moderns in their several alphabets. With some observations and reflections upon many of them, particularly those of our own nation. Together with a prefatory discourse of the Poets and Poetry in general," Lond. 1675. Into this work there is, says Warton, good reason to suppose that Milton threw many additions and corrections. It contains criticisms far above the taste of that period, and such as were not common after the national taste had been just corrupted by the false and capricious refinements of the court of Charles II. The preface, however, discovers more manifest traces of Milton's hand than the book itself.

In 1800 sir E. Brydges published a new edition of the "Theatrum" as far as respects the English poets, and has subjoined very valuable additions to every article. The arrangement in this edition is greatly improved by being made chronological; and industrious research has gathered much curious information from obscure or neglected sources. Few more acceptable presents could have been given to the public, unless indeed the learned and accomplished editor would perform his promise to add a second volume.

To Edward Phillips, Wood attributes the following works, most of which render it probable that he was an author by profession: 1. "A new World of English Words, or General Dictionary, &c." Lond. 1657, folio. In this he had made so much use of Blount's "Glossographia," with-

out acknowledgment, that the latter complained of the injury in a letter to Wood, and speaks of Phillips, as a "beggarly half-witted scholar, hired for the purpose by some of the law-booksellers," to transcribe that in four or five months, which cost him (Blount) twice as many years in compiling. At last he was provoked to expose Phillips in a pamphlet entitled "A world of Errors discovered in the New World of Words," 1673, folio. Phillips had a yet more formidable antagonist in Skinner, who in his "Etymologicon" takes many opportunities to expose his ignorance. 2. A supplement to "Speed's Theatre," 1676, folio. 3. A continuation of "Baker's Chronicle." 4. "Tractatulus de modo et ratione formandi voces derivativas Latinæ Linguæ," 1684, 4to. 5. "Enchiridion Linguæ Latinæ, or a compendious Latin Dictionary, &c." 1684, 8vo. 6. "Speculum Linguæ Latinæ," 1684, 4to. These two last are chiefly taken from Milton's MS Latin "Thesaurus." 7. "Poem on the coronation of his most sacred majesty James II. and his royal consort our gracious queen Mary," 1685, folio. He also published an edition of Drummond of Hawthornden's poems, in 1656; and translated Pausanias into Latin; and, into English, two novels from J. Perez de Montalvan; and "The Minority of St. Lewis, with the politic conduct of affairs by his mother queen Blanch of Spain, during her regency," 1685, 12mo. But next to his "Theatrum," we are mostly indebted to him for his life of his illustrious uncle.

JOHN PHILLIPS, the other nephew of Milton, appears to have been at first a warm adherent to his uncle's political opinions, and published "Milton's Defensio" in answer to the "Apologia pro rege, &c." which was falsely ascribed to bishop Bramhall. His other publications imply some change of sentiment, particularly his "Satyr against Hypocrites," published about the time of the restoration, and reprinted in 1671 and 1680, 4to. These other writings, according to Wood, are, 1. "Montelion; or the prophetic almanack for the year 1660," 8vo. 2. "Maronides; or Virgil Travestie," a burlesque on the 5th and 6th books of the Eneid," 1672 and 1673, 8vo, and reprinted together in 1678. 3. "Duellum Musicum," printed with Locke's "Present practice of Musick vindicated." 4. "Mercurius Verax; or the prisoner's prognostications for the year 1675," 1675, 8vo. 5. A Continuation of Heath's Chronicle, 1676, folio, a wonderful production from the author

of "Miltoni Defensio." 6. "Dr. Oates's Narrative of the Popish Plot vindicated," 1680, folio. 7. "Character of a Popish Successor," the second part, 1681, folio, disowned by Elkanah Settle, author of the first part. 8. "Specu-lum Crape-Gownorum; or, an old Looking-glass for the young academics new foil'd, &c." 9. "Samuel Lord Bishop of Oxon his celebrated reasons for abrogating the test, and notion of idolatry, answered by Sam. archdeacon of Canterbury," 1688, 4to. In Wood we have no account of his death, but he adds that he was "a man of very loose principles, atheistical, forsakes his wife, and children, makes no provision for them." He appears, indeed, from his publications, to have reflected very little credit on his family.[1]

PHILIPS (FABIAN), author of several books relating to ancient customs and privileges in England, was the son of a gentleman, and born at Prestbury in Gloucestershire, Sept. 28, 1601. When he was very young, he spent some time in one of the inns of chancery; and thence translated himself to the Middle-temple, where he became learned in the law. In the civil war he continued loyal, having al-ways been an assertor of the king's prerogative; and was so zealously attached to Charles I. that, two days before the king was beheaded, he wrote a protestation against the intended murder, which he caused to be printed, and affixed to posts in all public places. He also published, in 1649, 4to, a pamphlet entitled "Veritas inconcussa; or King Charles I. no man of blood, but a martyr for his people:" which was reprinted in 1660, 8vo. In 1653, when the courts of justice at Westminster, especially the chancery, were voted down by Oliver's parliament, he published "Considerations against the dissolving and taking them away:" for which he received the thanks of William Lenthall, esq. speaker of the late parliament, and of the keepers of the liberties of England. For some time, he was filazer for London, Middlesex, Cambridgeshire, and Huntingdonshire; and spent much money in searching re-cords, and writing in favour of the royal prerogative: yet he was but poorly rewarded by the place of one of the com-missioners for regulating the law, worth 200*l.* per annum, which only lasted two years. After the restoration of

[1] Ath. Ox. vol. II.—Life of Edward prefixed to the "Theatrum" by Sir E. Brydges.

Charles II. when the bill for taking away the tenures was depending in parliament, he wrote and published a book, to shew the necessity of preserving them. Its title is "Tenenda non Tollenda: or, the Necessity of preserving Tenures in Capite, and by Knight's-service, which, according to their first institution, were, and are yet, a great part of the salus populi, &c. 1660," 4to. In 1663 he published "The Antiquity, Legality, Reason, Duty, and Necessity of Præ-emption and Pourveyance for the King," 4to; and, afterwards, many other pieces upon subjects of a similar kind. He likewise assisted Dr. Bates in his "Elenchus Motuum;" especially in searching the records and offices for that work. He died Nov. 17, 1690, in his eighty-ninth year; and was buried near his wife, in the church of Twyford in Middlesex. He was a man well acquainted with records and antiquities; but his manner of writing is not close or well digested. He published various political pamphlets, and among them one in 1681, which, supposing him to have been sincere, proves his passion for royal prerogative to have been much superior to his sagacity and judgment: it is entitled "Ursa Major et Minor; shewing, that there is no such fear, as is factiously pretended, of popery and arbitrary power." In the Archæologia, vol. XIII. is an account of a MS. of his in the Harleian collection, entitled "An Expedient or meanes in want of money to pay the sea and land forces, or as many of them as shall be thought expedient without money in this year of an almost universal povertie of the English nation." In Strype's life of Whitgift (p. 89), is a notice of one Fabian Phillips, one of the council of the marches of Wales, who appears to have been an ancestor of our author.[1]

PHILIPS (JOHN), an English poet, was son of Dr. Stephen Philips, archdeacon of Salop; and born at Bampton in Oxfordshire, Dec. 30, 1676. After some domestic education, he was sent to Winchester, where, as we are told by Dr. Sewel, his biographer, he was soon distinguished by the superiority of his exercises; and, what is less easily to be credited, so much endeared himself to his schoolfellows, by his civility and good-nature, that they, without murmur or ill-will, saw him indulged by the master with particular immunities. It is related, that, when he was at school, he seldom mingled in play with the other boys,

[1] Ath. Ox. vol. II.—Biog. Brit.

but retired to his chamber; where his sovereign pleasure was to sit, hour after hour, while his hair was combed by somebody, whose service he found means to procure.

From school, where he became acquainted with the poets ancient and modern, and fixed his attention particularly on Milton, he was, in 1694, removed to Christ church, Oxford, where he performed all his university exercises with applause. Following, however, the natural bent of his genius to poetry, he continued the study of his favourite Milton, so intensely, that it is said there was not an allusion in "Paradise Lost," drawn from any hint in either Homer or Virgil, to which he could not immediately refer. Yet he was not so much in love with poetry, as to neglect other branches of learning, and, having some intention to apply to physic as a profession, he took much delight in natural history, particularly botany; but he appears to have relinquished these pursuits when he had begun to acquire poetical fame. While he was at Oxford, he was honoured with the acquaintance of the best and politest men in it; and had a particular intimacy with Mr. Edmund Smith, author of the tragedy of Phædra and Hippolitus. The first poem which distinguished him, in 1703, was his "Splendid Shilling;" his next, entitled "Blenheim," he wrote, as a rival to Addison's on the same subject, at the request of the earl of Oxford, and Mr. Henry St. John, afterwards lord Bolingbroke, on occasion of the victory obtained at that place by the duke of Marlborough in 1704. It was published in 1705; and the year after he finished a third poem, upon "Cyder," the first book of which had been written at Oxford. It is founded upon the model of Virgil's "Georgics." All that we have more by Philips is, a Latin "Ode to Henry St. John, esq.;" which is also esteemed a master-piece. He was meditating a poem on the "Last Day," when illness obliged him to relinquish all pursuits, except the care of his health. His disorder, however, became a lingering consumption, attended with an asthma, of which he died at Hereford, Feb. 15, 1708, when he had not reached his thirty-third year. He was interred in the cathedral there, with an inscription over his grave; and had a monument erected to his memory, in Westminster-abbey, by sir Simon Harcourt, afterwards lord chancellor, with an epitaph upon it, written by Dr. Atterbury, though commonly ascribed to Dr. Freind. Philips was one of those few poets, whose Muse and man-

ners were equally exeellent and amiable; and both were so in a very eminent degree.

Dr. Johnson observes, that "Philips has been always praised, without contradiction, as a man modest, blameless, and pious; who bore a narrow fortune without discontent, and tedious and painful maladies without impatience; beloved by those that knew him, but not ambitious to be known. He was probably not formed for a wide circle. His conversation is commended for its innocent gaiety, which seems to have flowed only among his intimates; for I have been told, that he was in company silent and barren, and employed only upon the pleasures of his pipe. His addiction to tobacco is mentioned by one of his biographers, who remarks that in all his writings, except 'Blenheim,' he has found an opportunity of celebrating the fragrant fume. In common life, he was probably one of those who please by not offending, and whose person was loved, because his writings were admired. He died honoured and lamented, before any part of his reputation had withered, and before his patron St. John had disgraced him. His works are few. The 'Splendid Shilling,' has the uncommon merit of an original design, unless it may be thought precluded by the ancient *Centos*. To degrade the sounding words and stately construction of Milton, by an application to the lowest and most trivial things, gratifies the mind with a momentary triumph over that grandeur which hitherto held its captives in admiration; the words and things are presented with a new appearance, and novelty is always grateful where it gives no pain. But the merit of such performances begins and ends with the first author. He that should again adapt Milton's phrase to the gross incidents of common life, and even adapt it with more art, which would not be difficult, must yet expect but a small part of the praise which Philips has obtained: he can only hope to be considered as the repeater of a jest."

"There is a Latin 'Ode' written to his patron St. John, in return for a present of wine and tobacco, which cannot be passed without notice. It is gay and elegant, and exhibits several artful accommodations of classick expressions to new purposes. It seems better turned than the odes of Hannes. To the poem on 'Cider,' written in imitation of the 'Georgicks,' may be given this peculiar praise, that it is grounded in truth; that the precepts which it contains are exact and just; and that it is therefore at once a book

of entertainment and of science. This I was told by Miller, the great gardener and botanist, whose expression was, that 'there were many books written on the same subject in prose, which do not contain so much truth as that poem.' In the disposition of his matter, so as to intersperse precepts relating to the culture of trees with sentiments more generally pleasing, and in easy and graceful transitions from one subject to another, he has very diligently imitated his master; but he unhappily pleased himself with blank verse, and supposed that the numbers of Milton, which impress the mind with veneration, combined as they are with subjects of inconceivable grandeur, could be sustained by images which at most can rise only to elegance Contending angels may shake the regions of heaven in blank verse; but the flow of equal measures, and the embellishment of rhyme, must recommend to our attention the art of engrafting, and decide the merit of the redstreak and pearmain. What study could confer, Philips had obtained; but natural deficience cannot be supplied. He seems not born to greatness and elevation. He is never lofty, nor does he often surprise with unexpected excellence; but perhaps to his last poem may be applied what Tully said of the work of Lucretius, that 'it is written with much art, though with few blazes of genius.'" Of the "Cider," an excellent edition, with notes and illustrations, was published by Mr. Dunster in 1791, 8vo.

It is remarkable, that there were two poets of both the names of this author, who flourished in his time: one the nephew to Milton, already mentioned. The other was the author of two political farces, both printed in 1716; 1. "The Earl of Marr marred, with the Humours of Jocky the Highlander." 2. "The Pretender's Flight: or, a Mock Coronation, with the Humours of the facetious Harry St. John."[1]

PHILLIPS (MORGAN), sometimes called Phillip Morgan, a native of Monmouthshire, entered a student at Oxford about 1533. Being admitted to the degree of B. A. in 1537, he distinguished himself so much by a talent for disputing, then in high vogue, that he was called Morgan the sophister. Afterwards proceeding M. A. he was chosen a fellow of Oriel college, and entered into orders. In 1546 he was chosen principal of St. Mary-hall, and was in such

[1] Biog. Brit.—Johnson's Lives.

reputation with the popish party, that he was one of the three selected to dispute with Peter Martyr on the sacrament. His share was published in 1549, under the title "Disputatio de sacramento Eucharistiæ in univ. Oxon. habita, contra D. Pet. Martyr. 13 Maii, 1549." We hear nothing of him during the reign of Edward VI.; but in that of queen Mary, he was appointed chanter of St. David's. Being deprived of this by queen Elizabeth, he went abroad, and after a journey to Rome with Allen (afterwards the cardinal), he joined with him in 1568 in establishing the English college at Doway, and was the first who contributed pecuniary aid to that institution. Wood places his death at 1577, but the records of Doway college inform us that he died there in 1570, and left his property for the purchase of a house and garden for the English missionaries. A very scarce work, entitled "A Defence of the Honour of queen Mary of Scotland, with a declaration of her right, title, and interest, in the crown of England," (London, 1569, Liege, 1571, 8vo), was attributed to him; but Camden and others assure us that it was written, as we have noticed in his life, by John Leslie, bishop of Ross. The only other treatise, therefore, we can ascribe to him with certainty, is that written in answer to Knox's "First Blast of the Trumpet;" and entitled "A Treatise shewing, the Regiment (government) of Women is conformable to the law of God and Nature," Liege, 1571, 8vo.[1]

PHILLIPS (THOMAS), a Roman catholic divine, and author of some works of considerable merit, was descended from an ancient family. His father was a Roman catholic, but had become a convert to popery. Where or when he was born we are not told, but it appears that when at school, he became an enthusiastic admirer of some catholic books, lives of the saints, &c. He was thence removed to St. Omer's, where he made great progress in polite literature, and obtained the first academical prizes. At one time, he felt an inclination to become a member of the society of the Jesuits, but changed his mind in that respect, and after a course of study at St. Omer's, travelled through the Netherlands, Germany, France, and Italy, during the course of which, he visited persons eminent for learning; assisted at various academical exercises; looked over the principal libraries, and considered the produce

[1] Ath. Ox. vol. I.—Dodd's Ch. Hist. vol. II.

tions of the polite arts, and those magnificent structures which ancient and modern piety had raised and dedicated to public worship. He observed the different face and product of each country, and that endless variety of manners which seems merely or principally to arise from climate and education. He did not trust his remarks to memory alone, but committed them briefly to writing; but whether they are now existing, we are unable to ascertain. Having finished his travels, he determined to devote himself to the ministry, and accordingly was admitted into orders. Soon afterwards his father died, but his perseverance in his religious sentiments deprived him of the estate he would otherwise have enjoyed: Thus, though an eldest son, he had no other provision but what the frugality of his parents had made for him. This however was something more than mediocrity, and placed him above dependence.

The preceding account is extracted from our author's pamphlet, printed in 1761, and entitled "Philemon," of which a few copies only were given to friends. The other circumstances collected by his biographer relate chiefly to his publications. In 1756, he published "The Study of Sacred Literature, fully stated and considered in a Discourse to a student in divinity (the rev. John Jenison, who died at Liege, Dec. 27, 1790)," a second edition of which appeared in 1758, and a third in 1765. This work is entitled to considerable praise; but his principal performance was "The History of the Life of Reginald Pole," 1764, 2 vols. 4to, reprinted in 1767, 2 vols. 8vo. It cannot be denied that this work, though penned with no small degree of spirit and elegance, contains much matter of an exceptionable nature, many of the facts distorted, and many of the characters introduced in it virulently abused. It excited, therefore, on the protestant side a general alarm, and met, as might be expected, with a firm opposition; many answers soon made their appearance, from several eminent hands, and the mistakes and improprieties of our author's performance were pointed out and exposed. The following, we believe, is an exact list of his answerers: 1. "A Letter to Mr. Phillips, containing some observations on his History of the Life of Reginald Pole." By Rich. Tillard, M. A. 1765, 8vo. 2. "A Review of Mr. Phillips's History of the Life of Reginald Pole." By Glocester Ridley, LL. B. 1766, 8vo. 3. "Animadversions

upon Mr. Phillips's History of the Life of Cardinal Pole." By Timothy Neve, D. D. Rector of Middleton-Stoney, Oxfordshire, 1766, 8vo. To this are added some remarks by Dr. Jortin. 4. "Remarks upon the History of the Life of Reginald Pole." By Edw. Stone, Clerk, A. M. and late fellow of Wadham college, Oxford, 1766, 8vo. These remarks were first printed in the Public Ledger. 5. "The Life of Cardinal Reginald Pole, written originally in Italian, by Lodovico Beccatelli, archbishop of Ragusa, and now first translated into English, with notes critical and historical. To which is added an Appendix, setting forth the plagiarisms, false translations, and false grammar in Thomas Phillips's History of the Life of Reginald Pole." By the Rev. Benjamin Pye, LL. B. 1766, 8vo. 6. "Catholick Faith and Practice, addressed to the ingenious author of the Life of Cardinal Pole," anonymous, 1765; the author of which was Mr. JOHN JONES, of Welwyn. (See before, vol. XIX.)

In vindication of himself he published in 1767, an "Appendix to the Life," with some remarks on the chief objections which had been made to it; and at the end of the third edition of his "Essay on the study of Sacred Literature," he added some strictures on his opponents, and some corrections of mistakes. Speaking of this pamphlet in a letter to Mr. Cole, he says, "I am about to give another edition with considerable changes; especially as I have been informed that a seeming partiality to the order of the Jesuits, is the chiefest objection to the performance: which may be avoided in a future edition, and the instruction be as complete as at present." This seems to shew that his object was the general usefulness of the work, independent of party-considerations. All he could allege, however, in defence of his Life of Pole, was not sufficient to establish the credit of the work.

Mr. Phillips, after he entered into holy orders, obtained a dispensation to quit the Jesuits; and this step is said to have been taken in consequence of some dissatisfaction and difference with his superiors and professors, by whom he would not submit to be guided and controlled in his theological studies. From Liege, where he took his dismission, he went to Rome, and there obtained, by the interest of the Pretender, a prebend in the collegiate church of Tongres, but was dispensed from residence on condition of serving the English mission, and for many years lived in the family of the late earl of Shrewsbury, and afterwards

in that of Mrs. Berkeley, of Spetchley, near Worcester. In the decline of life he retired to the English college at Liege, with the design, which he could not effect, of re-entering into the society he had withdrawn himself from, for which he retained a tender regard and affection. During the last four or five years of his life he was afflicted with epileptic fits, and, as his temper was naturally eager, his friends were cautious not to engage him in conversation upon his past studies or literary subjects, by which they observed his infirmity was increased. He was, we are told, a man of eminent piety, and always appeared strongly affected with the idea of the presence of God, particularly in his last illness, which happened at Liege in 1774.

He had a sister Elizabeth, who became abbess of the Benedictine nuns at Ghent, to whom he addressed some elegant and spirited poetry, which may be seen in our principal authority. Besides the pieces already mentioned, Mr. Cole attributes to him "Reasons for the repeal of the Laws against the Papists;" and his biographer adds that he was the author of an elegant translation in metre, of the beautiful prose "Lauda Sion Salvatorem;" and an equally elegant "Censura Commentariorum Cornelii a Lapide," in Latin, printed on a single sheet.[1]

PHILO (JUDÆUS), an ancient Greek writer, and of a noble family among the Jews, flourished at Alexandria in the reign of Caligula. He was the chief person of an embassy which was sent to Rome about the year 42, to plead the cause of his nation against Apion, who was commissioned by the Alexandrians to charge it with neglecting the honours due to Cæsar; but that emperor would not suffer him to speak, and behaved to him with such anger, that Philo was in no small danger of losing his life. He went a second time to Rome, in the reign of Claudius; and then, according to Eusebius and Jerome, became acquainted, and upon terms of friendship, with St. Peter. Photius says further, that he was baptized into the Christian religion, and afterwards, from some motive of resentment, renounced it; but there is much uncertainty in all this, and few believe that St. Peter was at Rome so early as the reign of Claudius, if he was there at all.

Philo was educated at Alexandria, and made an uncommon progress in eloquence and philosophy. After the fashion of the time, he cultivated, like many of his religion,

[1] European Mag. for Sept. 1796.—Cole's MS Athenæ in Brit. Mus.

the philosophy of Plato, whose principles he imbibed so deeply, and whose manner he imitated so well, that it grew to be a common saying, "aut Plato philonizat, aut Philo platonizat." Josephus calls him a man "eminent on all accounts;" and Eusebius describes him "copious in speech, rich in sentiments, and sublime in the knowledge of holy writ." He is said, however, to have been so much immersed in philosophy, the Platonic in particular, that he neglected to acquaint himself with the Hebrew language, and the rites and customs of his own people. Scaliger, in his usual way, says that Philo "knew no more of Hebrew and Syriac than a Gaul or a Scythian." Grotius is of opinion that "he is not fully to be depended on, in what relates to the manners of the Hebrews;" and Cudworth goes somewhat farther when he says, that "though a Jew by nation, he was yet very ignorant of Jewish customs." Fabricius, however, while he allows some inadvertencies and errors of Philo with regard to these matters, yet he does not think them a sufficient foundation on which to charge so illustrious a doctor of the law with ignorance. Others think that Philo's passion for philosophy had made him more than *half* a Pagan; for it led him to interpret the law and the prophets upon Platonic ideas; and to admit nothing as truly interpreted, which was not agreeable to the principles of the academy. This led him still farther, to turn every thing into allegory, and to deduce the darkest meanings from the plainest words; which pernicious practice Origen imitated afterwards, and exposed himself by it to the scoffs of Celsus and Porphyry. The writings of Philo abound with high and mystical, new and subtile, far-fetched and abstracted notions, where the doctrines of Plato and Moses are so promiscuously blended, that it is not an easy matter to assign to each his own principles. In the mean time, we should greatly injure this Jewish Plato not to own, that although he is continually Platonizing, and allegorizing the Scriptures, yet he abounds with just sentiments and lessons of morality: and his morals are rather the morals of a Christian than of a Jew. History likewise, as well as his own writings, gives us all imaginable reason to conclude, that he was a man of great prudence, constancy, and virtue.

His works were first published in Greek by Turnebus, at Paris, in 1552; to which a Latin translation, made by Gelenius, was added in 1561, and printed several times

with it. The Paris edition of 1640, in folio, was the best that was published for a whole century; which made Cotelerius say, that "Philo was an author that deserved to have a better text and a better version." This was accomplished in 1742, in a handsome edition published at London, by Dr. Mangey, in 2 vols. folio.

In 1797, the learned Jacob Bryant published "The Sentiments of Philo Judæus concerning the Logos, or Word of God," with a view to prove that Philo borrowed his sentiments and expressions, relative to the second person of the Trinity, from the conversation or writings of the apostles, which he considers as a striking argument in favour of the truth of Christianity. Philo's authority, however, had been before repeatedly alleged by writers in favour of that fundamental principle of our religion, the existence of God in a trinity of persons; particularly by Dr. Allix in his "Judgment of the ancient Jewish church," 1699, and, by the late Mr. Whitaker in his "Origin of Arianism disclosed," 1791.

There are two others of the name of PHILO on record, but little is known of them; the one, PHILO BIBLIOS, from Biblios, the place of his nativity, flourished from the reign of Nero to that of Adrian, and wrote in Greek, "De Parandis et Deligendis Libris;" "De Urbibus;" "De claris Viris;" and "De Imperio Adriani:" but he is chiefly known as the translator of Sanchoniatho's Phœnician history into Greek, of which a few fragments only remain.—The other, PHILO of Byzantium, an architect, flourished about 300 years before the Christian æra, and wrote a treatise of machines used in war, which is printed with "Mathematici veteres," in 1693. There is also a piece attributed to him, entitled "De septem Orbis Spectaculis," printed at Rome in 1640.[1]

PHILOLAUS, of Crotona, was a celebrated philosopher of the ancients, who flourished about 375 B. C. He was of the school of Pythagoras, to whom that philosopher's Golden Verses have been ascribed. He made the heavens his chief object of contemplation; and has been said to be the author of that true system of the world which Copernicus afterwards revived; but erroneously, because there is undoubted evidence that Pythagoras learned that system

[1] Fabric. Bibl. Græc. vol. III.—Cave, vol. I.—Joseph. Antiq. Judæor. lib. xviii. c. 8.—Euseb. Hist. Eccles. lib. II. c. 17.—Hieron. de Script. Eccles. c. 11. cod. 105.—Saxii Onomast.—Brucker.—Brit. Crit. vols. VIII. and XI.

in Egypt. On that erroneous supposition however it was, that Bulliald placed the name of Philolaus at the head of two works, written to illustrate and confirm that system.

"He was (says Brucker) a disciple of Archytas, and flourished in the time of Plato. It was from him that Plato purchased the written records of the Pythagorean system, contrary to an express oath taken by the society of Pythagoreans, pledging themselves to keep secret the mysteries of their sect. It is probable that among these books were the writings of Timæus, upon which Plato formed the dialogue which bore his name. Plutarch relates, that Philolaus was one of the persons who escaped from the house which was burned by Cylon, during the life of Pythagoras; but this account cannot be correct. Philolaus was contemporary with Plato, and therefore certainly not with Pythagoras. Interfering in affairs of state, he fell a sacrifice to political jealousy.

"Philolaus treated the doctrine of nature with great subtlety, but at the same time with great obscurity; referring every thing that exists to mathematical principles. He taught, that reason, improved by mathematical learning, is alone capable of judging concerning the nature of things: that the whole world consists of infinite and finite; that number subsists by itself, and is the chain by which its power sustains the eternal frame of things; that the Monad is not the sole principle of things, but that the Binary is necessary to furnish materials from which all subsequent numbers may be produced; that the world is one whole, which has a fiery centre, about which the ten celestial spheres revolve, heaven, the sun, the planets, the earth, and the moon; that the sun has a vitreous surface, whence the fire diffused through the world is reflected, rendering the mirror from which it is reflected visible; that all things are preserved in harmony by the law of necessity; and the world is liable to destruction both by fire and by water. From this summary of the doctrine of Philolaus it appears probable that, following Timæus, whose writings he possessed, he so far departed from the Pythagorean system as to conceive two independent principles in nature, God and matter, and that it was from the same source that Plato derived his doctrine upon this subject."[1]

[1] Diogenes Laertius.—Stanley's Philosophy.—Brucker.

PHILOSTORGIUS, an ancient ecclesiastical historian, was born in Cappadocia, about the year 388, or as some say 368. He pursued his studies principally at Constantinople; but we have few particulars of his life, and no account of his death. He wrote an ecclesiastical history in twelve books, which begins with the controversy between Arius and Alexander, and ends about the year 425. As he was brought up in Arian principles, his history is not free from partiality; but there are many useful things in his writings relating to the antiquities of the church. We have only extant an abridgment of it in Photius, and some extracts taken out of Suidas and other authors. Jac. Gothofredus, a learned lawyer, first published them at Geneva, in 1643, 4to, with a Latin translation and large notes. Valesius, having reviewed this abridgment by the manuscripts, and corrected the text in several places, caused it to be printed with the other ecclesiastical historians, at Paris, in 1673, folio. It was afterwards reprinted at London, in 1720, when Reading republished Valesius's edition, in three volumes, folio.[1]

PHILOSTRATUS (FLAVIUS), an ancient Greek author, who wrote the life of Apollonius Tyanensis, and some other works still extant, was either of Athens, or Lemnos, and educated in the schools of the Sophists. He lived in the reign of the emperor Severus, from the years 193 to 212, and becoming known afterwards to Julia Augusta, the consort of Severus, he was one of those learned men whom this philosophic empress had continually about her, and it was by her command, that he wrote the "Life of Apollonius Tyanensis." Suidas and Hesychius say, that he taught rhetoric, first at Athens, and then at Rome, from the reign of Severus to that of Philippus, who obtained the empire in the year 244. This "Life of Apollonius" is his most celebrated work, as far as celebrity can depend on imposture, of which it contains abundant proofs. We have already, in our account of Apollonius, noticed its being refuted by Dupin, as a collection of fables, either invented or embellished by himself; but some of the most judicious strictures on Philostratus with which we are acquainted, may be found in bishop Douglas's Criterion from p. 50, edit. 1807.

[1] Vossius de Hist. Græc.—Dupin.—Cave, vol. I.—Blount's Censura.—Fabric. Bibl. Græc.—Saxii Onomast.

The works of Philostratus, however, originally published separately, have been thought not unworthy the attention of critics of the first class. Grævius had a design of giving a correct edition of them, as appears from the preface of Meric Casaubon, to a dissertation upon an intended edition of Homer, printed at London in 1658, 8vo. So had Bentley, who designed to add a new Latin version of his notes: and Fabricius says, that he saw the first sheet of Bentley's edition printed at Leipsic in 1691. Both these designs being given up, a correct and beautiful edition was published at Leipsic, in 1709, in folio, by Olearius. At the end of Apollonius's "Life," are ninety-five "Letters," which go under his name, but bear all the marks of forgery. The "Lives of the Sophists," which make part of Philostratus's works, contain many things, which are to be met with no where else; and his "Icones," or images, are elegant descriptions and illustrations of some ancient paintings, and other particulars relating to the fine arts: to which Olearius has subjoined the description of some statues by Callistratus. The volume concludes with a collection of Philostratus's "Letters:" but some of these, though it is not easy to determine which, were written by a nephew to the principal Philostratus, of the same name; as were also the last eighteen, in the book of images. This is the reason, why the title of Olearius's edition runs, not "Philostrati," but "Philostratorum quæ supersunt omnia."

There were many of the name of Philostratus among the ancients: and there were many other works of the Philostratus here recorded: but we have mentioned all that are extant.[1]

PHILPOT (JOHN), a learned English divine and martyr, was the son of sir Peter Philpot, knight of the Bath, and twice sheriff of Hampshire. He was born at Compton in that county, and educated at Winchester school, whence he was admitted of New college, Jan. 27, 1534, was made fellow, and took the degree of bachelor of laws. In a manuscript list of persons educated in that college, preserved in the Bodleian library, he is termed, "constans martyr pro verbo Dei, regnante Maria regina," a faithful martyr for the word of God in queen Mary's reign. He

[1] Fabric. Bibl. Græc.—Vossius de Hist. Græc.—Blount's Censura.—Moreri.—Saxii Onomast.

was, according to Wood, esteemed a good civilian, and admirably well skilled in the Greek and Hebrew tongues. Strype says, that when at college, "he profited in learning so well, that he laid a wager of twenty-pence with John Harpsfield, that he would make two hundred verses in one night, and not make above two faults in them. Mr. Thomas Tuchyner, schoolmaster, was judge; and decreed the twenty-pence to Mr. Philpot."

In 1541 his fellowship became void, probably by his setting out on his travels through Italy. He returned in the beginning of king Edward's reign, and was collated to the archdeaconry of Winchester by Dr. Ponet, or Poynet, the first protestant bishop of that see. He was not unknown to Gardiner, Ponet's predecessor, who had often forbidden his preaching in king Henry's reign, and on one occasion cited him to his house, before certain justices, and called him *rogue*. Catching hold of this abusive epithet, Philpot said, "Do you keep a privy sessions in your own house for me, and call me *rogue*, whose father is a knight, and may spend a thousand pounds within one mile of your nose? And he that can spend ten pounds by the year, as I can, I thank God, is no vagabond."

While archdeacon of Winchester he was a frequent preacher, and active in promoting the reformed religion in the county of Hampshire; and considering the doctrine of the Trinity as of fundamental importance, was a decided enemy both in word and writing to the Arian opinions which appeared first in that reign. He and Ridley were reckoned two of the most learned men of their time, yet Philpot's zeal was sometimes too ardent for the prudent discharge of his duty, and the tract he wrote against the Arians has the air of a coarse invective in the title of it. On the accession of queen Mary he disdained to temporize, or conceal his sentiments, but publicly wept in the first convocation held in her reign, when he saw it composed of men who were determined to restore popery. He wrote a report of this convocation, which fell into bishop Bonner's hands among other of Philpot's books, which Bonner had seized. It was not long, therefore, before he was apprehended, and after various examinations before Bonner, and a most cruel and rigorous imprisonment of eighteen months, was condemned to be burnt in Smithfield. This was accordingly executed December 18, 1555, and was suffered by the martyr with the greatest constancy. He wrote "Epistolæ Hebraicæ;"

and "De proprietate linguarum," which are supposed to be in manuscript; "An Apology for Spitting upon an Arian, with an invective against the Arians," &c. Lond. 1559, 8vo and 4to; "Supplication to king Philip and queen Mary;" "Letters to lady Vane;" "Letters to the Christian Congregation, that they abstain from Mass;" "Exhortation to his Sister;" and "Oration." These are all printed by Fox, except the last, which is in the Bodleian. He also wrote translations of "Calvin's Homilies;" "Chrysostome against Heresies;" and Cœlius Secundus Curio's "Defence of the old and ancient authority of Christ's Church:" and his account of the convocation above mentioned, or what appears to be so, under the title of "Vera Expositio Disputationis institutæ mandato D. Mariæ reginæ Ang. &c. in Synodo Ecclesiastico, Londini, in comitiis regni ad 18 Oct. anno 1553;" printed in Latin, at Rome, 1554, and in English at Basil.[1]

PHILPOT, or PHILIPOT (JOHN), Somerset herald in the reign of James I. was a native of Folkstone, in Kent, and descended from an ancient and reputable family, long seated in that county. From his infancy he had a taste for heraldry and antiquities. He was respected by Camden, who employed him much as his deputy or marshal in his visitations. In 1636 he published a catalogue of the chancellors of England; and in 1657 an edition of Camden's "Remains," with additions. When the civil war broke out, he adhered, amidst all dangers, to the royal cause. In 1643, the university of Oxford conferred upon him the degree of LL. D. In the following year he fell into the hands of his enemies, being surprised whilst in his quarters, at a village about two miles from Oxford, by some of the parliamentary forces, who sent him up to London a prisoner; but he soon obtained his liberty. It was the king's intention to have rewarded his loyalty by the place of Norroy, but he died prematurely, in London, according to Wood, or near Eltham, in Kent, as Hasted says, Nov. 25, 1645.

His eldest son, THOMAS Philipott, or Philpot, M. A. was educated at Clare-hall, and published the "Villare Cantianum," London, 1659, folio; a book which is written in an affected style, yet is a very valuable performance, as

[1] Fox's Acts and Monuments in year 1555.—Strype's Memorials, vol. III. 261.—Fuller's Abel Redivivus.—Ath. Ox. vol. I. new edit.—Strype's Cranmer, 293, 322, 341, 350, 359.

an early history of property, and continues to be highly and justly prized. Though the son takes the credit, there can be little doubt but that much of it was written by the father. The son, however, was a man of good abilities, a tolerable poet, and well versed in divinity and antiquities. He published a whimsical, mystical, heraldic book, entitled "A brief Historical Discourse of the original and growth of Heraldry, demonstrating upon what rational foundations that noble and heroic science is established," London, 1672, 8vo, dedicated to John earl of Bridgewater. There are some verses of his prefixed to the "Monasticon Favershamiensis," 1671, 12mo; also an appendix to it by him of the descent of king Stephen. The book was written by his friend Thomas Southouse, of Gray's Inn, esq. His "Poems," Lond. 1646, 8vo, is a volume of rare occurrence. The elder Philipot is supposed to have been the author of "The Citie's great concern in this case, or question of Honour and Arms, whether Apprenticeship extinguisheth Gentry? discoursed; with a clear refutation of the pernicious error that it doth," 1674, 12mo. Another production of John Philipot was, "A perfect Collection or Catalogue of all Knights Bachelours made by king James," &c. 1660, 8vo. Mr. Lysons gives an extract from the parish register of Greenwich, which has been supposed to relate to him; "Mr. Thomas Philipott, buried September 30, 1682;" adding, "that besides the above works, he wrote on the origin and growth of the Spanish Monarchy, and a Life of Æsop," and remarking, that Anthony Wood attributes to him some theological works; but Mr. Lysons thinks it is more probable that they were the production of his contemporary, Thomas Philipott, D. D. rector of Turveston and Akeley, Bucks. Wood places his death in 1684.[1]

PHLEGON, sirnamed Trallianus, from Tralles, a city of Lydia, where he was born, was one of the emperor Adrian's freedmen, to whom he gave a liberal education, and lived at least to the eighteenth year of Antoninus Pius, as appears from his mentioning the consuls of that year. He appears to have been a man of great talents, and the contemporary of Epictetus, Florus, Arrian, and other eminent men who adorned the court of Adrian. Of his works, however, we have nothing left but fragments. The titles of

[1] Noble's College of Arms.—Ath. Ox. vols. I. and II.—Censura Literaria, vol. I.

them were an "History of the Olympiads;" "A Treatise of long-lived Persons;" and another of "Wonderful Things;" the short and broken remains of which Xylander translated into Latin, and published at Basil in 1568, with the Greek and with notes. Meursius gave a new edition of them, with his notes at Leyden, in 1622. The titles of part of the rest of Phlegon's writings are preserved by Suidas; but the "History of Adrian," published under Phlegon's name, was written by Adrian himself.

What has made Phlegon's name more familiar among the moderns, is his being cited, though a heathen, as bearing witness to the accomplishment of prophecies, and to the miraculous darkness which prevailed during our Lord's passion. This last was the origin of a controversy in the early part of the last century, although the immediate cause was the omission of the passage from Phlegon in an edition of Clarke's Boyle's Lectures, published soon after his death, at the persuasion of Dr. Sykes, who had suggested to Clarke, that an undue stress had been laid upon it. Whiston, who informs us of this affair, expresses great displeasure against Sykes, and calls "the suggestion groundless." Upon this, Sykes published "A Dissertation on the Eclipse mentioned by Phlegon; or, an Enquiry, whether that Eclipse had any relation to the Darkness which happened at our Saviour's Passion," 1732, 8vo. Sykes concludes it to be most probable that Phlegon had in view a natural eclipse, which happened Nov. 24, in the first year of the 202d olympiad, and not in the fourth year of the olympiad in which Christ was crucified.[1]

PHOTINUS, a famous heretic of the fourth century, known in church history as the chief of a sect called Photinians, was a native of Ancyra, the capital of Galatia, and bishop of Sirmium, or Sirmich, the chief city of Illyricum. He had been the disciple of Marcellus, bishop of Ancyra. He spoke with ease, and his eloquence gained him great power over his people after he was consecrated bishop; but his life was corrupted, and his doctrine soon became so too. He espoused the same opinions with Paul of Samosata, and wrote with great obstinacy against the divinity of Jesus Christ, for which in the year 345 he was condemned by the council of Antioch; in the year 374, by the council

[1] Gen. Dict.—Moreri.—Lardner's Works.—Notes to Gabriel Seigneux de Correvon's translation of Addison's Evidences.—Whiston's Life.

of Milan. However, he still maintained his see till he was deposed by the council of Sirmich, A. D. 351, and by the emperor sent into banishment, where he spent the remainder of his life, during which time he composed a piece against all heresies in general, with an intent to establish his own. He wrote in Greek and Latin. The emperor Julian sent him a letter, commending him for denying the divinity of Jesus Christ. Photinus died A. D. 375 (377, Cave), in Galatia, whither he had been banished. This heresy was, amongst many others, anathematized in the council of Constantinople, A. D. 381. It afterwards was revived by Socinus.[1]

PHOTIUS, patriarch of Constantinople in the ninth century, was descended from an illustrious family, and born in that city. He had great natural talents, which he cultivated with the utmost application, and there was no branch of literature, sacred or profane, or scarcely any art or science, with which he was not intimately acquainted. He seems to have been by far the greatest man of the age in which he lived; and was so intimately concerned in the chief transactions of it, that ecclesiastical writers have thence called it "Seculum Photianum." He was first raised to the chief dignities of the empire, being made principal secretary of state, captain of the guards, and a senator; in all which stations he acquitted himself with a distinction suitable to his great abilities; for he was a refined statesman, as well as a profound scholar.

When Ignatius was expelled and deposed from the see of Constantinople, Photius was nominated by the court to succeed him; and although at this time only a layman, in the space of six days he accumulated the degrees of monk, reader, sub-deacon, deacon, and priest, and in this rapid manner rose to the patriarchate on Christmas day 858. The metropolitans, subject to the see of Constantinople, acknowledged Photius; but great opposition was made to this uncanonical ordination from other quarters, and he was actually degraded at Rome. Photius, however, ordered a council to be called at Constantinople, and got himself confirmed in his patriarchal dignity; in which, by various arts not very worthy of his high and sacred office, he continued during the life of his friend the emperor Michael. But Michael being murdered by the order of Basilius, who

1.—Lardner's Works.

succeeded him in the year 867, the affairs of Photius were ruined, and Basilius banished him to a monastery, and reinstated Ignatius in his see. In this degraded state Photius remained for more than ten years, until a division between the pope and Ignatius afforded him an opportunity to attempt his own restoration; and, having obtained the emperor's favour, he returned to Constantinople while Ignatius was yet alive. It is said Ignatius would have proposed conditions, but Photius, determined upon full restoration to the patriarchate, would be satisfied with nothing less. Ignatius however died Oct. 23, 878; and Photius immediately went into St. Sophia's church with armed men; forced a great many bishops, clerks, and monks, to communicate with him; deposed and persecuted all that refused; and to prevent all opposition from the papal side, prevailed by threats and presents on two of the pope's legates who were there, to declare publicly to the clergy and people, that they had come to depose Ignatius, and to declare Photius their patriarch. He kept his seat, thus forcibly obtained, till the year 886, and then was turned out, and banished by the emperor Leo into a monastery in Armenia, where he is supposed to have died soon after. He was, as we have observed, a man of great talents, great learning, and every way accomplished; but his ardent love of glory, and unbounded ambition, prompted him to such excesses, as made him rather a scourge than a blessing to those about him. He was the author of many intestine tumults and civil commotions; and not only divided the Greek church, but laid the foundation of a division between the Greek and Latin churches.

Amidst all his ambitious intrigues he found leisure for more honourable pursuits, and wrote some works which will preserve his name in the learned world. Among those extant the most considerable is his "Bibliotheca," composed by him while he was yet a layman, and an ambassador in Assyria. It contains the argument or abstracts of 280 volumes of many authors upon various subjects; among whom are grammarians, critics, poets, orators, sacred and profane historians, physicians, philosophers, divines, &c. not ranked according to their several arts and professions, but introduced promiscuously as they occurred in the course of his reading. Fabricius very justly calls this "Bibliotheca," or library, *non liber, sed insignis thesaurus*, "not a book, but an illustrious treasure;" in which are

contained many curious things relating to authors, and many fragments of works which are no where else to be found. It was first brought to light by Andreas Schottus, and communicated by him to David Hoeschelius, who caused it to be printed in 1601, at Vienna, in Greek only. Schottus, considering the usefulness of this work, translated it into Latin, and printed his translation alone in 1606. Afterwards, the Greek text and the translation were printed together at Geneva in 1611; but the best edition is that printed at Rouen in 1653, folio, under the title "Photii Myriobiblion, sive Bibliotheca librorum, quos legit et censuit Photius, Gr. et Lat." There are large paper copies of this edition, which bear a very high price.

Photius's "Nomocanon" is another proof of his great abilities. It is a collection digested in an excellent method, and brought under fourteen different titles, of the canons of the councils, and of the canonical epistles, and of the emperor's laws relating to ecclesiastical matters. Balsamon has written commentaries on this work; and with these it appeared in public, by the care of M. Justel, being printed at Paris with a Latin version in 1615, 4to. There are also 253 "Letters of Photius," which shew the same strength of judgment and depth of learning as are to be seen in his other works. They were published in 1651, folio, with a Latin version and notes, by Richard Montague, bishop of Norwich, from a manuscript in the Bodleian library. There are other small pieces of Photius that have been printed, and not a few still extant in manuscript only. The most remarkable is a very considerable fragment of a Greek lexicon, in which the greater part of the alphabet is complete. The various MSS of this Lexicon, in different libraries on the continent, are mere transcripts from each other, and originally from one, venerable for its antiquity, which was formerly in the possession of the celebrated Thomas Gale, and which is now deposited in the library of Trinity college, Cambridge. This MS. which is on parchment, bears such evident marks of antiquity, that it may not unreasonably be supposed to have been a transcript from the author's copy. It is written in various hands. The compendia, which are used in some parts of it, are extremely difficult to decipher, though, on the whole, they are less so than the contractions which occur in many MSS. and particularly those in the library of St. Germain. A copy of this Lexicon, at Florence, was trans-

cribed about the end of the sixteenth century, by Richard Thomson, of Oxford, who probably intended to publish it. (See Scaliger Epist. p. 503, printed 1715.) Professor Porson had transcribed and corrected this valuable Lexicon for the press, and after it had been consumed by fire, he began the task afresh, and such were his incredible industry and patience, that he completed another transcript in his own exquisite hand-writing. Mr. Porson's copy of the Codex Galeanus is said to be among the papers of that incomparable scholar, which are preserved by the learned society of which he was long a distinguished ornament. But whilst the publication of it was anxiously expected and delayed, an edition appeared at Leipsic in 1808, by Godfrey Hermann, from two MSS., both of them extremely inaccurate.[1]

PHREAS (JOHN), or FREAS, an English writer, celebrated by Leland as one of those who were the first to raise their country from barbarism, was born in London, towards the close of the fourteenth or the beginning of the fifteenth century. He was educated at Oxford, and became fellow of Baliol-college. After taking holy orders, he settled as minister of St. Mary's church on the Mount, in the city of Bristol; where he pursued the studies for which he had made himself famous at the university. Many merchants being at that time going from Bristol to Italy, his curiosity was excited by the learning which he was told abounded in that country, and particularly by the fame of Guarini, an old philosopher and orator, who taught at Ferrara. To him he went, attended his lectures, studied under him the knowledge of medical herbs, and, by an odd assortment, the civil law, and gained the esteem of many of the learned there; so as with great applause to read medical lectures, first at Ferrara, and afterwards at Florence and Padua; in which latter place he obtained the degree of doctor. He also visited Rome, and there met with John Tiptoft, earl of Worcester, then absent from his country, on account of the civil wars prevailing between the houses of York and Lancaster. Phreas wrote "Epistles," and "Poems;" some of which he dedicated to his patron Tiptoft. To him also he dedicated a Latin translation of "Synesius de laude Calvitii." Basil, 1521, and translated into English by Abraham Flemming, Lond. 1579.

[1] Cave, vol. II.—Fabric. Bibl. Græc.—Rees's Cyclopædia.—Saxii Onomast.

Phreas translated also into Latin, the history of "Diodorus Siculus," which was by some falsely attributed to Poggius. Leland mentions that he had seen a copy, in the first leaf of which a later pen had written, "Paul (II). the Roman pontiff, on account of this translation, which was dedicated to him by Phreas, gave him the bishopric of Bath, which presentation he survived only one month, and died at Rome in 1465, before he was consecrated." Leland adds, that some supposed him to have been poisoned by a person who was a competitor for that appointment. The same author subjoins, that he had seen a book, "de rebus Geographicis," which he, from various circumstances, collected to have been written by Phreas. He speaks also of an elegant epitaph composed by him for the tomb of Petrarch. He was much praised by Omnibonus Leonicenus, and Rhenanus, particularly for his version of Synesius, and in general for his great learning. According to Leland, he was reported to have made a great deal of money by practising physic in Italy, and to have died rich. Some epistles of Phreas are still extant in MS. in the Bodleian and in Baliol college libraries, which, Warton says, discover an uncommon terseness and facility of expression.[1]

PIAZZA (HIEROM BARTHOLOMEW), a native of Italy, was the author of "A short and true Account of the Inquisition and its Proceedings, as it is practised in Italy, set forth in some particular Cases. Whereunto is added, an Extract out of an authentic Book of Legends of the Roman Church. By Hierom Bartholomew Piazza, an Italian born; formerly a Lector of Philosophy and Divinity, and one of the delegate Judges of that Court, and now by the grace of God, a Convert to the Church of England." London, printed by Wm. Bowyer, 1722. He taught Italian and French for many years at Cambridge, where he died about 1745. He had been once a Dominican friar, and a priest, but married here, to prove the sincerity of his conversion. He was regarded as an honest man, but never esteemed as having abilities, even in the two modern languages which he taught.[2]

PIAZZA (CALLISTUS), an artist who flourished from 1524 to 1545, was of Lodi, and imitated the style of

[1] Leland.—Tanner.—Warton's Hist. of Poetry.—Aikin's Biog. Memoirs of Medicine. [2] Preceding edition of this Dict.—Nichols's Bowyer.

Titian, and sometimes of Giorgione, with distinguished and often unrivalled success. Such is the surprising beauty of some heads painted by him in one of the chapels of the Incoronata at Lodi, that a tradition prevailed of their having been painted by Titian himself, on his passage through that place. His picture of the Madonna with some saints, at S. Francesco in Brescia, reminds us of Giorgione. To the memory of this great man, Ridolfi has done little justice, by praising him only for his colour in fresco and distemper, without noticing the grandeur of his design, and the elegance of his forms. He likewise mistakes the name of his native place for his surname, and calls him a Brescian, in defiance of the inscriptions at the Incoronata, and elsewhere, of Callixtus de Platea, and Callixtus Laudensis.[1]

PIAZZETTA (JOHN BAPTIST), a modern artist, was born at Venice in 1683. He was the son of a statuary in wood, who probably gave him what foundation he had in design. He exchanged the gay and open manner in which he painted at first, for the dark and murky one that ever after characterised his works, from the contemplation of Spagnoletto's and Guercino's styles. He attempted to surprise by cutting contrasts of light and shade, and succeeded; such decision of chiaroscuro gave value to his drawings, and was eagerly imitated in prints; but his method of colouring destroyed its effect in a great measure on the canvas; increased and altered shades, faded lights, dingy yellows, produced dissonance and spots. When this is not the case, and in better-preserved pictures, the effect is novel, and strikes at first sight, especially in subjects that border on horror, such as the decollation of St. John in a dark prison, at Padua; a work painted in competition with the best painters of the state, and preferred. Piazzetta had no great vigour of mind for copious composition; he consumed several years in finishing a Rape of the Sabines, for a Venetian nobleman; and in the expressions of his altar-pieces he had certainly more devotion than dignity. His chief strength lay in busts and heads for cabinets. In caricatures he was perhaps unparalleled. He died in 1754, aged seventy-one.[2]

PIBRAC. See FAUR.

PICARD (JOHN), an able mathematician of France, and one of the most learned astronomers of the seventeenth

[1] Pilkington, by Fuseli. [2] Ibid.

century, was born at Fleche, and became priest and prior of Rillie in Anjou. Coming afterwards to Paris, his superior talents for mathematics and astronomy soon made him known and respected. In 1666 he was appointed astronomer in the Academy of Sciences. And five years after, he was sent, by order of the king, to the castle of Uraniburgh, built by Tycho Brahe in Denmark, to make astronomical observations there; and from thence he brought the original manuscripts written by Tycho Brahe; which are the more valuable, as they differ in many places from the printed copies, and contain a book more than has yet appeared. These discoveries were followed by many others, particularly in astronomy: he was one of the first who applied the telescope to astronomical quadrants: he first executed the work called "La Connoissance des Temps," which he calculated from 1679 to 1683 inclusively: he first observed the light in the vacuum of the barometer, or the mercurial phosphorus: he also first of any went through several parts of France, to measure the degrees of the French meridian, and first gave a chart of the country, which the Cassini's afterwards carried to a great degree of perfection. He died in 1682 or 1683, leaving a name dear to his friends, and respectable to his contemporaries and to posterity. His works are: 1. "A treatise on Levelling." 2. "Practical Dialling by calculation." 3. "Fragments of Dioptrics." 4. "Experiments on Running Water." 5. "Of Measurements." 6. "Mensuration of Fluids and Solids." 7. "Abridgment of the Measure of the Earth." 8. "Journey to Uraniburgh, or Astronomical Observations made in Denmark." 9. "Astronomical Observations made in divers parts of France." 10. "La Connoissance des Temps," from 1679 to 1683.

All these, and some other of his works, which are much esteemed, are given in the sixth and seventh volumes of the Memoirs of the Academy of Sciences. [1]

PICART (BERNARD), a famous engraver, was son of Stephen Picart, a good engraver also, and born at Paris in 1673. He learned the principles of design, and the elements of his art, from his father, and studied architecture and perspective under Sebastian le Clerc. His uncommon talents in this way soon began to shew themselves; and, at ten years of age, he engraved the hermaphrodite of

[1] Eloges des Academiciens, vol. I.—Hutton's Dict.

Poussin, which was soon followed by two pieces of cardinal de Richelieu's tomb. These works laid the foundation of that great reputation which this celebrated artist afterwards acquired. When he was grown up, he went into Holland, where his parents had settled themselves; and, after two years' stay, returned to Paris, and married a lady who died soon after. Having embraced the reformed religion, he returned to Holland in 1710, for the sake of that freedom in the exercise of it, which he could not have at Paris; but connoisseurs are of opinion, that in attempting to please the taste of the Dutch, he lost much of the spirited manner in which he executed his works while in France, and on which they tell us his reputation was more firmly founded. Others inform us, that he was not so fond of engraving as of drawing, that he took up the graver with reluctance, and consequently many of his prints are better drawn than engraved. The greater part of his life was certainly spent in making compositions and drawings, which are said to have been very highly finished; and they are sufficient testimonies of the fertility of his genius, and the excellency of his judgment. He understood the human figure extremely well, and drew it with a tolerable degree of correctness, especially in small subjects. He worked much for the booksellers, and book-plates are by far the best part of his works. The multitude of these which he engraved, chiefly from his own compositions, is astonishing. One estimate makes them amount to 1300 pieces. The most capital of his separate plates is the "Massacre of the Innocents," a small plate lengthways. After his death, which happened April 27, 1733, his friends published a small folio volume, called the "Innocent Impostures;" a set of prints from the designs of the great masters, in which he has attempted to imitate the styles of the old engravers. Strutt, who has, with apparent justice, censured this production, in the essay prefixed to his second volume, laments that Picart's friends should have been so injudicious as to publish what must diminish our respect for this artist. [1]

PICCINI (NICHOLAS), an eminent musician, born in 1728, at Bari, in the kingdom of Naples, may be ranked among the most fertile, spirited, and original composers

[1] Dict. Hist.—Strutt's Dictionary.—There is a life and list of his works prefixed to the "Innocent Impostures."

that the Neapolitan school has produced. His father designed him for the church, and made him study for that intent; but, for fear of his neglecting serious business for amusement, he would not let him learn music. The young man, however, having an invincible passion for that art, never saw an instrument, especially a harpsichord, without emotion, and practised in secret the opera airs which he had heard, and which he retained with surprising accuracy. His father having carried him, one day, to the bishop of Bari, he amused himself in the room, where he was left alone, with a harpsichord which he found there, thinking he could be heard by no one; but the prelate, in the next apartment, having heard him, condescended to go to the harpsichord, and obliged him to repeat many of the airs which he had been playing; and was so pleased with his performance, that he persuaded his father to send him to the conservatorio of St. Onofrio, at Naples, of which the celebrated Leo was then the principal master.

The young Piccini was admitted in that seminary in 1742, and was placed at first under the tuition of a subaltern master, whose lessons, given in a dry and contracted manner, soon disgusted him; and, in a few months, his discontent at such unprofitable instructions drew on him the resentment of his tutor, expressed in no very gentle way. Shocked with this treatment, he resolved to study by himself, and began composing without rules, or any other guides than his own genius and fancy, psalms, oratorios, and opera airs; which soon excited the envy or admiration of all his fellow-students. He even had the courage to compose an entire mass. One of the masters who had seen it, and even permitted him to have it rehearsed, thought it right to mention it to Leo; who, a few days after, sent for Piccini, who, frightened at this message, obeyed the order with fear and trembling. "You have composed a mass," said Leo, with a cold and almost severe countenance. "Yes, sir." "Shew me your score." "Sir, sir," —— "Shew it me, I say." Piccini thought himself ruined, but he must obey. He fetched his score; at which Leo looked, turned over the leaves, examined each movement, smiled, rung the bell, as the signal for a rehearsal. The young composer, more dead than alive, begged in vain to be spared what he thought such an affront. The singers and instrumental performers obeyed the summons: the parts were distributed, and the performers waited only

for Leo to beat the time. When, turning gravely to Piccini, he presented him the baton, which was then used every where, in the performance of full pieces. Piccini, put to new confusion, wished he had never dared to meddle with composition; but at length mustered his courage, and marked with a trembling hand the first bars. Soon, however, animated and inflamed by the harmony, he neither saw Leo nor the standers by, who were numerous: he was absorbed in his music, and directed its performance with a fire, energy, and accuracy, which astonished the whole audience, and acquired him great applause. Leo kept a profound silence during the performance. When it was over—"I forgive you, for once," said he; "but if you are again guilty of such presumption, you shall be punished in such a manner as you will remember as long as you live. What! you have received from nature so estimable a disposition for study, and you lose all the advantages of so precious a gift! Instead of studying the principles of the art, you give way to all the wild vagaries of your imagination, and fancy you have produced a master-piece." The boy, piqued by these reproaches, related what had passed between him and the assistant-master under whom he was placed. Leo became calm, and even embraced and caressed him; ordering him to come to his apartments every morning, to receive instructions from himself.

This truly great master died suddenly some months after. Happily for his promising pupil, his successor was the celebrated Durante, one of the most learned composers Italy ever produced. He soon distinguished Piccini from the rest of his class; conceived a particular affection for him; and had pleasure in communicating to him all the secrets of his art. "Others are my pupils," he sometimes used to say, "but this is my son." At length, after twelve years' study, Piccini, in 1754, quitted the Conservatorio, knowing all that is permitted to an individual to know in practical music, and possessed of such a creative and ardent imagination, as perhaps, till then, was unexampled.

He began his career at the Florentine theatre in Naples, which is that of San Carlo, what Foote's theatre used to be compared with Drury-lane or the Opera House. His first production there was "Le Donne Dispettose;" and, the next year, "Le Gelosie," and "Il Curioso del suo Proprio Danno," of all which the success increased in a duplicate ratio. At length, in 1756, he set the serious,

opera of "Zenobia" for the great theatre of San Carlo, which was crowned with still greater success than his comic operas. In 1758, he composed "Alessandro nell' Indie," for Rome; and after this, every theatre in Italy was eager to engage him. In 1760, his celebrated comic opera of the "Buona Figliuolo" had a success that no musical drama could boast before. It was no sooner heard at Rome than copies were multiplied; and there was no musical theatre in Europe where this burletta was not frequently performed, in some language or other, during many years. In 1761, he composed six operas, three serious and three comic, for different theatres of Italy; and was at once applauded in Turin, Reggio, Bologna, Venice, Rome, and Naples. Sacchini assured us, in 1776, that Piccini had composed at least three hundred operas, thirteen of which were produced in seven months. On his arrival at Paris, he received many mortifications before his reputation was firmly established, from the partizans of the old French music, as well as the friends of Gluck. The success of his operas of "Roland," "Atys," "Iphigénie en Tauride," "Adele de Ponthieu," "Didon," "Diane et Endymion," and "Penelope," seems to have solved a problem which was long thought insolvable: "Whether the French language was capable of receiving Italian melody?" If we add to so many dramatic works the oratorios, masses, cantatas, and occasional songs and scenes in pasticcio operas, it would prove, that in twenty-five years he had produced more music, and good music, than any other ten masters had done in their whole lives.

What still more astonishes, in such innumerable works, is the prodigious variety which reigns in them all, and the science which never degenerates into pedantry or affectation; an harmony pure, clear, and profound; a melody perfectly suited to the subject and situation of the performers; and a force, an originality, and resources of all kinds, unknown till his time, and of which, perhaps, the secret will long remain undiscovered. And what appears as extraordinary as the rest is, that the genius of this master, far from being exhausted by so many labours, by frequent and severe sickness, by domestic disquietude and chagrin, inseparable from a numerous family, seemed, before the revolution, to continue in full force. Deprived of all his appointments and well-earned theatrical pensions, he returned to Naples; where, after he had established

himself in France, all his appointments had been disposed of. On the arrival of a French army at Naples, he was supposed to be in correspondence with them, which occasioned his precipitate flight back to Paris, where he was received with open arms, and placed at the head of a new singing-school. He died at Passy, May 7, 1800.[1]

PICCOLOMINI (ALEXANDER), archbishop of Patras, and coadjutor of Sienna, his native place, was born in 1508. His family was illustrious, and originally Roman, but settled afterwards at Sienna. He was a successful writer of the drama; but, though involved in that seducing pursuit, preserved the credit of exemplary morals, as well as genius. His general charity was extreme, but he was particularly considerate of the wants of literary men. His works are numerous, all written in Italian, which language he was the first author who applied to philosophical subjects. He died at Sienna on the 12th of March, 1578. The most distinguished of his works are these: 1. Several dramatic compositions, which formed the chief basis of his reputation. 2. "The Morality of Nobles," Venice, 1552, 8vo. 3. "A Treatise on the Sphere." 4. "A Theory of the Planets." 5. "A Translation of the Rhetoric and Poetic of Aristotle," 4to. 6. "The Institution of Morality," Venice, 1575, 4to. Many of his works evince a profound knowledge of natural philosophy, mathematics, and divinity. One work attributed to him, "Della bella Creanza della Donne," "On the Education of Ladies," printed in 1541, 1558, and 1574, has been valued because scarce, but is disgraced by many dangerous maxims, and must have been a production of his youth; during which, we are told, he was a correspondent of the infamous Peter Aretin.[2]

PICCOLOMINI (FRANCIS), a learned man of the same family, was born in 1520, and having taught philosophy for twenty-two years in the most celebrated universities of Italy, retired to Sienna, where he died in 1604. He was so much respected, that the whole city put on mourning at his death. His works are less numerous than those of his relation, but they were esteemed in their day. They are, 1. "Commentaries on Aristotle," 4to, published at

[1] Bomey, in Rees's Cyclopædia.—Dict. Hist.—Notice sur la Vie, par Ginguené, in Brit. Crit. vol. XVIII.

[2] Tiraboschi.—Niceron, vol. XXIII.—Bullart's Académie des Sciences.

Mayence in 1608. 2. "Universa Philosophia de Moribus," Venice, 1583, folio.[1]

PICTET (BENEDICT), a theologian and historian, born at Geneva in 1655, was of a distinguished family, and went through his studies with success. He travelled into Holland and England, and then became a professor of theology in his native city, with a considerable reputation. He was invited to Leyden, but refused to leave his own country. From excess of application to his duties, he fell into a languid state, and died on the 9th of June, 1724, at the age of 69. He was a Protestant, of a mild and tolerant disposition, and a father to the poor. His principal works are, 1. "Theologia Christiana," 3 vols. 4to, the best edition of which is that of 1721. 2. "Christian Morality," Geneva, 1710, 8 vols. 12mo; a very excellent work. 3. "The History of the 12th and 13th Centuries," intended as a continuation of that of Le Sueur; but the supplementary work is more esteemed than the original, 2 vols. 4to. 4. "Sermons." 5. "Letters." 6. "A Treatise against indifference in Religion," 1716, 12mo. 7. Many tracts of morality and piety, among which that on "The Art of living and dying well," Geneva, 1716, in 12mo, is particularly esteemed. The subject is the same, and the title nearly the same, as one by our countryman Taylor. 8. Several controversial tracts.[2]

PICUS (JOHN), of Mirandula, considered as a prodigy of learning in his day, was the youngest child of John Francis Picus, prince of Mirandula and Concordia, by Julia, of the noble house of Boirado; and was born Feb. 24, 1463. His father dying early, his mother took great care of his education; and the progress he made in letters was so extremely rapid, that his friends are said to have seen with astonishment a mere boy become one of the first poets and orators of his age. What contributed to this progress, besides intense application, was great vigour of intellect, and a memory so tenacious, as to let nothing be lost which he had ever read or heard. At fourteen years of age, being designed for the church, he was sent to Bologna to study canon law; and though he was soon disgusted with a study so little suited to his talents and fertile imagination, he acquired a knowledge of it sufficient to enable him to com-

[1] Gen. Dict.—Niceron, vol. XXIII.—Landi Hist. Lit. d'Italie.—Tomasini Elogia.

[2] Bibliotheque Germanique, vols. IX. and X.—Niceron, vol. I.

pose an abbreviated digest, or manual, of the pontifical letters, termed Decretals, in a manner that would have done credit to the most accomplished professor. Having afforded this proof of early capacity, on a subject so ungenial, he left Bologna, and visiting successively all the most celebrated schools and colleges of Italy and France, he profited so well by what was taught there, or by what he learned in discussions with the eminent scholars and professors, that, before he had attained to manhood, he was universally recognized as a most consummate philosopher and divine.

During this early period he distinguished himself likewise as a poet, by his compositions both in the Latin and Italian languages, almost all which, however, as they were disapproved either by the nicety of his maturer judgment, or by the purity of his religious and moral feelings, at a later period, he was induced to destroy. Many also of his letters, which are still extant, were written whilst he was yet very young; and from them proofs might be selected, tending greatly to support the high juvenile reputation of their author. We have, indeed, few other documents to illustrate his literary career; and the little we know of his progress, during the seven years that he spent in visiting the universities, must be taken from them, as Mr. Gresswell has done with great judgment. Among the academies where he passed the greater part of the above period, were those of Ferrara, Padua, Florence, and Perugia; and among the eminent scholars, with whom he entered into friendship and correspondence, were Guarinus, Marsilius Ficinus, Politian, and Nic. Leonicenus. When not engaged in any literary excursion, he spent his time at Fratta, a rural retreat in the neighbourhood of Mirandula. In 1482, he informs Leonicenus that he had erected this villa, and had written a poem in its praise. With the commencement of 1484, the literary career of Picus became more distinct and conspicuous: he was now approaching the age of manhood; and went to Florence to perfect himself in the Greek. Within a few months after his arrival here, he composed his well-known panegyrical criticism on the Italian poems of Lorenzo de Medici. It is drawn up in the form of a letter, and addressed to Lorenzo himself. With many remarks in the true spirit of criticism, there is, perhaps, rather too much of a courtly partiality to the productions of Lorenzo. While at Florence, we find Picus employed in investigating the manuscripts of

ancient authors, both in Greek and Latin, of the value of which he was already enabled to form a just estimate. Indeed the mere discovery of them was a service of high importance at that time, when the invention of printing was forming a new æra in literature. He had now added to his correspondents Jerome Donatus, Hermolaus Barbarus, Philip Beroaldus, and Alexander Cortesius, the latter of whom seems to carry his admiration of Picus to the very borders of gross and extravagant flattery; which, however, a little moderated, was a distinguishing feature in the literary correspondence of that age.

Picus quitted Florence about the end of the year 1485, with a view to visit Perugia, and appears to have been employed, for some time, in adding to his other stores a knowledge of the oriental languages; stimulated, as he says, by the acquisition of certain oriental works, which he deemed of inestimable value, and which were thrown in his way, he adds, by the peculiar kindness of Providence. In a letter, written in Oct. 1486, to Andreas Corneus, another of his learned correspondents, he says: "I have, by assiduous and intense application, attained to the knowledge of the Hebrew and Chaldaic languages, and am at present struggling with the difficulties of the Arabic. Such are the achievements which I have ever thought, and still think, worthy the ambition of a nobleman: though the expression may contain as much satire as truth." In this letter he gives a hint of his intended visit to Rome, which constitutes one of the most singular occurrences in his life.

The love of fame (says his excellent biographer, whom we principally follow in this sketch,) and a too ardent thirst for praise, have perhaps justly been imputed to Picus, as constituting his ruling passion (notwithstanding the modesty and diffidence with which he frequently speaks of his own talents and productions), especially if the charge be restricted to that period of his life, when maturer experience and those religious impressions by which his latter years were more especially influenced, had not yet combined to rectify the errors of youth. Caressed, flattered, courted, extolled as a prodigy of erudition by the most distinguished scholars of his age, he was at the same time conscious of his own qualifications and powers, and began to think that they ought to be exhibited on the most extensive stage which the world then afforded. With this view he resolved on a journey to Rome; and immediately on his arrival, in November 1486, he published a

most remarkable challenge to the learned of Europe, under the title of "Conclusiones," consisting of 900 propositions, or subjects of discussion, in almost every science that could exercise the speculation or ingenuity of man; and which, extraordinary and superfluous as many of them appear to a reader of the present times, certainly furnish a more adequate idea of the boundless extent of his erudition and research, than any words can describe. These he promised publicly to maintain against all opponents whatsoever: and that time might be allowed for the circulation of his "Conclusiones" through the various universities of Italy, in all of which he caused them to be published, notice was given, that the public discussion of them was not intended to take place till after the feast of the Epiphany next ensuing. A further object of this delay was, to afford to all scholars, even from the remotest of those seats of learning, who were desirous to be present and to assist at his disputations, an opportunity of repairing to Rome for such a purpose. So desirous was Picus of attracting thither, on this occasion, all the united wit, ingenuity, and erudition, that Italy could boast, that he engaged to defray, out of his own purse, the charges of all scholars, from whatever part, who should undertake the journey to Rome, for the purpose of disputing publicly with him on the subjects proposed. He had previously obtained the express permission of pope Innocent VIII. and professed all possible deference to the authority of the church, in the support of his theses.

The boldness of this challenge could not fail to astonish the learned in general; but astonishment soon gave place to envy: and the Roman scholars and divines in particular, whose credit was more immediately implicated, endeavoured to render his design abortive, first, by lampoons and witticisms; and, when these proved insufficient, by the more alarming expedient of presenting thirteen of Picus's theses, as containing matter of an heretical tendency. This answered their purpose; and although Picus continued at Rome a whole year, in expectation of reaping the harvest of praise which his juvenile vanity had led him to desire, he at last found himself not only debarred from all opportunity of signalizing himself publicly, as a disputant, but involved in a charge of heterodoxy, and therefore thought it expedient to leave Rome, and seek a temporary asylum at Florence, in the friendship of Lorenzo de Medici. Here he immediately set about the composition of

his "Apologia," a work which not only served to refute the calumnies of his enemies, but convinced the world that his pretensions to very extraordinary powers were not spurious or empirical. On its completion, he sent it to the pope, who, although he fully acquitted the author of all bad intention, thought proper to suppress the circulation of it; and Picus, on further reflection, not only acquiesced in this, but in his disappointment, acknowledging with thankfulness that divine Providence, which often educes good out of evil, had rendered the malevolence of his enemies a most salutary check to the career of vain glory, in which he had been led so far astray. But Picus had not yet seen all the disagreeable consequences of this affair: his enemies began to cavil at the "Apologia" itself, which appears to have had considerable weight with pope Innocent; and it was not until 1493 that he was acquitted from the charge, and from all prosecutions, pains, and penalties, by a bull of pope Alexander VI.

In the beginning of 1488, we find Picus in the possession of a peaceful asylum at Fiesole, in the vicinity of Florence, which had been given him by Lorenzo de Medici, who had a villa in the neighbourhood; and he and Politian spent many of their hours of literary leisure together. Here also he enjoyed the friendship of Robert Salviatus and the family of the Benivieni, four in number, and all men of learning and talents. Jerome Benivieni, or Benivenius, became more especially the intimate friend of Picus, the depositary of his religious and moral opinions, and all that congeniality of opinion and disposition can render one person to another. Picus wrote a commentary on one of Benivieni's Canzone, which will be noticed hereafter. In 1489, Picus's "Heptaplus" was published, and received with great encomiums by the learned of the age, as worthy of its author's talents and pre-acquired celebrity. It can scarcely, however, says his biographer, be productive of any valuable purpose, very minutely to inquire into the merit of a work which the tacit consent of posterity has consigned to almost total oblivion. Picus intermixes much of Platonism in all his theological writings; and they are also tinctured with the fancied doctrines of the Jewish Cabala, which is particularly observable in the work in question. After this he appears to have been employed on a commentary on the Psalms of David, at the request of Lorenzo de Medici; but respecting the comple-

tion of this, nothing satisfactory is upon record. About the beginning of 1490 he was employed on his favourite object of reconciling Plato and Aristotle. "To this work," he says in a letter to Baptista Mantuanus, "I daily devote the whole of my morning hours; the afternoon I give to the society of friends, those relaxations which are requisite for the preservation of health, and occasionally to the poets and orators, and similar studies of a lighter kind; my nights are divided betwixt sleep and the perusal of the Holy Scriptures." In 1491 he published his treatise "De Ente et Uno," which, says his biographer, exhibits a chain of the most profound and abstract reasoning concerning the Deity, expressed in a language consistent with the sacredness of the subject, much more free from the terms and phraseology peculiar to the schoolmen than might be expected, and which (in comparison with the mode then usual, of treating arguments so metaphysical and abstruse) may be denominated luminous and classical. This work afterwards gave occasion to a friendly controversy between Picus and Antonius Faventinus, or Cittadinus, the whole of which is included in the works of Picus, who, as a controversial writer, appears in a very amiable view.

The society and conveniencies of study which Florence afforded, had reconciled him to a lasting abode in that city, when, in 1492, he had the misfortune to lose his illustrious patron and associate, Lorenzo de Medici, who was carried off by a fever in the prime of life. He and Politian, of all the Florentine scholars, had possessed perhaps the very first place in Lorenzo's esteem. Picus now resolved to leave Florence, at least for a time, where every object reminded him of the loss he had sustained; and went to Ferrara, where he endeavoured to divert his grief by again deeply engaging in his oriental studies. A short time previously to this period, being willing to exonerate himself from the weight of secular dignities and cares, he had, for a very inadequate consideration, transferred to his nephew (the subject of our next article), John Francis Picus, all his territories and other rights and possessions in Mirandula and Concordia, comprehending one-third part of the patrimonial inheritance. The sums arising from this transfer, he employed partly in the purchase of lands, to secure an annual revenue for the due support of his household, and partly in charitable donations; to the latter purpose also the produce of a great part of his rich

furniture and plate was appropriated. Benevolence towards the poor seems to have been a distinguishing feature in his character; for, not content with performing acts of munificence and charity, the necessity and propriety of which suggested themselves to his own observation, he engaged his friend Jerome Benivenius to be constantly in search of such cases of indigence and distress amongst the poorer citizens of Florence as might happen to escape general observation; authorizing him to supply immediate relief as necessity required, and engaging to refund from his own purse whatever sums he should disburse on these benevolent occasions. In his latter days, to which we are now approaching, we are told that pride, ambition, anger, and all the turbulent passions, had subsided; that vanity and self-conceit were extinguished, and that no events, whether prosperous or adverse, discomposed the constant and uniform serenity of his mind. These great qualities, however, were not wholly unmixed with some portion of the superstition incident to the age. He is represented as having, at particular seasons, added to the usual mortifications prescribed by the church, by voluntary penances and self-inflicted pains, which the erring judgment of those times considered as meritorious. Of many, however, of the abuses and corruptions of the papal hierarchy he appears to have been sensible, and on various points of doctrine his views have been pronounced much more rational than could be expected from the time.

He now devoted himself to theological studies. We have already mentioned his "Hexaplus," or explanation of the six days of the creation; and he appears at this time to have been making preparations for farther elucidating the Holy Scriptures, and for combating the errors of his time; but of these and other undertakings, scarce any now remain except his work "Contra Astrologiam Divinatricem" and a few "Opuscula." Of the immense mass of manuscripts found after his decease, few could be decyphered or methodized; but his nephew, by great pains and labour, was enabled to transcribe that portion of his voluminous work which was levelled against judicial astrology, and which proved to be in a more finished state than the rest. It was afterwards published in various collections of his works, under the title of "De Astrologia Disputationum Libri duodecim," and has entitled Picus to the praise of having been the first who boldly and successfully

exposed the fallacy of a species of superstition, which, notwithstanding his endeavours, continued long after this to hold its empire over the human mind.

At length, however, the labours of this illustrious scholar drew to a close. In 1494, while at Florence, he was seized with a fever which proved fatal on the thirteenth day, Nov. 17, in the thirty-third year of his age. His remains were interred in the church of St. Mark, near those of his friend Politian, whom he did not survive quite two months. The well-known epitaph inscribed on Picus's tomb,

> Joannes jacet hic Mirandula, cætera norunt.
> Et Tagus, et Ganges, forsan et Antipodes,

is attributed to the pen of Hercules Strozza. The regret excited amongst the learned in all parts of Europe, by the tidings of the decease of Picus, was proportionate to the high reputation of his talents and character.

In the religious opinions held by Picus, and inculcated in his works, he seems to have accorded chiefly with those of his own age and church, whom ecclesiastical writers have denominated by the general appellation of mystics; though, doubtless, if the minuter shades of difference be compared, he will, as a religious writer, be found to possess his wonted originality, and to reason and judge of many speculative points in a manner peculiar to himself. His devotional feelings were indeed subject to variation, and he once formed a resolution to dispose of all his property to the poor, and taking the crucifix in his hand, to travel barefooted from city to city as a preacher of the gospel; but this resolution he is said afterwards to have changed for that of joining the order of the Dominicans, at the instance of their general Savonarola; and his remains previous to interment (which was also the case with Politian's) were invested with the habit of this order. Of the general character of Picus, with all the deductions which must be made from the reports of his contemporaries, Mr. Gresswell says, with great justice, that it still merits the admiration of those who contemplate with philosophical curiosity the powers and capabilities of the human mind.

The works of Picus were printed together at Bologna, in 1496; at Venice, 1498; at Strasburg, 1504; at Basil, 1557, 1573, 1601, all in folio. The edition of 1601 contains the following works: 1. "Heptaplus, id est, de Dei

Creatoris opere sex dierum, libri septem," which seems to have been written chiefly with a view to authorize and support those Platonic ideas, with which his warm imagination was not a little inebriated. 2. "Conclusiones 900, quas olim Romæ disputandas exhibuit." But the editors have omitted the advertisement subjoined at their first publication, which runs thus: "Conclusiones non disputabuntur nisi post Epiphaniam, interim publicabuntur in omnibus Italiæ gymnasiis; & si quis philosophus aut theologus ab extrema Italia arguendi gratia Romam venire voluerit, ipse pollicetur dominus disputaturus, se viatici expensas illi soluturum de suo." 3. "Apologia adversus eos, qui aliquot propositiones theologicas carpebant." 4. "De ente & uno, opus in quo plurimi loci in Moise, in Platone & Aristotele explicantur." 5. "De hominis dignitate oratio." Mirandula discovers here many secrets of the Jewish Cabala, of the Chaldean and Persian philosophers. 6. "Regulæ XII. partim excitantes, partim dirigentes hominem in pugna spirituali." 7. "In Psalmum XV. commentarius." 8. "In orationem Dominicam expositio." 9. "Aureæ & familiares epistolæ," which are perhaps, at present, the most useful and entertaining part of his works: on which account the public is much obliged to the learned Christopher Cellarius, for giving a correct edition of them with notes, 1682, in 8vo. 10. "Disputationum in astrologiam libri XII." the most solid and argumentative of all his works. 11. "Commento sopra una canzone de amore, composta da Girolamo Benivieni, secundo la mente & opinione de' Platonici;" translated into English by Thomas Stanley, 1651, in 8vo. 12. "Elegia in laudem Hieronymi Benivieni;" in Latin and Italian.

His life, prefixed to his works, and afterwards inserted in Bates' "Vitæ illustrium virorum," was written by his nephew, JOHN FRANCIS Picus; but a more valuable, and certainly the most elaborate account yet given of this extraordinary man, is that for which we are indebted to the Rev. W. Parr Gresswell, published in 1805, with the Lives of Politian, &c. and to which it is sufficient to refer, as including every species of authority.[1]

PICUS (JOHN FRANCIS), was the son of Galeoti Picus, the eldest brother of John Picus, just recorded, and born about 1469. He cultivated learning and the sciences, after

[1] Life as above.

the example of his uncle; but he had dominions and a principality to superintend, which involved him in great troubles, and at last cost him his life. Upon the death of his father, in 1499, he succeeded, as eldest son, to his estates; but was scarcely in possession, when his brothers Louis and Frederic combined against him; and, by the assistance of the emperor Maximilian I. and Hercules I. duke of Ferrara, succeeded. John Francis, driven from his principality in 1502, was forced to seek refuge in different countries for nine years; till at length pope Julius II. becoming master of Mirandula, put to flight Frances Trivulce, the widow of Louis, and re-established John Francis in 1511. But he could not long maintain his post; for the pope's troops being beaten by the French at Ravenna, April 11, 1512, John James Trivulce, general of the French army, forced away John Francis again, and set up Frances Trivulce, who was his natural daughter. John Francis now became a refugee a second time, and so continued for two years; when, the French being driven out of Italy, he was restored again in 1515. He lived from that time in the quiet possession of his dominions, till October 1533; and then Galeoti Picus, the son of his brother Louis, entered his castle by night with forty armed men, and assassinated him, with his eldest son Albert Picus. He died embracing the crucifix, and imploring pardon of God for his sins.

He was a great lover of letters, and applied himself intensely, at the seasons of his leisure, to reading and writing. He seems to have been a more voluminous writer than his uncle; and such of his tracts as were then composed, were inserted in the Strasburgh edition of his uncle's works, in 1504, and continued in those of Basil 1573 and 1601. Among these are, 1. "De studio divinæ & humanæ philosophiæ, libri duo." In this he compares profane philosophy with the knowledge of the Holy Scripture, and shews how preferable the latter is to the former. 2. "De imaginatione liber." 3. "De imitatione, ad Petrum Bembum epistolæ duæ, & ejus responsum." 4. "De rerum prænotione, libri IX." In this book of the prescience of things, he treats of the Divine prescience, and of that knowledge which some pretend to have of things future, by compacts with evil spirits, by astrology, chiromancy, geomancy, and similar means, which he confutes at large. 5. "Examen vanitatis doctrinæ gentium, & veri-

tatis disciplinæ Christianæ, &c." in which he opposes the errors of the philosophers, those of Aristotle particularly. 6. "Epistolarum libri quatuor." 7. "De reformandis moribus oratio ad Leonem X." These and some more compositions are to be found in the editions above mentioned of his uncle's works; but there are others of his writings, which have never been collected together, but have always continued separate, as they were first published: as, "Vita Hieronymi Savonarolæ; De veris calamitatum temporum nostrorum causis liber; De animæ immortalitate; Dialogus cui nomen Strix, sive de ludificatione dæmonum; Hymni heroici tres ad Trinitatem, Christum, & Virginem; De Venere & Cupidine expellendis carmen heroicum; Liber de Providentia Dei, contra philosophastros; De auro tum æstimando, tum conficiendo, tum utendo, libri tres, &c." "There is not," says Dupin, "so much wit, sprightliness, subtlety, and elegance, in the works of Francis Picus, as in those of his uncle; nor yet so much learning: but there is much more evenness and solidity."[1]

PIERCE (EDWARD), an English painter, who flourished in the reigns of Charles I. and II. was eminent both in history and landscapes. He also drew architecture, perspective, &c. and was much esteemed in his time. But there is little of his work now remaining, the far greater part being destroyed in the fire of London, in 1666. It chiefly consisted of altar-pieces, ceilings of churches, and the like; of which last sort there was one lately remaining, in Covent-garden church, in which were many admirable qualities of a good pencil. He worked some time for Vandyke; and several pieces of his performing are to be seen at Belvoir castle in Leicestershire. He died in London about fifty years ago, leaving behind him three sons, who all became famous in their different ways. One was an excellent sculptor, as appears by a noble marble vase, executed by him, at Hampton-court, the statues of sir Thomas Gresham and Edward III. at the Royal Exchange, and of sir William Walworth at Fishmongers'-hall; and the busts of Thomas Evans in Painters'-hall, and of sir Christopher Wren in the picture-gallery at Oxford, &c.[2]

PIERRE (CORNEILLE DE LA), Cornelius à Lapide, born at a village in the diocese of Liege, entered early in life

[1] Tiraboschi.—Dupin.—Fabric. Bibl. Lat. Med.
[2] Walpole's Anecdotes.

among the Jesuits, and having learned Greek and Hebrew, devoted himself to the study of the sacred writings. This father taught at Louvain, and afterwards at Rome, in which city he died, March 12, 1657, aged seventy-one, leaving long "Commentaries" on the whole Bible, except the Psalms, Antwerp, 10 vols. folio. They contain great learning, and many curious researches, but, says l'Avocat, little critical knowledge, and no taste.[1]

PIERRE. See SAINT PIERRE.

PIGALLE (JOHN BAPTIST), one of the most celebrated sculptors that France has produced, was born at Paris in 1714, the son of a joiner, and by his talents became not only sculptor to the king, but chancellor of the academy of painting, and knight of the order of St. Michael. He did not manifest any early disposition for designing; he loved to model, but set about it awkwardly, and finished nothing but by means of indefatigable labour. A visit to Italy gave him that facility which he could not acquire at home. He there studied the works of the great artists, and returned thoroughly inspired with their genius. He died at Paris, Aug. 20, 1785. His most known works are, 1. "A Mercury and a Venus," which he made by order of Louis XV. and which were presented to the king of Prussia. The king, who was delighted with them, was desirous to see the sculptor; and Pigalle, some time after, went to Berlin, but, being announced as the author of the Mercure de France, could not obtain an audience. When Frederic understood the mistake, he was very anxious to repair it; but Pigalle was already gone in some digust. Pigalle maintained that none of the heads of Frederic did justice to his physiognomy, which, in point of spirit, was the finest he had ever seen; and much regretted that he had not been allowed to model it. 2. The monument of marechal Saxe, in which the beauty of the whole obliterates all objections to the parts. 3. The pedestrian statue of Louis XV. executed in bronze for the city of Rheims. 4. The statue of Voltaire. 5. A little boy holding a cage. 6. A girl taking a thorn from her foot. 7. Several busts of men of letters who were his friends. If Pigalle cannot be ranked among the men of the first genius in his art, the good sense of his designs, and the soundness of his taste, afford him a place in the very next class.[2]

[1] Foppen Bibl. Belg.—Dict. Hist.

[2] Dict. Hist.

PIGHIUS (ALBERT), a Dutch divine and mathematician, was born at Campen, in Overyssell, towards the close of the fifteenth century, and was educated at Louvain. He acquired considerable distinction by his publications against Luther, Melancthon, Bucer, and Calvin, and was much esteemed, as indeed he deserved, by popes Adrian VI. Clement VII. and Paul III; for, even by the confession of the catholic historians, he was most blindly attached to the powers, privileges, and usurpations of the Romish pontiffs. He died at Utrecht, where he was provost of the church of St. John the Baptist, Dec. 29, 1542, leaving many works; the most considerable among which is entitled "Assertio Hierarchiæ Ecclesiasticæ," Colog. 1572, folio. His mathematical treatises, which do him most credit, were, "De Ratione Paschalis celebrationis," 1520; "De Æquinoctiorum Solstitiorumque inventione;" a defence of the Alphonsine tables, and "Astrologiæ Defensio" against the pretenders to prognostics, and annual predictions.[1]

PIGHIUS (STEPHEN VINAND), nephew to the preceding, was born at Campen in 1520; and, when grown up, went to Rome, where he spent eight years in the study of Roman antiquities, of which he acquired a knowledge that was not exceeded by any of his time. He then returned to Germany, and was taken into the family of the cardinal de Granvelle, who made him his librarian. He published an early, but not very correct edition of Valerius Maximus, in 1567, 8vo. Afterwards he became preceptor to Charles, prince of Juliers and Cleves, and was to have attended him to Rome; but in this he was disappointed by the death of the prince, whose loss he deplored in a panegyric, entitled "Hercules Prodicus;" for which the prince's father, William, made him canon of the church, and head master of the school, at Santen. He died at Santen in 1604, aged eighty-four.

His "Annales, seu Fasti Romanorum magistratuum et provinciarum," which are drawn up in a more correct and copious manner, than even those of Sigonius and Onuphrius Panvinius, he commended to his friends upon his death-bed; and Andreas Schottus published them at Plantin's press, 1615, in 3 vols. folio, with this character: "I have really found, and hope I shall prove to others, that

[1] Foppen Bibl. Belg.—Niceron, vol. XXXIX.—Burman Traject. Erudit.

it is not possible to have a better commentary upon Tully's historical work, Livy, Dionysius Halicarnassus, Dion Cassius, Florus, and all the writers of Roman affairs, than these Annals of Pighius." Vossius also bestows the highest encomiums upon the author, and pronounces him, "Vir de Valerio Maximo, de annalibus suis Romanis, de universa antiquitate Romana, præclarè meritus."[1]

PIGNA (JOHN BAPTIST), an Italian historian and miscellaneous writer, was born at Ferrara in 1530, and prosecuted his studies with so much success, that at the age of twenty he obtained the professorship of rhetoric in his native city. Alphonsus II. who was then hereditary prince of Ferrara, having heard some of his lectures, conceived a high opinion of him, and when he succeeded his father, extended his friendship to Pigna in a manner calculated to raise ambition in him, and envy among his contemporaries. Pigna, however, while he set a proper value on his prince's favours, studiously avoided every occasion of profiting by them, and refused every offer of preferment which was made, employing such time as he could spare from his attendance at court, on his studies. He died *in 1575*, in the forty-sixth year of his age, greatly lamented by the citizens of Ferrara, who had admired him as a favourite without pride, and a courtier without ambition. His chief work, as an historian, was his history of the house of Este, "Historia de' Principi di Este, in sino al 1476," published at Ferrara, 1570, folio. This is a well-written account, but contains too much of the fabulous early history of that illustrious family, which was never judiciously investigated until Muratori and Leibnitz undertook the task. Pigna's other works are, 1. "Il Principe," Venice, 1560, 8vo, in imitation of Machiavel's Prince, but written upon sound principles, which, says one of his biographers with too much truth, is the reason why it is almost unknown. 2. "Il duello, &c." 1554, 4to. 3. "I Romanzi in quali della poesia e della vita d'Ariosto si tratta," Venice, 1554, 4to. 4. "Carminum libri quatuor," in a collection consisting likewise of the poems of Calcagnini and Ariosto, printed at Venice in 1553, 8vo.[2]

PIGNORIUS (LAURENCE), another learned Italian, was born at Padua Oct. 12, 1571, and after being educated among the Jesuits, became confessor to a nunnery,

[1] Moreri.—Blount's Censura. [2] Tiraboschi.—Dict. Hist.

and parish priest of St. Lawrence, to which a canonry of Treviso was added by cardinal Barberini. He was in habits of intimacy with many of the most illustrious men of his time, and collected a valuable library and cabinet of antiquities. He died of the plague in 1631. He distinguished himself by deep researches into antiquity, and published the "Mensa Isiaca," and some other pieces, which illustrate the antiquities and hieroglyphics of the Egyptians, and gained him the reputation of a man accurately as well as profoundly learned. He was also skilled in writing verses, consisting of panegyrics, epitaphs, and a long poem inscribed to pope Urban VIII. It must be remembered to the honour of Pignorius, that the great Galileo procured an offer to be made to him, of the professorship of polite literature and eloquence in the university of Pisa; which his love of studious retirement and his country made him decline. He wrote much, in Italian, as well as in Latin. G. Vossius has left a short but honourable testimony of him; and says, that he was "ob eximiam eruditionem atque humanitatem mihi charissimus vir."

PILATUS (LEONTIUS), or LEO PILATUS, a monk of Calabria, who flourished about the middle of the fourteenth century, is considered as one of the most industrious of those eminent scholars who contributed to the revival of literature and taste in Europe, and was the first who taught Greek in Italy, where he had Petrarch and Boccaccio for his scholars. He was on his return from a journey through Greece, in search of manuscripts in that language, when he was killed by lightning. Notwithstanding his knowledge of Greek, he was thought but moderately skilled in Latin.[1]

PILES (ROGER DE), an ingenious Frenchman, was born at Clameci, of a good family, in 1635; and was educated at Nevers, Auxerre, and Paris, and lastly studied divinity in the Sorbonne. In the mean time, he cultivated the art of painting, which he was supposed to understand in theory as well as practice. The former accomplishment led him to an acquaintance with du Fresnoy, whose Latin poem upon painting he translated into French. Menage also became acquainted with his great merit, and procured him, in 1652, to be appointed tutor to the son of Mons.

[1] Chaufepie.—Niceron, vol. XXI.—Tiraboschi.
[2] Hody de Græcis illustribus.

Amelot; in which he gave such satisfaction, that, when his pupil was old enough to travel, he attended him to Italy. There he had an opportunity of gratifying his taste for painting; and upon his return to Paris, he devoted himself to the study of that art, and soon acquired a name among connoisseurs. In 1682, Amelot, his quondam pupil, being sent on an embassy to Venice, de Piles attended him as secretary; and, during his residence there, was sent by the marquis de Louvois into Germany, to purchase pictures for the king, and also to execute a commission relating to state affairs. In 1685, he attended M. Amelot to Lisbon; and in 1689 to Switzerland, in the same capacity. In 1692, he was sent to Holland, apparently as a picture-collector, but in reality to act secretly with the friends of France. On this occasion, however, he was discovered, and thrown into prison, where he continued till the peace of Ryswick, and amused himself with writing "The Lives of Painters." In 1705, old as he was, he attended Amelot into Spain, when he went as ambassador extraordinary: but, the air of Madrid not agreeing with him, he was forced to return, and died in 1709, aged seventy-four.[1]

Besides his "Translation of Fresnoy," and "Lives of the Painters," of which there is an English translation, he wrote "An Abridgement of Anatomy, accommodated to the arts of Painting and Sculpture;" "Dialogues upon the Knowledge of Painting, and the judgement to be formed of Pictures;" "A Dissertation upon the Works of the most famous Painters;" "The Elements of practical Painting," &c. In all these there is a considerable knowledge of his art, but many of his opinions have been justly controverted by more recent writers, and particularly by sir Joshua Reynolds in his Lectures.

PILKINGTON (James), a learned and pious English prelate, was the third son of Richard Pilkington of Rivington, in the county of Lancaster, esq. as appears by the pedigree of the family in the Harleian collection of manuscripts in the British Museum. He was born at Rivington in 1520, and was educated at St. John's college, Cambridge, where he is said to have taken the degree of D. D. but Mr. Baker and Mr. Cole are of opinion, he proceeded only B. D. In 1558, however, he was made master of that college, and was one of the revivers of the Greek tongue

[1] Niceron, vol. XII.—Moreri.

in the university. Strype says that he was presented by Edward VI. to the vicarage of Kendal in Westmoreland. He was obliged to leave the country during the Marian persecution, and abroad he appears to have associated with the Geneva reformers, and imbibed their opinions as to externals. When he returned, he was made bishop of Durham by queen Elizabeth, Feb. 1560-1, a proof that he must have been distinguished for learning and abilities, as he appears always to have been for piety. In 1562 he is said to have been queen's reader of divinity lectures. For this, Mr. Baker allows that he was well qualified, for besides that he bore a part in the disputation at the visitation of Cambridge, under king Edward, while Bucer was at Cambridge, he voluntarily read in public upon the Acts of the Apostles, and acquitted himself learnedly and piously.

During this prelate's time, not only the cause of religion, but also political matters, called the queen's attention towards Scotland, and the borders were frequently the scene of military operations. During these commotions, the queen having seized the earl of Westmoreland's estates within the bishopric of Durham, our prelate instituted his suit, in which it was determined, that "where he hath *jura regalia* (regal rights) he shall have forfeiture of high treason." This being a case, says the historian of Durham, after the statute for restoring liberties to the crown, is materially worth the reader's attention. By an act of Parliament, made in the 13th year of Elizabeth, 1570, c. 16, "The convictions, outlawries, and attainders of Charles Earl of Westmoreland, and fifty-seven others, attainted of treason, for open rebellion in the north parts, were confirmed;" and it was enacted, "That the queen, her heirs, and successors, *should have, for that time*, all the lands and goods which any of the said persons attainted within the bishopric of Durham had, against the bishop and his successors, though he claimeth *jura regalia*, and challengeth all the said forfeitures in right of his church." So that the see was deprived of the greatest acquisition it had been entitled to for many centuries. Fuller says, that the reason for parliament taking the forfeited estates from the bishopric of Durham, was the great expence sustained by the state in defending the bishop's family, and his see, in that rebellion. It is certain that he being the first protestant bishop that held the see of Durham, was obliged to

keep out of the way of the insurgents, to whom a man of his principles must have been particularly obnoxious. Another reason assigned, that the bishop gave ten thousand pounds with one of his daughters in marriage, appears to have less foundation. Ten thousand pounds was sufficient for the dowry of a princess, and queen Elizabeth is said to have been offended that a subject should bestow such a sum. Fuller, who has been quoted on this subject, has not been quoted fairly: he gives the story, but in his index calls it false, and refers to another part of his history, where we are told that the bishop gave only four thousand pounds with his daughter. There is some probability, however, that the revenues of Durham, augmented as they must have been by these forfeited estates, became an object of jealousy with the crown.

The year 1564 was remarkable for a contest about the ecclesiastical habits, and about various irregularities which had taken place in the service of the church. Bishop Pilkington, who had adopted the notions of the Geneva reformers on such subjects, entertained some scruples in his own mind about the habits, and particularly disliked the cap and surplice, though not so as to refuse to wear them. He was, however, very averse to forcing compliance upon others; and when he observed that this matter was about to be urged by the court, he wrote a long and earnest letter, dated from Auckland, Oct. 25, 1564, to the earl of Leicester, entreating him to use his interest to oppose it, and at the same time justified his own practice as wearing the habits for the sake of peace, but not forcing others whose consciences prevented their compliance. In all other respects our prelate was a true friend to church and state, as appears by many of his writings, and was very assiduous in ecclesiastical duties.

He wrote a "Commentary of Aggeus (Haggai) the Prophet," 1560, 8vo. A sermon on the "Burning of St. Paul's Church in London, in 1561," 1563, 12mo. This occasioned a short controversy, as the papists and protestants mutually accused each other. He wrote also "Commentaries on Ecclesiastes, the Epistle of St. Peter, and of St. Paul to the Galatians," and "A Defence of the English Service;" but it seems doubtful whether these were printed. After his death, his "Exposition on Nehemiah" was published 1585, 4to. He left in manuscript "Statutes for the Consistory." He died Jan. 23, 1575, aged

fifty-five, and was first buried at Auckland; but afterwards removed and interred in the choir at Durham cathedral, with an inscription, now defaced, but which Willis copied from a MS. in the Bodleian library. Mr. Baker has a different one. His brothers, John and Leonard, were prebendaries of Durham; Leonard was D. D. master of St. John's college, Cambridge, and regius professor there. Our prelate founded a school at Rivington, the seat of his family. He had by his wife Alicia, of the family of the Kingsmills, at Sigmanton, in Hampshire, two sons and two daughters.—He had a brother, Leonard, who was a prebendary of Durham, rector of Middleton, regius professor of divinity, Cambridge, in 1561, and master of St. John's college. He died probably about 1600.[1]

PILKINGTON (LETITIA), an English wit and poetess, of no very eminent rank, was the daughter of Dr. Van Lewen, a gentleman of Dutch extraction, who settled in Dublin, by a lady of good family; and born there in 1712. She had early a strong inclination and taste for letters, especially for poetry; and her performances were considered as extraordinary for her years. This, with a lively manner, drew many admirers; and at length she became the wife of the rev. Matthew Pilkington, a gentleman once known in the poetical world by his volume of Miscellanies, revised by dean Swift, who had reason afterwards to be ashamed of the connection. In a short time Mr. Pilkington grew jealous, as she relates, not of her person, but of her understanding; and her poetry, which when a lover he admired with raptures, was changed now he was become her husband, into an object of envy. During these jealousies, Mr. Pilkington, in 1732, went into England, in order to serve as chaplain to Mr. Barber, lord mayor of London; and absence having brought him into better humour with his wife, he wrote her a very kind letter, in which he informed her that her verses were full of elegance and beauty; that Pope, to whom he had shewn them, longed to see the writer; and that he himself wished her heartily in London. She accepted the invitation, went, and returned with her husband to Ireland, where they were soon after separated, in consequence of a gentleman being

[1] Strype's Cranmer, p. 203, 246, 261, 275.—Strype's Parker, p. 43, 67, 85, 93, 155, 181, 275.—Strype's Grindal, p. 54.—Hutchinson's Hist. of Durham.—Baker's MS Hist. of St. John's College.—Cole's MS Athenæ in Brit. Mus.—Gough's Topography.

found in her bed-chamber at two o'clock in the morning. Her apology is rather curious: "Lovers of learning, I am sure, will pardon me, as I solemnly declare it was the attractive charms of a new book, which the gentleman would not lend me, but consented to stay till I read it through, that was the sole motive of my detaining him." Of her guilt, however, no doubts were entertained. "Dr. Delany," says dean Swift, in a letter to alderman Barber, "is a very unlucky recommender, for he forced me to countenance Pilkington; introduced him to me, and praised the wit, virtue, and humour of him and his wife; whereas he proved the falsest rogue, and she the most profligate w—e in either kingdom. She was taken in the fact by her own husband; he is now suing for a divorce, and will not compass it; she is suing for a maintenance, and he has none to give her."

She came afterwards to England, and settled in London; where, Colley Cibber making interest for her, she lived some time upon contributions from the great; but at length these succours failed, and we find her in the prison of the Marshalsea. After lying nine weeks here, she was released by another effort of her friend Cibber; and then, weary of attending upon the great, she resolved to employ five guineas she had left, in trade; and accordingly, taking a little shop in St. James's-street, she furnished it with pamphlets and prints. She did not probably succeed in this scheme, for on Aug. 29, 1750, she died at Dublin, in her thirty-ninth year.

Considered as a writer, she holds some rank in dramatic history, as the author of "The Turkish Court, or London Apprentice," a comedy acted at Dublin in 1748, but never printed. The first act of her tragedy, "The Roman Father," was no bad specimen of her talents in that way. Her "Memoirs" are written with great sprightliness and wit, and describe the different humours of mankind very naturally, but they must, as to facts, be read with the caution necessary in the Apologies of the Bellamys and Laddelys of our own days. She had a son, JOHN CARTERET Pilkington, who also became an adventurer, and somewhat of a poet. He published a volume of his "Memoirs," 1760, 4to, and died in 1763.[1]

[1] Memoirs, 1748, 2 vols. 12mo.—Swift's Works.—See Index.—Cibber's Lives.—Biog. Dram.

PILPAY is the name of an ancient fabulist, a Bramin; he was, as is supposed, governor of part of Indostan, and counsellor to a powerful Indian king, named *Dabschelim*, whose preceptor he had been. His work is said to have been written 2090 years B. C. but all internal evidence is against this. It is called in the Indian language, *Kelile Wadimne*, a name the Orientals give to an animal very much resembling a fox, and which is made to speak throughout the work. All the modern translations of this Orientalist, are made either from the Greek or the Persian, and are said to differ much from the original. His fables were translated into French, by Ant. Galland, 1714, 12mo. Another work is also attributed to him, entitled, in the translation, "Le Naufrage des isles flotantes," or, "The Basiliade," 1755.[1]

PIN. See DUPIN.

PINDAR, usually styled the prince of Lyric poets, was a contemporary of Æschylus, and born somewhat above forty years before the expedition of Xerxes against the Greeks, and more than 500 B. C. His birth-place was Thebes, the capital of Bœotia; a country, the air of which was esteemed gross, and the stupidity of its inhabitants proverbial. We find the poet, in his sixth Olympic, confessing the disadvantage of his climate, yet resolving to exempt himself from the general censure. His parents are supposed to have been of low condition, so that he was more indebted for his attainments to his genius than to any advantages of education. We have, however, few particulars of his life, amidst the numerous panegyrics to be found in ancient writers. He was highly courted and respected by most of the princes and states of Greece, and even allowed a share with the gods in their gifts and offerings, by the command of the oracle itself. For the priestess at Delphi ordered the people to give a part of their first fruits, which they brought thither, as a present to Pindar; and he had an iron stool set on purpose for him in that temple, on which he used to sit and sing verses in honour of Apollo.

His countrymen, the Thebans, were irritated at his commending their enemies, the men of Athens; and fined him for this affront to the state. Out of spleen too, they determined a poetical prize against him, in favour of a

[1] D'Herbelot.—Hyde de Ludis Orient.

woman, the ingenious and beautiful Corinna. In the mean time, the Athenians made him a present of double the value of his fine, and erected a noble statue in honour of him. His greatest patron was Hiero king of Syracuse, whom he has celebrated in his poems, and it is supposed he left Thebes to attend the court of that prince. He is thought to have passed his whole time in the ease and tranquillity commonly allowed to men of his profession, without intermeddling in affairs of state: for we find him, in his "Isthmics," defending this way of life. His death is said to have been an answer to his wishes: for, having prayed the gods to send him the greatest happiness of which a mortal is capable, he expired immediately after in the public theatre, in his fifty-fifth year. His relations were highly respected after his decease, and such was the veneration for his memory, that the Lacedemonians, at the taking of Thebes, saved his house; a mark of respect which was afterwards repeated by Alexander the Great. The ruins of this house were to be seen in the time of Pausanias, who lived under the reign of Antoninus the philosopher.

Of all the works, which he is said to have composed, we have only his four books of hymns of triumph, on the conquerors in the four renowned games of Greece: the Olympian, the Pythian, the Nemæan, and the Isthmian; and such was his reputation for compositions of this kind, that no victory was thought complete, till it had the approbation of his muse. The spirit of Pindar's poetry is so sublime, and the beauty so peculiar, that it is hardly possible to examine it by parts: and therefore the best judges have usually contented themselves with confirming his general title of "prince and father of lyric poetry," without analyzing his particular excellences. "His Pegasus," as Cowley says, "flings writer and reader too, that sits not sure." Horace called him inimitable, and, Quintilian says, deservedly. "Pindar and Sophocles," says Longinus, "like a rapid fire, carry every thing before them, though sometimes that fire is unexpectedly and unaccountably quenched." The grandeur of his poetry, and his deep erudition, made the ancients give him the title of the Wisest, the Divine, the Great, and the most Sublime: Plato calls him the Wisest and the Divine; Æschylus the Great; and Athenæus, the most Sublime. Lord Bacon says, that "it is peculiar to Pindar, to strike the minds of men suddenly

with some wonderful turn of thought, as it were, with a divine scepter."

It is not improper to observe, that some prejudices have arisen among the moderns against Pindar, from certain writings known by the name of Pindaric odes: but very few under that title, not excepting even those written by the admired Cowley, whose wit and fire first brought them into reputation, have the least resemblance to the manner of the author whom they pretend to imitate, and from whom they derive their name; or, if any, it is such a resemblance only as is expressed by the Italian word *caricatura*, a monstrous and distorted likeness. This observation has been already made by Congreve, in his preface to two admirable odes, written professedly in imitation of Pindar: "The character of these late Pindarics," says he, "is a bundle of rambling incoherent thoughts, expressed in a like parcel of irregular stanzas, which also consist of such another complication of disproportioned, uncertain, and perplexed verses and rhimes. On the contrary," adds he, "there is nothing more regular than the Odes of Pindar, both as to the exact observation of the measures and numbers of his stanzas and verses, and the perpetual coherence of his thoughts. For though his digressions are frequent, and his transitions sudden, yet is there ever some secret connexion, which, though not always appearing to the eye, never fails to communicate itself to the understanding of the reader." Upon the whole, a poetical imagination, a warm and enthusiastic genius, a bold and figurative expression, and a concise and sententious style, are the characteristical beauties of Pindar; very different from the far-fetched thoughts, the witty extravagances, and puerile conceits of his imitators.

The best editions of this poet are, that of Henry Stephens, 1560, 2 vols. 8vo; that of Erasmus Schmidts, in 1616, 4to; and that of Oxford, by West and Welsted, in 1697, folio. From which there was a neat and correct edition, with a Latin version, printed at London by Bowyer in 1755, small 8vo. Of late years, the edition of Heyne, 1773, 8vo, but particularly that of 1798, 3 vols. 8vo, have been in high and just estimation. Two volumes of a more complete edition, with notes on the text, and on the Scholia, were published by the celebrated Beck, in 8vo, at Leipsic, in 1792 and 1795. The remainder is much

wanted. We have an excellent translation of this poet by the amiable Gilbert West, esq.[1]

PINE (JOHN), an eminent engraver, who, says lord Orford, "need but be mentioned, to put the public in mind of the several beautiful and fine works for which they are indebted to him," was born in 1690. We have no account of his education, but, independent of his art, he appears to have been a scholar. His first engravings exhibited the splendid ceremonial of the installation of the knights of the bath in 1725. These were followed by his admirable prints, ten in number, representing the tapestry hangings in the House of Lords. These were so highly approved, that the parliament passed an act to secure the emolument arising from their publication to him. These, with the letter-press, form a volume, "rivalling the splendid editions of the Louvre." The order of the battle, and other circumstances relative to the memorable Spanish armada, are most accurately executed: the portraits of the admirals and captains of the English fleet are not the least valuable part of the whole. He engraved five other plates of the same size, to accompany them, being, 1. A Plan of the House of Peers; another of the House of Commons; A View of the Creation of Charles Brandon, Duke of Suffolk, by Henry VIII. from a drawing in the College at Arms. 2. The House of Peers, with Henry VIII. on the throne, the Commons attending, from a drawing by the then Garter King at Arms. Another View of the House of Peers, with Elizabeth on the throne, the Commons presenting their Speaker at the bar, from a painted print in the Cottonian Library. A copy of a beautiful Illumination of the Charter of Henry VI. to the Provost and College of Eton. 3. The House of Lords, shewing his majesty on the throne, the Lords in their proper robes and seats, the Commons at the bar, and the Speaker addressing the throne. 4. The House of Commons, shewing the Commons assembled in their House, the Speaker in his Chair, and sir Robert Walpole, the Minister, standing forth in his usual posture toward the chair. A View of the Lord High Steward, in both Houses of Parliament, Judges, &c. assembled in Westminster-hall, Lord Lovat, the criminal at the bar, on his trial. He also engraved the whole

[1] Vossius de Poet. Græc.—Fabric. Bibl. Græc.—Kennet's Grecian Poets—Preface to the Odes of Pindar, by Gilbert West, esq.

text of Horace, illustrating it with ancient bas reliefs and gems, and in the same manner Virgil's Bucolics and Georgics. These are his principal works, except his "Magna Charta," one of the copies of which he presented to the Aldermen of London, who voted him a purse with twenty guineas in it. He, with Tinney and Bowles, published a large Plan of London and Westminster, with all their buildings, on a large scale, from an actual survey taken by John Rocque. In 1743 he was made Blue Mantle in the Heralds' college, and his Majesty, George II. gave him the appointment of marker of the dice, and afterward his engraver of the signets, seals, and stamps: places which he held to his death, which happened in the college, May 4, 1756, aged sixty-six.

His son, ROBERT EDGE PINE, was a painter of considerable merit at his outset in life, when he painted his "Surrender at the Siege of Calais," and his "Canute on the Sea-shore;" but did not improve as he went on, and not meeting with encouragement, went to Philadelphia, where he died in 1790. Edwards has given a short, but not very favourable account of him. Mr. Fuseli says that he had breadth, richness, and mellowness of colour, a forcible chiaroscuro, and an historic tone; his composition was not despicable; but his drawing was too provokingly feeble, to suffer the most unexperienced or indulgent eye to dwell long on his work.[1]

PINEAU (GABRIEL DU), a celebrated lawyer, was born in 1573, of a good family at Angers. He attended the bar with a degree of reputation superior to his age; and going afterwards to Paris, distinguished himself both in the parliament and grand council, by his eloquent pleadings. In 1600 he married Frances Ladvocat, daughter of Amaury Ladvocat, seigneur de Fougeres, and counsellor to the presidial of Angers, and at his return to his native place, was appointed counsellor to the same presidial. Mary de Medici becoming acquainted with him in 1619, conceived the highest esteem for his merit, created him master of the requests in her palace, and endeavoured to support herself in her disgrace by his credit and advice; but M. du Pineau's whole aim was to inspire her with resignation, in which he at last succeeded. Louis XIII. in return ap-

[1] Walpole's Anecdotes.—Strutt's Dictionary.—Noble's College of Arms.—Pilkington, by Fuseli.

pointed him mayor and captain-general of the city of Angers, June 2, 1632, in which situation he gained the flattering title of "Father of the People." His house became also a kind of academy, in which every one freely proposed his difficulties on the most intricate points of law or history, and when du Pineau had spoken, the point in dispute was considered as decided. He died Oct. 15, 1644, aged 71. His works are, Notes in Latin, against those of du Moulin on the canon law, printed under the inspection of Francis Pinsson, with du Moulin's works; "Comm. des observations et consultations sur la Coutume d'Anjou," reprinted, 1725, 2 vols. fol. by the care of M. de Livoniere, who has enriched them with very useful observations. Menage relates that when his father William Menage, and du Pineau, agreed in their opinions on the same question, the people of Angers used to say, "This must certainly be right, for Pineau has confirmed the opinion of Menage." His house was so much frequented, that the street in which he lived was called "Rue Pineau."[1]

PINEDA (JOHN), a learned Spaniard, was born at Seville, of a noble family, and entered into the society of Jesuits in 1572. He taught philosophy and theology in several colleges, and was skilled in the oriental languages. He wrote, among other things, 1. Two volumes folio, of "Commentaries on Job." 2. The same on Ecclesiastes. 3. A book "De rebus Salomonis," folio, curious and learned, but not always correct. 4. "An universal History of the Church," in Spanish, 4 vols. folio. 5. "A History of Ferdinand III." in the same language. He died in 1637, much regretted.[2]

PINELLI (JOHN VINCENT), an Italian nobleman, celebrated for his love of letters, and the library he formed, and well compared by Thuanus to Pomponius Atticus, was born at Naples, in 1533, the son of a noble Genoese. After having received an excellent education, he went and settled at Padua, at the age of twenty-four, and early in life began to form his library, which he collected from all parts with incredible diligence. Lipsius, Jos. Scaliger, Sigonius, Pancirollus, Pithou, and all the most learned men of his time, corresponded with him, and have celebrated him for erudition. His whole mind was occupied with the love of knowledge, which embraced history,

[1] Moreri.—Dict. Hist. [2] Dupin.—Moreri.

medals, antiquities, natural history, and botany; and it is said, that in forty-three years he never was out of Padua, except twice, one of which times his removal was occasioned by the plague. He died in 1601. At his death, his library was removed to his heirs at Naples, in 130 cases, fourteen of which were full of manuscripts. Two hundred volumes were retained by the republic of Venice, as treating of affairs pertaining to that state. In 1790, this noble library, augmented considerably by the descendants of this Pinelli, was purchased by Messrs. Edwards and Robson, two eminent booksellers, and sold by auction in London; and thus in a few weeks was dissipated, what it had been the labour of near two centuries to collect.[1]

PINGRE (ALEXANDER GUY), a French mathematician and astronomer, was born at Paris, in 1711. In 1727 he became a member of the canons regular of the congregation of France. He was intended for the church, but the freedom of his opinions displeased his superiors, and after a few years' study of theology, he devoted himself entirely to the sciences. In 1749 he was appointed a member of the academy of sciences in Rouen, and was elected to fill the office of astronomer, and attained to first-rate excellence. His earliest production, as an author, was the "Calculation of an Eclipse of the Moon," on the 23d of December 1749. Lacaille had calculated it at Paris; but the calculations differed by four minutes: Lacaille, however confessed his error, and received Pingré into his friendship. In May 1753 he was elected correspondent of the Academy of Sciences at Paris, after having sent them an observation of the transit of Mercury, which he made at Rouen. He was next appointed librarian of the abbey of St. Genevieve, obtained the construction of an observatory, and was furnished by the abbot and chapter with a six-foot telescope, while he had the loan of an excellent quadrant from the academy. At the desire of Le Monnier, he next engaged in calculating "A Nautical Almanack," to enable navigators more easily to ascertain the longitude by means of lunar observations. He calculated a table of the eclipses visible of the sun and moon from the commencement of the Christian æra to 1900, and afterwards a table of the eclipses visible from the northern pole to the equator, for a thousand years before our æra.

[1] Tiraboschi.—Moreri.—Blount's Censura.

The utility of these labours for verifying historical dates, induced the Academy of Inscriptions to insert a part of them in the forty-second volume of their Memoirs. He published the "State of the Heavens" for 1754: in this the moon's place was calculated with the utmost exactness according to the tables of Dr. Halley for noon and midnight, with the right ascension in seconds of time twice a day. In 1755 he published "A Memoir relating to the Discoveries made in the South Sea, during the Voyages of the English and French round the World." In 1760, Pingrè left France for the island of Rodriguez, in the Indian ocean, to observe the transit of Venus, that was to take place in the following year; and on the 6th of June of that year he made his observations, from which he concluded that the parallax of the sun was 10″. 2. At the same time the English astronomer Mason concluded, from the observations which he made at the Cape of Good Hope, that the parallax was 8″. 2. La Lande, in his "Astronomy," published in 1764, adopted a medium between these conclusions, and supposed the parallax to be 9″, in which he was followed by astronomers in general, till more numerous observations, made on the transit of 1769, led to a different result. After the return of Pingrè from the East, he published a description of Pekin, in which he shewed the position of that capital from the result of a number of calculations of eclipses; and ascertained its longitude by other calculations, with a degree of precision to which none of the labours of the scientific missionaries had any pretensions. In 1769 he sailed for the island of St. Domingo, on board the Isis man of war, to observe the transit of Venus, and performed the service committed to him in the most able and satisfactory manner possible. An account of this voyage, which proved of considerable importance to the science of geography, as well as astronomy, appeared in 1773, in two vols. 4to. After comparing the results of the immense number of calculations made by the observers of the transit in 1769, the sun's parallax has been concluded to be about 8″. 62. In 1771, Pingrè made another voyage, on board the Flora frigate, with a view of extending the interests of geographical and astronomical knowledge, having with him, as the companion of his pursuits, the chevalier de Borda, a celebrated engineer and geometrician. The account of their proceedings, observations, and experiments, was pub-

lished in 1778, in two vols. 4to. In 1784, M. Pingrè published his "Cometography, or historical and theoretical treatise on Comets," in two vols. 4to, which is his most considerable work, and contains calculations of the orbits of all the comets of which an account has been preserved. After a long life, spent in the most important services to the world, he died in the month of May 1796, leaving behind him a high character for integrity, having enjoyed the esteem of the public, as well as that of his friends. He was author of many other works besides those that have been already noticed. [1]

PINSON. See PYNSON.

PINSSON (FRANCIS), a learned jurist, son of a professor of law of the same name, was born at Bourges in 1612. He was admitted an advocate in the parliament of Paris in 1633, and rose to various honours in his profession; and was, at his death, sub-dean of the company of advocates. He owed his success in life to his great knowledge of the law of benefices, in which he was regarded as the oracle, and which he illustrated by several learned works. Of these were, "Traité des Bénéfices;" "La Pragmatique Sanction de St. Louis, et celle de Charles VII. avec Commentaires;" "Notes sommaires sur les Indults, accordés à Louis XIV. &c.;" "Traités des Regales," 2 vols. 4to, which is said to be a very learned and useful performance. This industrious writer died at Paris, Oct. 10, 1691. [2]

PINTURICCIO (BERNARDINO), a celebrated artist, was born at Perugia in 1454, and was a disciple of Pietro Perugino, who often employed him as his assistant. He painted history; but in portraits was in so much esteem, that he was employed to paint those of pope Pius II. and of Innocent VIII; of Giulia Farnese, Cæsar Borgia, and queen Isabella of Spain. His style, nevertheless, was extremely dry and Gothic, as he introduced gilding in the architectural and other parts of his pictures, blended with ornaments in relievo, and other artifices quite unsuitable to the genius of the art. The most memorable performance of Pinturicchio is the History of Pius II. painted in ten compartments, in the library at Sienna, in which he is said to have been assisted by Raphael, then a very young man, and pupil of Perugino, who made some cartoons of

[1] La Lande's History of Astronomy.—Rees's Cyclopædia.—Dict. Hist.
[2] Gen. Dict.—Niceron, vol. XXII.

the most material incidents, and sketched many parts of the compositions.

His last work was a Nativity, for the monastery of St. Francis, at Sienna; in which place he had a room assigned him to paint in, without the danger of his being interrupted, and out of which he requested every thing might be removed. Every thing, accordingly, was taken away, except an old chest, which was so crazy, that when the attempt was made, it broke to pieces, and a treasure of 500 pieces of gold was discovered concealed within it. The joy of the monks was equalled only by the mortification of the painter, who is said to have died of chagrin soon after, in 1513, at the age of 59.[1]

PIOMBO (SEBASTIAN DEL), was called also VENETIANO, from Venice, the place of his birth, which occurred in 1485. He was renowned, in early life, as a musician; and particularly for his skill in playing upon the lute. While he was yet in his youth, he abandoned that science, and was taught the rudiments of the art of painting by Giovanni Bellini; but Giorgione da Castel Franco having just then exhibited his improved mode of colouring and effect, Sebastian became his disciple and most successful imitator. His portraits, in particular, were greatly admired for the strength of resemblance, and the sweetness and fulness of style, which made them be frequently mistaken for the work of Giorgione. His portrait of Julio Gonzaga, the favourite of cardinal Hippolito di Medici, is by many writers mentioned in the highest terms. Being induced to go to Rome, he soon attracted public notice; and in the contest respecting the comparative merits of Raphael and M. Angelo, Sebastian gave the preference to the latter, who in consequence favoured him on all occasions, and even stimulated him to the rash attempt of rivalling Raphael, by painting a picture in competition with that great man's last great work, the Transfiguration; which had just been placed, with great form, in the church of St. Pietro à Montorio. The subject Sebastian chose was the resurrection of Lazarus; for which Michael Angelo is supposed to have furnished the design, or at least to have considered and retouched it. The picture is of the same size as Raphael's; and, when completed, was placed in the same consistory, and was very highly applauded. The cardinal

[1] Pilkington.

di Medici sent it to his bishopric of Narbonne, and it became the property of the Duke of Orleans. It is now in England, and in possession of J. Angerstein esq. who gave 2000 guineas for it to the proprietors of the Orleans collection. Although it is a work of profound skill, and highly preserves the reputation of its author, yet, in our opinion, it is not to be compared with the great work it was intended to rival, either in design, in expression, or effect, whatever may be said of its execution.

Sebastian continued to exercise his talents, particularly in portraiture, with great industry and success, till he obtained the office of Frate del Piombo, when he ceased to paint for profit, and was henceforward known by the name of Sebastian del Piombo. He lived in great esteem with pope Clement VII. whose portrait he painted with great power and fidelity, as well as that of the infamous satirist Aretine, and those of many persons of rank and renown. He obtained great praise for having discovered a mode of preventing oil-colours, employed on plaster, from becoming dark; which he did, by applying, in the first instance, a mixture of mastic and Grecian pitch. Having passed through a life of great honour and emolument to the age of 62, he died in 1547.[1]

PIPER (FRANCIS LE), an English comic painter, was the son of a Kentish gentleman descended from a Walloon family. His father, having a plentiful estate, gave this his eldest son a liberal education, and would have had him bred a scholar, or else a merchant; but his genius leading him wholly to designing, he could not fix to any particular science or business but the art to which he naturally inclined. Drawing took up all his time and all his thoughts; and being of a gay facetious humour, his manner partook of it. He delighted in drawing ugly faces; and had a talent so particular for it, that he would by a transient view of any remarkable face he met in the street, retain the likeness so exactly in his memory, that it might be supposed the person had sat several times for it. It was said of him, that he would steal a face; and a man, who was not handsome enough to desire to see his picture, sat in danger in his company. He had a fancy peculiar to himself in his travels: he would often go away, and let his friends know nothing of his departure; make the tour of France and the Netherlands, a-foot; and sometimes, his

[1] Pilkington, by Fuseli.—Rees's Cyclopædia.—D'Argenville, vol. I.

frolic carried him as far as Grand Cairo. He never advertised his friends of his return, any more than he did of his intended absence, delighting to baffle their conjectures, or tantalize their feelings. In this manner he travelled, at several times, through Italy, France, Germany, the Netherlands, and Holland; in which several countries he examined the works of the several painters with pleasure and judgment, and formed to himself a manner of design which no man in that kind ever excelled, or perhaps equalled.

Having a good estate of his own, and being generous, as most men of genius are, he would never take any thing for his pieces. He drew them commonly over a bottle, which he loved so well, that he spent great part of his hours of pleasure in a tavern. This was the occasion that some of his best pieces, especially such as are as large as the life, are to be found in those houses; particularly at the Mitre Tavern, in Stocks-market, where there was a room called the Amsterdam, adorned with his pictures in black and white. The room took its name from his pieces; which, representing a Jesuit, a Quaker preaching, and other preachers of most sects, was called the Amsterdam; as containing an image of almost as many religions as are professed in that free city. He drew also other pieces of humour for a Mr. Shepheard, a vintner, at the Bell, in Westminster, which Mr. Holmes, of the Mitre, purchased, to make his collection of this master's pieces the more complete; and the benefit of shewing them was not a little advantageous to his house. Piper drew also a piece, representing a constable with his myrmidons, in very natural and ludicrous postures. He seldom designed after the life, and neglected colouring: yet he sometimes, though very rarely, coloured some of his pieces, and is said not to have been very unsuccessful in it. He was a great admirer and imitator of Augustine Caracci, Rembrandt, and Heemskirk's manner of design, and was always in raptures when he spoke of Titian's colouring: for, notwithstanding he never had application enough to make himself a master of that part of his art, he admired it in those that were so, especially the Italians. He drew the pictures of several of his friends in black and white; and maintained a character of truth, which shewed, that if he had bestowed time to perfect himself in colouring, he would have rivalled the best of our portrait-painters. Towards the latter end of his life, having impaired his fortune,

he sometimes took money. He drew some designs for Mr. Isaac Becket, who copied them in mezzotinto. Those draughts were generally done at a tavern; and, whenever he pleased, he could draw enough in half an hour to furnish a week's work for Becket*.

His invention was fruitful, and his drawing bold and free. He understood landscape-painting, and performed it to perfection. He was particularly a great master in perspective. In designing his landscapes, he had a manner peculiar to himself. He always carried a long book about with him, like a music-book, which, when he had a mind to draw, he opened; and, looking through it, made the lower corner of the middle of the book his point of sight: by which, when he had formed his view, he directed his perspective, and finished his picture. His hand was ready, his strokes bold; and, in his etching, short. He etched several things himself, generally on oval silver plates for his friends; who, being most of them as hearty lovers of the bottle as himself, put glasses over them, and made lids of them for their tobacco-boxes. He drew several of the grand seignors' heads for sir Paul Rycaut's "History of the Turks," which were engraved by Mr. Elder. In the latter part of his life, he applied himself to modelling in wax in basso-relievo; in which manner he did abundance of things with good success. He often said, he wished he had thought of it sooner, for that sort of work suited better with his genius than any; and had he lived longer, he would have arrived to great perfection in it. Some time before his death another estate fell to him, by the decease of his mother; when, giving himself new liberty on this enlargement of his fortune, he fell into a fever by his free way of living; and, employing a surgeon to let him blood, the man unluckily pricked an artery, which accident proved mortal. Piper was very fat, which might contribute to this misfortune. He died in Aldermanbury, about 1740.

However corpulent and heavy Piper's body was, his

* Being one day at a tavern with Faithorne, Hart the engraver, and others, he scratched a head with a coal on a trencher, and gave it to Faithorne, who touched upon it. In the mean time, Piper drew another on another trencher, and exchanged it with Faithorne for that which he had touched. They did thus ten times; and, between them, wrought up the heads to such a height of force, that nothing could be better done in that kind. These trenchers are still extant; but we cannot learn in whose hands they are at present.

mind was always sprightly and gay. He was never out of humour, nor dull; and had he borrowed more time from his mirth to give to his studies, he had certainly been an honour to his country. However, he lives still in the memory of his acquaintance, with the character of an honest man, and a great master in his art. His pieces are scattered up and down, chiefly in London; and the best and most of them were lately in the hands of Mr. Le Piper, his brother, a merchant in that city.[1]

PIPPI (JULIO), called more frequently JULIO ROMANO, a very eminent painter, was born in 1492, and was the principal disciple of Raphael, his heir, the continuator of his works, and himself at the head of a school. Whilst a pupil, he imbibed all his master's energy of character, and chiefly signalized himself in subjects of war and battles, which he represented with equal spirit and erudition. As a designer, he commands the whole mechanism of the human body; and, without fear of error, turns and winds it about to serve his purposes; but sometimes oversteps the modesty of nature. Vasari prefers his drawings to his pictures, as the original fire which distinguishes his conception was apt to evaporate in the longer process of finish: and some have, with more reason, objected to the character of his physiognomies, as less simple than vulgar; and often dismal and horrid, without being terrible. In colour, whether fresco or oil, his hand was as expeditious, and his touch, especially in the former, as decided, as his eye and choice were ungenial: bricky lights, violet demi-tints, black shades, compose, in general, the raw opaque tone of his oil-pictures. The style of his draperies is classic, but the management of the folds generally arbitrary and mannered; the hair and head-dresses of his women are always fanciful and luxurious, but not always arranged by taste, whilst those of the men frequently border on the grotesque.

He came to Mantua, and there found antique treasures, of which the statues, busts, and basso-relievos, at present in the academy, are but insignificant remains. To the stores of the Gonzaghi he added his own, rich in designs of Raphael, and studies and plans from the antique; for no designer ever possessed such industry with so much fire, so much consideration with such fecundity, or com-

[1] Walpole's Anecdotes.—But this article was much enlarged, we know not by whom, in the last edition of this Dictionary.

bined with equal rapidity such correctness, and with great recondite knowledge in mythology and history, that popularity and ease in treating it. The increased practice, and the authority derived from the superintendance of the works left unfinished by his master, established his reliance on himself, and the call of the Gonzaghi roused that loftiness of conception, and gave birth to those magnificent plans, from which Mantua and the wonders of the palace del T. as it was called, rose, as from enchantment. This palace furnishes specimens in every class of picturesque imagery. Whatever be the dimension, the subject, or the scenery, minute or colossal, simple or complex, terrible or pleasing, we trace a mind bent to surprise or to dazzle by poetic splendor: but, sure to strike by the originality of his conception, he often neglects propriety in the conduct of his subjects, considered as a series, and in the arrangement or choice of the connecting parts; hurried into extremes by the torrent of a fancy more lyric than epic, he disdains to fill the intermediate chasms, and too often leaves the task of connexion to the spectator.

In the palace del T. Julio adopted the method of his master. He prepared the cartoons; they were executed by his pupils; and he thoroughly retouched, corrected, and gave the last finish to the pictures: but unfortunately his master-strokes have been covered again by modern pencils; and the fable of Psyche, the Allegories of Human Life, the Giants storming Heaven, exhibit now, indeed, his composition and design, but not his hand: this is better preserved in the paintings of the old palace, or, as it is now called, the Corte of Mantua: they are in fresco, and chiefly relate histories of the Trojan war. They have the same beauties and the same defects as those of the palace del T. Each, singly considered, is a proof of the poetic spirit and the practic powers of the master; as a cyclus, they want connection and evidence. Helen sleeping, Vulcan forging arms for Achilles, are beautiful; and Minerva in the act of slaying Ajax, the son of Oileus, sublime. Nor is his versatility less admirable in the Bacchic or amorous subjects, the *capricci* and grotesque conceits with which he decorated the small cabinets of the same palace.

The altar-pieces of Julio are not numerous. He did not live to finish those which he had begun for the cathedral of Mantua. The most remarkable of those which he finished with his own hand, are the three frescoes at S. Marco; and

in the church of S. Christoforo, the athletic figure of that saint, groaning under the weight of the Divine Infant on his shoulders. They are, however, far inferior, for genuine pathos and classic execution, to the Martyrdom of St. Stephen on the head altar of the church di S. Stephano alle porte dell' arco, at Genoa. He died at Mantua, in 1546.[1]

PIRANESI (JOHN BAPTIST), a very celebrated architect and engraver, was a native of Venice, but resident for the greater part of his life at Rome. The time of his birth is not known here, but it must have been about 1711. He was remarkable for a bold and free style of etching; which, in general, he drew upon the plate at once, without any, or with very little previous sketch. He worked with such rapidity and diligence, that the magnitude and number of his plates almost exceed belief; and they are executed with a spirit and genius which are altogether peculiar to him. The earliest of his works appear to have been published in 1743, and consist of designs invented by himself, in a very grand style; with views of ruins, chiefly the work of imagination, and strongly characterizing the magnificence of his ideas. These are sometimes found in a volume, collected by Bourchard, in 1750: with views of Roman antiquities, not in Rome, among which are several of Pola, in Istria. The dedication to these views is dated 1748. Considering these as forming his first work, we may enumerate the rest from a catalogue print, published by himself many years after. 2. "Antichita Romane," or Roman Antiquities, comprised in 218 plates of atlas paper, commencing by a topographical view of ancient Rome, made out from the fragments of a most curious antique plan of that city, found in the pavement of the temple of Romulus, and now preserved in the Museum at the Capitol. These, with the descriptions in Italian, form four volumes in folio. 3. "Fasti consulares triumphalesque Romanorum, ab urbe conditâ, usque ad Tiberium Cæsarem." 4. "Del Castello, dell' acqua Giulia, e della maniera in cui anticamente si concedevano e distribuivano le acque," 21 folio plates. 5. "Antichità d'Albano, e di Castel Gandolfo," 55 plates. 6. "Campus Martius Antiquæ urbis," with descriptions in Italian and Latin, 54 plates. 7. "Archi trionfali antichi, Tempi, ed Anfiteatri, esistenti in Roma, ed in altre parti d'Italia," 31 plates. 8. "Trofei d'Ottaviano

[1] Pilkington, by Fuseli, principally.—Sir Joshua Reynolds's Works. See Index.—D'Argenville, vol. I.

Augusto," &c. 10 plates. 9. "Della Magnificenza ed Architettura de' Romani," 44 plates, with above 200 pages of letter-press, in Italian and Latin. This great work appears to have been occasioned, in great measure, by some dialogues published in London in 1755, but now forgotten here, and entitled, "The Investigator". These, containing many foolish calumnies against the ancient Romans, had been interpreted to Piranesi, and inflamed his ardent spirit to this mode of vindication. 10. "Architetture diverse," 27 plates. 11. "Carceri d'invention," 16 plates, full of the most wild, but picturesque conceptions. 12. About 130 separate views of Rome, in its present state; in the grandest style of design, and the boldest manner of etching. Besides these, there is also extant, in very few hands (as it was not published, but only given to particular friends), a small work of this author, containing letters of justification to lord Charlemont; in which he assigns the reasons why he did not dedicate his Roman antiquities to that nobleman, as had been intended. Piranesi here appears extremely irritated against his lordship, and his agents, for neglect and ill-treatment; but the most curious part of the work is, that he has taken the pains to etch, in a small quarto size, and with the utmost neatness, yet with all his accustomed freedom, exact copies of the four original frontispieces, in which the name of his intended patron was to have been immortalized: with views of the inscriptions re-engraved as they now stand; as if the first inscriptions had been cut out of the stones, and the new ones inserted on small pieces let into them, as the ancients sometimes practised. In this form they still remain in his frontispieces; a peculiarity which would not be understood without this key. There are also head-pieces and tail-pieces, all full of imagination, and alluding to the matters and persons involved in the dispute. This work is dated in 1757. Piranesi was well known to most of the English artists who studied at Rome; among others, to Mr. Mylne, the architect of Blackfriars-bridge, with whom he corresponded for several years, and for whom he engraved a fine view of that structure, in its unfinished state; representing, with precision, the parts subservient to its construction; such as the centres of the arches, &c. for the sake of preserving a memorial of them. Some of his works are dedicated to another British architect, Robert Adam; and as Piranesi was an honorary member of the Society of Antiquaries in

London, he always carefully subjoined that title to his name. He was also a member of the academy of the Arcadi, by the name of Salcindio Tiseio, as he has given it in one of his frontispieces, according to the fantastic custom of that society, of giving new names to the persons admitted. All who knew him agree that he was of a fiery and impetuous temper, but full of genius. He left a son, who has been employed in a diplomatic line. The exact time of his death we have not been able to learn; but it is supposed to have happened in or near the year 1780*. Piranesi has been accused, and not without reason, of suffering his imagination to embellish even the designs that were given as real views. He was employed, as an architect, to ornament a part of the priory of Malta, in Rome; in which place his son has erected a statue of him. It is thus mentioned by baron Stolberg, in his Travels: "Here is a fine statue of the architect Piranesi, as large as life, placed there by his son. It is the work of the living artist Angolini; and though it certainly cannot be compared with the best antiques, it still possesses real merit." His portrait, engraved by Polanzani, in 1750, is in the style of a mutilated statue, and is very spirited. It is prefixed to some of his works.[1]

PIROMALLI (Paul), a celebrated Dominican of the seventeenth century, was a native of Calabria. Having acquired a knowledge of the Eastern languages, he was employed in the missions to the East, resided for a considerable time in Armenia, where he gained several converts, particularly the patriarch, by whom he had at first been opposed. He went also into Georgia, and Persia, and afterwards into Poland, as nuncio from pope Urban VIII. to appease the troubles which the Armenians, who were very numerous there, occasioned by their disputes. Having re-united all parties, and embarked for Italy, he was taken in his voyage by some corsairs, and carried to Tunis; but his ransom being paid, he went to Rome, and having given an account of his mission, received the most public marks of esteem from the pope, who sent him back to the East, where, in 1655, he was made bishop of Nacksivan, in Armenia. After governing this church nine years, he returned to his native country, was entrusted with the

* The Dict. Hist. fixes his birth in 1721, and his death in 1778.

[1] From last edition of this Dictionary.—Dict. Hist.

church of Bisignano, in Calabria, where he died three years after, in 1667. He wrote several controversial and theological works; two dictionaries, one, "Latin and Persian;" the other, "Armenian and Latin;" "An Armenian Grammar;" and "A Directory;" all of which have been esteemed of great utility.[1]

PIRON (ALEXIS), a French dramatic poet, was born at Dijon in 1689, where he lived till he was past thirty, in all the dissipation of a young man of pleasure. At length, having given great offence to his countrymen by an ode which he produced, he removed to Paris; where, as his relations could not give him much assistance, he supported himself by his talent of writing an admirable hand. He was first secretary to M. Bellisle, and afterwards to a financier, who little suspected that he had such a genius in his house. By degrees he became known, from producing several small pieces, full of originality, at a little theatre in Paris; till the comedy called "Metromanie," esteemed one of the best produced in the last century, raised his fame to the highest point. His very singular talent for conversation, in which he was always lively, and inexhaustible in wit, contributed to enhance his popularity; and as his company was more courted for a time than that of Voltaire, who had less good humour, he was inclined to fancy himself superior to that writer. Many traits of his wit are related, which convey, at the same time, the notion that he estimated himself very highly. At the first representation of Voltaire's Semiramis, which was ill received, the author asked him in the theatre what he thought of it? "I think," said he, "that you would be very glad that I had written it." The actors wishing him to alter one of his pieces, affronted him by using the word "corrections," instead of alterations. They pleaded that Voltaire always listened to their wishes in that respect. "What then?" replied Piron, "Voltaire works cabinet-work, I cast in bronze." The satirical turn of Piron kept him from a seat in the academy. "I never could make nine-and-thirty people," said he, "think as I do, still less could I ever think with them." He sought, however, a species of revenge, in the epitaph which he wrote for himself:

Cy gît Piron, qui ne fut rien,
Pas même Academicien.

"Here lies Piron, who was nothing, not even an academician."

[1] Dict. Hist.

He died of the effects of a fall, Jan. 21, 1773. His works have been collected in seven vols. 8vo, and nine 12mo. But it is agreed, that out of the seven, five at least might be spared; since, besides his "Metromanie," his "Gustavus," a tragedy; his "Courses de Tempe," a pastoral piece; some odes, about twenty epigrams, and one or two tales, there is very little in the whole collection that is above mediocrity. His comedies are reckoned better than his tragedies; and the prefaces to his dramas, though not excellent in point of style, are full of new and agreeable thoughts, with natural and happy turns of wit and expression.[1]

PISAN (CHRISTINA DE), an Italian by birth, but the author of many compositions in French prose and verse, was born at Venice about 1363, being the daughter of Thomas Pisan, of Bologna, much celebrated at that time as an astrologer. When she was five years old, her father settled with her in France, and her extraordinary beauty and wit procured her an excellent husband by the time she was fifteen. After ten years she lost this husband, Stephen Castel, by whom she was most tenderly beloved, and found her chief resource for comfort and subsistence in her pen; her husband's fortune being entangled in several law-suits. Charles VI. of France, and other princes, noticed and assisted her on account of her talents, and provided for her children. When she died is uncertain. Some of her poems, which are full of tenderness, were printed at Paris in 1529, others remain in manuscript in the royal library. "The Life of Charles V." written by desire of Philip the Good, duke of Burgundy, is considered as her best performance in prose. It is preserved in MS. in the library of the king of France, but a transcript was published by the abbé Le Beuf in the third volume of "Dissertations on the Ecclesiastical History of Paris," where he gives a Life of Christina. She wrote also "An hundred Stories of Troy," in rhyme; "The Treasure of the City of Dames," Paris, 1497; "The Long Way," translated by John Chaperon, 1549, under the title of "Le Chemin de long étendué." In the Harleian collection of MSS. (No. 219, 5) is a piece by Christina entitled "Epistre d'Othea deese de Prudence à Hector, &c. Mis en vers François, et dedié a Charles V. de France." Anthony Widville, earl Rivers,

[1] Dict. Hist.—Necrologie pour annee 1774.

translated a work of hers, we know not whether included in any of the above, entitled "The Moral Proverbs of Christian of Pyse," printed by Caxton. Lord Orford, who has noticed this work in his account of Widville, has also introduced an account of Christina, which, although written in his flippant and sarcastic manner, contains some interesting particulars of her history.[1]

PISCATOR (JOHN), a protestant German divine, was born at Strasburgh in 1546. In his early studies he acquired the character of an able philosopher, but was most approved as a commentator on the scriptures. He inclined at first to the Lutheran opinions, but afterwards embraced those of Calvin, and lastly endeavoured to give an Arminian modification of some of the Calvinistic opinions respecting original sin, grace, and predestination, which, as usual, pleased neither party. He was for some time professor of divinity in the newly-established university of Herborn, where he died in 1626, in the eighteenth year of his age. Besides a translation of the Bible into German, he wrote commentaries, in Latin, on the Bible, first printed in 8vo, afterwards in 4 vols. fol. 1643, &c. and many controversial treatises.[2]

PISO. See POIS.

PISTORIUS (JOHN), a learned divine, was born February 4, 1546, at Nidda. He first took a doctor's degree in physic, but, as he did not succeed according to his hopes, he studied the law, and was counsellor to Ernest Frederic, margrave of Baden Dourlach, whom he persuaded to embrace the protestant religion, but turned catholic himself sometime after. After the death of his wife he was admitted doctor in divinity, was made counsellor to the emperor, provost of the cathedral at Breslaw, and domestic prelate of the abbey of Fulde. He died in 1608, at Friburg. He left several controversial tracts against the Lutherans, "Scriptores Rerum Polonicarum," 1582, 3 vols. fol.; "Scriptores de Rebus Germanicis," 1607, 1613, 3 vols. fol. a curious collection, which Struvius very much improved in a new edition published at Ratisbon in 1726, 3 vols. fol. Pistorius also published an edition of "Artis cabalisticæ Scriptores," Basil, 1587, fol.[3]

PITCAIRNE (ARCHIBALD), an eminent Scotch physician of the mechanical sect, was descended from an

[1] Dict. Hist.—Lord Orford's Works, vol. I. p. 288 and 553.
[2] Freheri Theatrum.—Mosheim, and particularly the translator's notes.
[3] Moreri.—Dict. Hist.

ancient family in the county of Fife, and born at Edinburgh Dec. 25, 1652. After some classical education at the school of Dalkeith, he was removed in 1668 to the university of Edinburgh; where, having gone through a course of philosophy, he obtained in 1671 his degree of M. A. and studied first divinity, which does not appear to have been to his taste, and then the civil law, which was more seriously the object of his choice, and he pursued it with so much intenseness as to impair his health. He was then advised to travel to Montpelier in France, but found himself recovered by the time he reached Paris. He determined to pursue the study of the law in the university there; but there being no able professor of it, and meeting with some of his countrymen, who were students in physic, he went with them to the lectures and hospitals. A few months after, he was called home by his father; and now, having laid in the first elements of all the three professions, he found himself absolutely undetermined which to follow. In the mean time he applied himself to the mathematics, in which he made a very great progress; and an acquaintance which he formed with Dr. David Gregory, the celebrated mathematical professor, probably conduced to cherish his natural aptitude for this study. At length, struck with the charms of mathematical truth which been lately introduced into the philosophy of medicine, and hoping to reduce the healing art to geometrical method, he unalterably determined in favour of medicine as a profession. As there was however at this time no medical school in Edinburgh, no hospital, nor opportunity of improvement but the chamber and the shop, he returned to Paris about 1675, and cultivated the object of his pursuit with diligence and steadiness. Among his various occupations, the study of the ancient physicians seems to have had a principal share. This appears from a treatise which he published some time after his return, "Solutio problematis de inventoribus," which shews that he wisely determined to know the progress of medicine from its earliest periods, before he attempted to reform and improve that science. In August 1680 he received from the faculty of Rheims the degree of Doctor, which in 1699 was likewise conferred on him by the university of Aberdeen, and he was likewise appointed a member of the college of surgeons of Edinburgh in 1701. He was before chosen a member of the royal college of physicians of Edinburgh from the time it was established by charter in 1681.

On his return to Edinburgh, which was about the time of the revolution, he presently came into good business, and acquired an extensive reputation. Such, however, was his attachment to the exiled James II. that he became excluded from public honours and promotion at home, and therefore, having in 1692 received an invitation from the curators of the university of Leyden, to be professor of physic there, he accepted it, and went and made his inauguration speech the 26th of April that year, entitled "Oratio qua ostenditur medicinam ab omni philosophorum secta esse liberam." He continued there little more than a year; during which short space he published several dissertations, chiefly with a view of shewing the usefulness of mathematics to physic. Pitcairne was the first who introduced the mechanic principles into that art, now so generally exploded, but they do not appear to have influenced his practice, which did not differ essentially from the present. He returned to Scotland in 1693, to discharge an engagement to a young lady, who became his second wife, the daughter of sir Archibald Stephenson, an eminent physician in Edinburgh; and, being soon after married to her, was fully resolved to set out again for Holland; but, the lady's parents being unwilling to part with her, he settled at Edinburgh, and wrote a valedictory letter to the university of Leyden. His lady did not survive her marriage many years; yet she brought him a daughter, who was in 1731 married to the earl of Kelly.

In 1701 he republished his "Dissertationes Medicæ," with some new ones; and dedicated them to Bellini, professor at Pisa, in return to the same compliment, which Bellini had made him, when he published his "Opuscula." They were printed at Rotterdam in one volume 4to, under this title, "Disputationes Medicæ," of which there are eight. The last edition published in his life-time came out at Edinburgh, a few months before his death, which happened Oct. 13, 1713. Afterwards were published, in 1717, his lectures to his scholars, under the title of "Elementa Medicinæ Physico-Mathematica," although he had taken great pains to prevent the publication of any thing in that way. He even shews some concern about this in his Dissertation "de Circulatione Sanguinis in animalibus genitis, et non genitis." There are editions of his whole works at Venice, 1733, and Leyden, 1737, 4to. In 1696, being hindered by sickness from attending the

calls of his profession, he amused himself with writing remarks upon sir Robert Sibbald's "Prodromus Historiæ Naturalis Scotiæ," who had published a treatise ridiculing the new method of applying geometry to physic; in return, to which Pitcairne wrote, "Dissertatio de Legibus Historiæ Naturalis," and published it, but not anonymously, as has been asserted, in the abovementioned year. Pitcairne likewise used to divert himself sometimes with writing Latin verses of considerable merit, which were collected after his death. The occasion of their appearance was a remark of Peter Burman, in his preface to his edition of Buchanan's history, on the inconsiderable number of Latin writers, especially in poetry, whom Britain had produced. Ruddiman on this endeavoured to vindicate his native country from its share in this degrading censure; and with that view published, in 1727, a small volume entitled "Selecta Poemata Archibaldi Pitcairnii et aliorum," &c. But, says lord Woodhouselee, this very attempt affords a demonstration of the truth of the proposition it was meant to disprove, for the poems of Pitcairne comprise almost all that are of any merit in the volume; and even these, from the nature of their subjects, temporary political satire (against the revolution) the commemoration of local incidents, or allusions to private characters, have none of the requisites to found either a general or a permanent reputation.

These poems, says the same critic, which have the merit of excellent Latinity, and easy and spirited numbers, must have had a poignant relish in his own age, from the very circumstances which render them little interesting in ours. Lord Hailes once intended to have redeemed them from oblivion by a commentary, a specimen of which he gave in the Edinburgh Magazine and Review for February 1774; but, as he had no congeniality of opinion with Pitcairne, either as to religion or politics, there would have been a perpetual war betwixt the author and his commentator. With respect to his religion, although Dr. Webster tells us he "died a worthy and *religious* man," there is reason to think he had not always lived with much religious impression on his mind. He wrote a comedy, called, "The Assembly," printed at London in 1722, which Mr. George Chalmers says is "personal, and political, sarcastic, and prophane, and never could have been acted on any stage." He was also the author of an attack on revealed religion, entitled "Epistola Archimedis ad regem Gelo-

nem Albæ Græcæ reperta, anno æræ Christianæ 1688." This was made the subject of the inaugural oration of the Rev. Thomas Halyburton, professor of divinity in the university of St. Andrew's in 1710, and published at Edinburgh in 1714, 4to. The late Dr. William and Dr. David Pitcairne were related to our author, but not his immediate descendants.[1]

PITHOU (PETER), or PITHŒUS, a French gentleman of eminence in the republic of letters, was descended from an ancient and noble family in Normandy, and born at Troyes Nov. 1, 1539. His taste for literature discovered itself early, and it was cultivated to the utmost by the care of his father. He entered upon his studies at Troyes, and was afterwards sent to Paris, where he became first the scholar, and then the friend, of Turnebus. When he had finished his pursuits in languages and the belles letters, he was removed to Bourges, and placed under Cujacius, in order to study the civil law. His father was learned in the law, and has left no inconsiderable specimen of his judgment, in the advice he gave his son, for acquiring this branch of knowledge, which was, not to spend his time and pains upon voluminous and barren commentators, but to confine his reading chiefly to original writers. He made so wonderful a progress, that at seventeen he was able to discuss without preparation the most difficult questions; and his master was not ashamed to own, that he was indebted to him for some useful suggestions. Cujacius removing to Valence, Pithou followed him thither, and continued to profit by his lectures, to 1560. He then returned to Paris, and frequented the bar of the parliament there, for the sake of joining practical forms and usages to theoretic knowledge.

In 1563, being then twenty-four, he gave the first fruits of his studies to the public, in a work entitled "Adversaria Subseciva;" which was highly applauded by Turnebus, Lipsius, and other learned men, and laid the foundation of that great and extensive fame which he afterwards acquired. A little time after, he was advanced by Henry III. to some considerable post; in which, as well as at the bar, he acquitted himself with high honour. Pithou was a Protestant, and was almost involved in the terrible massacre

[1] Gen. Dict.—Account of his Life, &c. by Dr. Charles Webster, 1781, 8vo.—Chalmers's Life of Ruddiman, p. 24—31, 61, 96.—Tytler's Life of Lord Kaimes.

of Saint Bartholomew in 1572. His escape indeed was very narrow, for he was at Paris during the whole, and in the same lodgings with several protestants, who were all murdered. Whether from fear or conviction, he soon afterwards openly embraced the Catholic faith. Afterwards he attended the duke of Montmorency into England; and in 1572 was honoured with the degree of LL. D. at Oxford, where he resided for some time; and upon his return, by reason of his great wisdom, amiable manners, and profound knowledge, became a kind of oracle to his countrymen, who consulted him on all important occasions. Nor was his fame less in other parts of the continent; Ferdinand the Great duke of Tuscany not only consulted him, but even submitted to his determination, in a point contrary to his interests. Henry III. and IV. were greatly obliged to him for combating the league in the most intrepid manner, and for many other services, in which he had recourse to his pen, as well as to other means.

Pithou died upon his birth-day, November 1, 1596, leaving behind him a wife, whom he had married in 1579, and some children. Thuanus has represented him as the most excellent and accomplished man of the age in which he lived; an opinion in which his learned contemporaries seem agreed. He collected a most valuable library, which was rich in manuscripts, as well as printed books; and he took many precautions to hinder its being dispersed after his death, but in vain. He published a great number of works on various subjects of law, history, and classical literature; and he gave several new and correct editions of ancient writers. He was the first who made the world acquainted with the "Fables of Phædrus:" they, together with the name of their author, being utterly unknown, till published from a manuscript, which had been discovered by his brother, Francis Pithou. The principal works of Peter Pithou are, 1. "A Treatise on the Liberties of the Gallican Church," four volumes folio; the foundation of all that has been written on that subject since. The best edition is Paris, 1731. 2. Editions of many important monuments relative to French history. 3. Notes on many classical authors. 4. A volume of smaller works, or "Opuscula," printed collectively at Paris in 1609, besides many publications on civil and canon law, some issued separately, and some in conjunction with his brother. It was his inten-

tion to have published a complete body of French historians, but he published only two volumes on the subject, one in octavo, and the other in quarto.

PITHOU (FRANCIS), advocate to the parliament of Paris, brother of the preceding, and also a very learned man, was born in 1544, at Troyes. He was well acquainted with the belles lettres, and law, and discovered, as we have just observed, the MS. of the fables of Phædrus, which he sent to his brother, and which was published in 1596, in 12mo. Francis, with the assistance of his brother, applied himself particularly to revise and explain the "Body of Canon Law," which was printed according to their corrections, 1687, 2 vols. folio, an edition which is reckoned the best. His other works are, "Codex Canonum," 1687, folio. An edition of the "Salic Law," with notes. "The Roman Laws," compared with those of Moses, 1573, 12mo. "Observationes ad Codicem," 1689, folio. "Antiqui Rhetores Latini, Rutilius Lupus, Aquila Romanus, Julius Rufinianus, Curius Fortunatianus, Marius Victorinus," &c. Paris, 1599, 4to, republished by M. Caperonier, Strasburg, 4to. &c. He died February 7, 1621, aged seventy-eight.[1]

PITISCUS (SAMUEL), a very learned scholar and editor, was born at Zutphen, March 30, 1637. His grandfather, there is reason to think, was Bartholomew Pitiscus, preacher to the elector palatine, who died in 1613, and was the author of a Latin work on "Trigonometry," reprinted in 1612, and very much approved by Tycho Brahe. His father, Samuel, appears to have been a refugee for the sake of the protestant religion, and took up his abode at Zutphen, where our author was first educated, but he afterwards studied polite literature at Daventer under John Frederick Gronovius, for two years, and divinity for three, at Groningen. After finishing this course he was admitted into the church, and appointed master of the public school at Zutphen in 1685. About the same time he was intrusted with the direction of the college of St. Jerome at Utrecht, which he retained until 1717, when, being in his eightieth year, he resigned with great credit, but lived ten years longer, and died Feb. 1, 1727. He married two wives, one while schoolmaster at Zutphen, who gave him much uneasiness, having contracted a habit

[1] Life, by Grossley, 1756, 2 vols. 8vo.—Batesii Vitæ Selectorum; in which is his will, a curious composition.—Thuani Hist. ad ann. 1596.—Niceron, vol. V.—Bullart's Academie des Sciences.—Ath. Ox. vol. I.—Saxii Onomast.

[2] Moreri.—Dict. Hist.

of drunkenness, to gratify which she used to steal and sell his books. The other, whom he married at Utrecht, restored that domestic happiness which suited his retired and studious disposition. He acquired considerable property by his works, and left at his death 10,000 florins to the poor. He was a man of extensive learning, directed chiefly to the illustration of the classical authors, and was long in the highest esteem as a teacher.

His works are, 1. "Fundamenta religionis Christianæ in usum Gymnasii Zutphaniensis," 8vo. 2. "Quintus Curtius cum commentario perpetuo, variisque iconismis ære affabre incisis," Utrecht, 1685, the first of the classic authors whom he illustrated by the explanation of ancient customs, represented by engravings. 3. "Suetonius," ibid. 1690, 2 vols. 8vo, and Leovard. 1715, 2 vols. 4to. This last is the best edition of this elegant and useful work, which is well known to classical scholars. 4. "Aurelius Victor," with the notes of various commentators and engravings, Utrecht, 1696, 8vo, a rare and valuable edition. 5. "Lexicon Latino-Belgicum," the best edition of which is that printed at Dort in 1725, 4to. 6. "Lexicon Antiquitatum Romanarum," Utrecht, 2 vols. folio, a work of great erudition, and the labour of many years. 7. "Solini Polyhistor, cum Salmasii exercitationibus Plinianis," Utrecht, 2 vols. folio. 8. "Francisci Pomey Pantheon Mythicum." 9. "Rosini Antiq. Romanarum corpus," Utrecht, 1701, 4to. Of these last three he was only the editor.

PITOT (HENRY), an ingenious mathematician, descended of a noble family of Languedoc, was born in 1695. In his early mathematical studies, he appears to have had no instructor; but going, in his twenty-third year, to Paris, he formed an acquaintance with Reaumur. In 1724 he was received into the academy of sciences, in the Memoirs of which he wrote a great many papers. He wrote a valuable work, entitled "The Theory of working Ships," 1731, which procured him to be elected a member of the Royal Society of London. In 1740, the states-general of Languedoc gave him the appointment of principal engineer to the province, and also that of inspector-general of the famous canal which forms a navigable junction between the Mediterranean sea and the bay of Biscay. One of his

Burmanni Traject. Eruditi

greatest works was that for supplying Montpelier with water from sources at the distance of three leagues. For this and other services the king honoured him with the order of St. Michael. He died in 1771, at the age of seventy-six.[1]

PITS, or PITSEUS (JOHN), an English biographer, was born at Alton, in Hampshire, in 1560; and at eleven, sent to Wykeham's school near Winchester. He was elected thence probationer fellow of New college in Oxford, at eighteen; but, in less than two years, left the kingdom as a voluntary Romish exile, and went to Douay, where he was kindly received by Dr. Thomas Stapleton, who gave him advice relating to his studies. Pursuant to this, he passed from Douay to Rheims; and, after one year spent in the English college there, was sent to the English college at Rome, where he studied seven years, and was then ordained priest. Returning to Rheims about 1589, he held the office of professor of rhetoric and Greek for two years. Towards the latter end of 1590, being appointed governor to a young nobleman, he travelled with him into Lorraine; and, at Pont-a-Mousson, he took the degree of master of arts, and soon after that of bachelor of divinity. Next, going into Upper Germany, he resided a year and a half at Triers; and afterwards removed to Ingolstadt in Bavaria, where he resided three years, and took the degree of doctor of divinity. After having travelled through Italy as well as Germany, and made himself master of the languages of both countries, he went back to Lorraine; where, being much noticed by Charles cardinal of Lorraine, he was preferred by him to a canonry of Verdun. When he had passed two years there, Antonia, daughter to the duke of Lorraine, who was married to the duke of Cleves, invited him to be her confessor; and, that he might be the more serviceable to her, he learned the French language with so much success, that he often preached in it. In her service he continued twelve years; during which time he studied the histories of England, ecclesiastical and civil, whence he made large collections and observations concerning the most illustrious personages. On the death of the duchess of Cleves he returned a third time to Lorraine, where, by the favour of John bishop of Toul, formerly his scholar, he was promoted to the deanery of Liverdun, a city of Lorraine, which was of considerable

[1] Dict. Hist.

value. This, with a canonry and an officialship of the same church, he held to the day of his death, which happened at Liverdun in 1616. He published three treatises: "De Legibus," Triers, 1592; "De Beatitudine," Ingolst. 1595; "De Peregrinatione," Dusseld. 1604.

During the leisure he enjoyed, while confessor to the duchess of Cleves, he employed himself in that work which alone has made him known to posterity, in compiling "The Lives of the Kings, Bishops, Apostolical Men, and Writers of England." They were comprised in four large volumes; the first containing the lives of the kings; the second, of the bishops; the third, of the apostolical men; and the fourth, of the writers. The three first are preserved in the archives of the collegiate church of Verdun: the fourth only was published, and that after his decease, at Paris, 1619, and 1623, in 4to, under the title of "J. Pitsei Angli, &c. Relationum Historicarum de Rebus Anglicis tomus primus;" but the running title, and by which it is oftenest quoted, is, "De Illustribus Angliæ Scriptoribus." It is divided into four parts; the first of which is preliminary matter, "De laudibus Historiæ, de Antiquitate Ecclesiæ Britannicæ, de Academiis tam antiquis Britonum quam recentioribus Anglorum." The second part contains the lives and characters of three hundred English writers; the third is an "Appendix of some Writers, in alphabetical order, and divided into four Centuries," together with "An Index of English Books, written by unknown Authors." The last part consists of "Fifteen Alphabetical Indexes," forming a kind of epitome of the whole work. Pits appears to have acted in a very disingenuous manner, especially in the second part of this work; the greater part of which he has taken without any acknowledgment from Bale's book "De Scriptoribus majoris Britanniæ," while he takes every opportunity to shew his abhorrence both of Bale and his work. He pretends also to follow, and familiarly quotes, Leland's "Collectanea de Scriptoribus Angliæ;" whereas the truth is, as Wood and others have observed, he never saw them, being but twenty years of age, or little more, when he left the nation: neither was it in his power afterwards, if he had been in England, because they were kept in such private hands, that few protestant antiquaries, and none of those of the church of Rome, could see or peruse them. What therefore he pretends to have from Leland, he takes at second-hand from Bale. His work is also full of partiality: for he entirely

leaves out Wickliffe and his followers, together with the Scots and Irish writers, who are for the most part commemorated by Bale; and in their room gives an account of the Roman catholic writers, such especially as had left the kingdom, after the Reformation in queen Elizabeth's reign, and sheltered themselves at Rome, Douay, Louvain, &c. This, however, is the best and most valuable part of Pits's work.—Pits was a man of abilities and learning. His style is clear, easy, and elegant; but he wants accuracy, and has fallen into many mistakes in his accounts of the British writers. His work, however, will always be thought of use, if it be only that "Historia quoquo modo scripta delectat."[1]

PITT (CHRISTOPHER), an English poet, was born in 1699 at Blandford, the son of a physician much esteemed. He was, in 1714, received as a scholar into Winchester college, where he was distinguished by exercises of uncommon elegance; and, at his removal to New college in 1719, presented to the electors, as the product of his private and voluntary studies, a complete version of Lucan's poem, which he did not then know to have been translated by Rowe. This is an instance of early diligence which well deserves to be recorded. The suppression of such a work, recommended by such uncommon circumstances, is to be regretted. It is indeed culpable, to load libraries with superfluous books; but incitements to early excellence are never superfluous, and from this example the danger is not great of many imitations. When he had resided at his college three years, he was presented to the rectory of Pimpern in Dorsetshire, 1722, by his relation, Mr. Pitt of Stratfeildsea in Hampshire; and, resigning his fellowship, continued at Oxford two years longer, till he became M. A. 1724. He probably about this time translated "Vida's Art of Poetry," which Tristram's elegant edition had then made popular. In this translation he distinguished himself, both by the general elegance of his style, and by the skilful adaptation of his numbers to the images expressed; a beauty which Vida has with great ardour enforced and exemplified. He then retired to his living, a place very pleasing by its situation, and therefore likely to excite the imagination of a poet; where he passed the rest of his life, reverenced for his virtue, and beloved for the softness of his temper, and the easiness of his man-

[1] Ath. Ox. vol. I.—Biog. Brit.—Dodd's Church History.

ness. Before strangers he had something of the scholar's timidity and diffidence; but, when he became familiar, he was in a very high degree cheerful and entertaining. His general benevolence procured general respect; and he passed a life placid and honourable, neither too great for the kindness of the low, nor too low for the notice of the great. At what time he composed his "Miscellany," published in 1727, it is not easy nor necessary to know: those poems which have dates appear to have been very early productions. The success of his "Vida" animated him to a higher undertaking; and in his thirtieth year he published a version of the first book of the Æneid. This being commended by his friends, he some time afterwards added three or four more; with an advertisement in which he represents himself as translating with great indifference, and with a progress of which himself was hardly conscious. At last, without any further contention with his modesty, or any awe of the name of Dryden, he gave a complete English "Æneid," which we advise our readers to peruse with that of Dryden. It will be pleasing to have an opportunity of comparing the two best translations that perhaps were ever produced by one nation of the same author. Pitt, engaging as a rival with Dryden, naturally observed his failures and avoided them; and, as he wrote after Pope's Iliad, he had an example of an exact, equable, and splendid versification. With these advantages, seconded by great diligence, he might successfully labour particular passages, and escape many errors. If the two versions are compared, perhaps the result will be, that Dryden leads the reader forward by his general vigour and sprightliness, and Pitt often stops him to contemplate the excellence of a single couplet; that Dryden's faults are forgotten in the hurry of delight, and that Pitt's beauties are neglected in the languor of a cold and listless perusal; that Pitt pleases the critics, and Dryden the people; that Pitt is quoted, and Dryden read. He did not long enjoy the reputation which this great work deservedly conferred; for he died April 5, 1748, and lies buried under a stone at Blandford, with an inscription, which celebrates his candour, and primitive simplicity of manners; and says that he lived innocent, and died beloved; an encomium neither slight nor common, though modestly expressed.[1]

[1] Johnson's Lives.—Preface to Warton's Virgil.

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A NEW AND GENERAL

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PITT (WILLIAM), earl of Chatham, one of the most illustrious statesmen whom this country has produced, was the son of Robert Pitt, esq. of Boconnock in Cornwall, and grandson of Thomas Pitt, governor of Madras, who was purchaser of the celebrated diamond, afterwards called the Regent. The family was originally of Dorsetshire, where it had been long and respectably established. William Pitt was born Nov. 15, 1708, and educated at Eton; whence, in January 1726, he went as a gentleman-commoner to Trinity-college, Oxford. It has been said, that he was not devoid of poetical talents, of which a few specimens have been produced; but they do not amount to much, and of his Latin verses on the death of George the First, it is natural to suspect that the whole merit was not his own. When he quitted the university, Pitt was for a time in the army, and served as a cornet; but his talents leading him more decisively to another field of action, he quitted the life of a soldier for that of a statesman, and became a member of parliament for the borough of Old Sarum, in February 1735. In this situation his abilities were soon distinguished, and he spoke with great eloquence against the Spanish convention in 1738. It was on the occasion of the bill for registring seamen in 1740, which he opposed as arbitrary and unjustifiable, that he is said to have made his celebrated reply to Mr. Horatio Walpole, who had attacked him on account of his youth (though then thirty-two), adding, that the discovery of truth is little promoted by pompous diction and theatrical emotion. Mr. Pitt retorted, with great severity, "I will not undertake to determine whether youth can justly be imputed

to any man as a reproach; but I will affirm, that the wretch who, after having seen the consequences of repeated errors, continues still to blunder, and whose age has only added obstinacy to stupidity, is surely the object of either abhorrence or contempt, and deserves not that his grey head should secure him from insults. Much more is he to be abhorred, who, as he has advanced in age, has receded from virtue, and becomes more wicked with less temptation; who prostitutes himself for money which he cannot enjoy; and spends the remains of his life in the ruin of his country." Something like this Mr. Pitt might have said, but the language is that of Dr. Johnson, who then reported the debates for the Gentleman's Magazine.

Though he held no place immediately from the crown, Mr. Pitt had for some time enjoyed that of groom of the bedchamber to Frederick prince of Wales, but resigned it in 1745; and continuing steady in his opposition to the measures of the ministry, experienced about the same time that fortune, which more than once attended him, of having his public services repaid by private zeal. The dowager duchess of Marlborough left him by will 10,000*l.* expressly for defending the laws of his country, and endeavouring to prevent its ruin. It was thought soon after an object of importance to obtain his co-operation with government, and in 1746 he was made joint vice-treasurer of Ireland; and in the same year treasurer, and pay-master-general of the army, and a privy-counsellor. In 1755, thinking it necessary to make a strong opposition to the continental connections then formed by the ministry, he resigned his places, and remained for some time out of office. But in December 1756, he was called to a higher situation, being appointed secretary of state for the southern department. In this high office he was more successful in obtaining the confidence of the public, than that of the king, some of whose wishes he thought himself bound to oppose. In consequence of this he was soon removed, with Mr. Legge, and some others of his friends. The nation, however, was not disposed to be deprived of the services of Mr. Pitt. The most exalted idea of him had been taken up throughout the kingdom: not only of his abilities, which were evinced by his consummate eloquence, but of his exalted, judicious, and disinterested patriotism. This general opinion of him, and in some degree of his colleagues, was so strongly expressed, not merely by per-

sonal honours conferred on them, but by addresses to the throne in their favour, that the king thought it prudent to restore them to their employments. On June 29, 1757, Mr. Pitt was again made secretary of state, and Mr. Legge chancellor of the exchequer, with other arrangements according to their wishes. Mr. Pitt was now considered as prime minister, and to the extraordinary ability of his measures, and the vigour of his whole administration, is attributed the great change which quickly appeared in the state of public affairs. It was completely shewn how much the spirit of one man may animate a whole nation. The activity of the minister pervaded every department. His plans, which were ably conceived, were executed with the utmost promptitude; and the depression which had arisen from torpor and ill success, was followed by exertion, triumph, and confidence. The whole fortune of the war was changed; in every quarter of the world we were triumphant; the boldest attempts were made by sea and land, and almost every attempt was fortunate. In America the French lost Quebec; in Africa their principal settlements fell; in the East-Indies their power was abridged, and in Europe their armies defeated; while their navy, their commerce, and their finances, were little less than ruined. Amidst this career of success king George the Second died, Oct. 25, 1760. His present majesty ascended the throne at a time when the policy of the French court had just succeeded in obtaining the co-operation of Spain. The family compact had been secretly concluded; and the English minister, indubitably informed of the hostile intentions of Spain, with his usual vigour of mind, had determined on striking the first blow, before the intended enemy should be fully prepared for action. He proposed in the privy council an immediate declaration of war against Spain, urging, with great energy, that this was the favourable moment, perhaps never to be regained, for humbling the whole house of Bourbon. In this measure he was not supported, and the nation attributed the opposition he encountered to the growing influence of the earl of Bute. Mr. Pitt, of much too high a spirit to remain as the nominal head of a cabinet which he was no longer able to direct, resigned his places on the 5th of October, 1761; when, as some reward for his eminent services, his wife was created baroness of Chatham in her own right, and a pension of three

thousand pounds was settled on the lives of himself, his lady, and his eldest son.

No fallen minister ever carried with him more completely the confidence and regret of the nation, over whose councils he had presided: but the king was also popular at this time, and the war being continued by his new ministers with vigour and success, no discontent appeared till after the conclusion of peace. Our triumphs in the West Indies over both France and Spain, had particularly elated the spirits of the people, and it was conceived that we ought either to dictate a peace as conquerors, or continue the war till our adversaries should be more effectually humbled.. With these ideas, when the preliminaries for peace were discussed in parliament, Mr. Pitt, though he had been for some time confined by a severe fit of the gout, went down to the House of Commons, and spoke for nearly three hours in the debate. He gave his opinion distinctly upon almost every article in the treaty, and, upon the whole, maintained that it was inadequate to the conquests, and just expectations of the kingdom. Peace was however concluded on the 10th of February, 1763, and Mr. Pitt continued unemployed. He had the magnanimity not to enter into that petulant and undiscriminating plan of opposition, which has so frequently disgraced the ill-judging candidates for power; but maintained his popularity in dignified retirement, and came forward only when great occasions appeared to demand his interference. One of these was the important question of general warrants in 1764; the illegality of which he maintained with all the energy of his genius and eloquence. A search or seizure of papers, without a specific charge alledged, would be, as he justly contended, repugnant to every principle of liberty. The most innocent man could not be secure. "But by the British constitution," he continued, "every man's house is his castle. Not that it is surrounded with walls and battlements. It may be a straw-built shed. Every wind of heaven may whistle round it. All the elements of nature may enter it. But the king cannot; the king dare not."

When the discontents in America began to appear, on the occasion of the stamp act, Mr. Pitt again found a subject for his exertions. The repeal of that act being proposed in March 1766, by the new ministry of the Rockingham-party, Mr. Pitt, though not connected with them,

very forcibly supported the measure, which was carried; whether wisely or fortunately, is still a matter of dispute. About this time died sir William Pynsent, of Burton Pynsent, in Somersetshire, a man of considerable property, who, through mere admiration of Mr. Pitt in his public character, disinherited his own relations, and made him heir to the bulk of his estate. It was certainly a remarkable proof of the very uncommon estimation in which this statesman was held, that a circumstance of this nature should have happened to him at two different periods of his life.

The Rockingham ministry proving unable to maintain its ground, a new administration was formed, and Mr. Pitt, in 1766, was made lord privy seal. At the same time he was created a peer, by the titles of viscount Pitt, of Burton Pynsent, in the county of Somerset, and earl of Chatham, in the county of Kent. Whatever might be his motives for accepting this elevation, he certainly sunk by it in popularity, at least as much as he rose in nominal dignity. The great commoner, as he was sometimes styled, had formed a rank to himself, on the sole basis of his talents and exertions, for which the titular honours, which he was now to participate with many others, could not in the public opinion compensate. Still it must be owned that the high and hereditary distinction of the peerage is a just and honourable object of ambition to a British commoner; which, if he attains it, as Mr. Pitt appears to have done, without any improper concession or stipulation, may be considered as the fair reward of past services, and the most permanent monument of public gratitude. Lord Chatham, whatever might be the cause, did not long continue in office; he resigned the place of lord privy seal on the 2d of November, 1768, and it was the last public employment which he ever accepted. He does not indeed appear to have been desirous of returning to office. He was now sixty; and the gout, by which he had been long afflicted, had become too frequent and violent in its attacks, to allow of close or regular application to business. In the intervals of his disorder he continued occasionally to exert himself, on questions of great magnitude, and was particularly strenuous in 1775, and the ensuing years, against the measures pursued by the ministers in the contest with America. Nevertheless, in all things he maintained his native spirit. When France began to interfere in the

contest, he fired with indignation at the insult; and when, in 1778, it was thought necessary, after the repeated misfortunes of the war, to acknowledge the independence of America, he summoned up all the strength that remained within him, to pour out his disapprobation of a measure so inglorious. He did so in a speech of considerable energy, and being answered in the course of the debate by the duke of Richmond, seemed agitated with a desire to reply: but when he attempted to rise, the effort proved too violent for his debilitated constitution, and he sunk, in a kind of fit, into the arms of those who were near him. This extraordinary scene of a great statesman, almost dying in the last exertion of his talents, has been perpetuated by the pencil, and will live for ever in the memory of his countrymen. He did not long survive this effort. This debate happened on the 8th of April, 1778, and he died on the 11th of May ensuing.

All parties appeared now to contend to do honour to his memory: a public funeral and a monument in Westminster abbey, at the national expence, were immediately voted by parliament, and his majesty was addressed to settle upon his family "such a lasting provision as he in his wisdom and liberality should think fit, as a mark of the sense the nation entertains of the services done to this kingdom by that able statesman." A pension of 4,000*l.* a-year was accordingly appointed by his majesty, out of the civil list revenue, and confirmed in perpetuity by parliament, to the heirs of the earl of Chatham, to whom the title should descend. The monument raised to his memory is highly worthy of the occasion, being perhaps the noblest effort of British sculpture. His figure appears upon it, at full length, in his parliamentary robes, and in the attitude of speaking; the accompaniments are grand and appropriate, and the inscription has a simple dignity, much more impressive than any pomp of words, announcing merely, that the king and parliament have paid this tribute to his merits.

The principal outlines of lord Chatham's character, sagacity, promptitude, and energy, will be perceived in the foregoing narrative. The peculiar powers of his eloquence have been characterized since his death in language which will convey a forcible idea of it to every reader. "They who have been witnesses to the wonders of his eloquence, who have listened to the music of his voice, or trembled

at its majesty; who have seen the persuasive gracefulness of his action, or have felt its force; they who have caught the flame of eloquence from his eye, who have rejoiced in the glories of his countenance, or shrunk from his frowns, will remember the resistless power with which he impressed conviction. But to those who have never seen or heard this accomplished orator, the utmost effort of imagination will be necessary, to form a just idea of that combination of excellence, which gave perfection to his eloquence. His elevated aspect, commanding the awe and mute attention of all who beheld him, while a certain grace in his manner, arising from a consciousness of the dignity of his situation, of the solemn scene in which he acted, as well as of his own exalted character, seemed to acknowledge and repay the respect which he received.—This extraordinary personal dignity, supported on the basis of his well-earned fame, at once acquired to his opinions an assent, which is slowly given to the arguments of other men. His assertions rose into proof, his foresight became prophecy.—No clue was necessary to the labyrinth illuminated by his genius. Truth came forth at his bidding, and realised the wish of the philosopher: she was seen, and beloved."—We have omitted some parts of this spirited character, because not written with equal judgment: but the result of the whole is, that while he sought, with indefatigable diligence, the best and purest sources of political information, he had a mind which threw new lights upon every topic, and directed him with more certainty than any adventitious aid. Another account of his extraordinary powers, more concise, but drawn with wonderful spirit, is attributed to the pen of Mr. Wilkes. "He was born an orator, and from nature possessed every outward requisite to bespeak respect, and even awe. A manly figure, with the eagle eye of the famous Condé, fixed your attention, and almost commanded reverence the moment he appeared; and the keen lightnings of his eye spoke the high spirit of his soul, before his lips had pronounced a syllable. There was a kind of fascination in his look when he eyed any one askance. Nothing could withstand the force of that contagion. The fluent Murray has faultered, and even Fox (afterwards lord Holland) shrunk back appalled, from an adversary, 'fraught with fire unquenchable,' if I may borrow the expression of our great Milton. He had not the correctness of language so striking in the great

Roman orator (we may add, and in his son), but he had the *verba ardentia*, the bold glowing words."—Lord Chesterfield has given a more general picture of his character, in the following words: "Mr. Pitt owed his rise to the most considerable post and power in this kingdom, singly to his own abilities. In him they supplied the want of birth and fortune, which latter, in others too often supply the want of the former. He was a younger brother, of a very new family, and his fortune was only an annuity of one hundred pounds a-year. The army was his original destination, and a cornetcy of horse his first and only commission in it. Thus unassisted by favour or fortune, he had no powerful protector to introduce him into business, and (if I may use that expression) to do the honours of his parts; but their own strength was fully sufficient. His constitution refused him the usual pleasures, and his genius forbid him the idle dissipations of youth; for so early as at the age of sixteen he was the martyr of an hereditary gout. He therefore employed the leisure which that tedious and painful distemper either procured or allowed him, in acquiring a great fund of premature and useful knowledge. Thus by the unaccountable relation of causes and effects, what seemed the greatest misfortune of his life, was perhaps the principal cause of its splendor. His private life was stained by no vice, nor sullied by any meanness. All his sentiments were liberal and elevated. His ruling passion was an unbounded ambition, which, when supported by great abilities, and crowned with great success, makes what the world calls a great man. He was haughty, imperious, impatient of contradiction, and overbearing; qualities which too often accompany, but always clog great ones. He had manners and address, but one might discover through them too great a consciousness of his own superior talents. He was a most agreeable and lively companion in social life, and had such a versatility of wit, that he would adapt it to all sorts of conversation. He had also a most happy turn to poetry, but he seldom indulged, and seldom avowed it. He came young into parliament, and upon that theatre he soon equalled the oldest and the ablest actors. His eloquence was of every kind, and he excelled in the argumentative, as well as in the declamatory way. But his invectives were terrible, and uttered with such energy of diction, and such dignity of action and countenance, that he intimidated those who

were the most willing and best able to encounter him. Their arms fell out of their hands, and they shrunk under the ascendant which his genius gained over theirs." As a proof of this wonderful power, it is related that sir Robert Walpole scarcely heard the sound of his voice in the House of Commons, when he was alarmed and thunder-struck. He told his friends, that he would be glad at any rate, "to muzzle that terrible cornet of horse." That minister would have promoted his rise in the army, if he would have given up his seat in the house.

A small volume has recently been published by lord Grenville, containing letters from lord Chatham to his nephew, the late Thomas Pitt, lord Camelford, replete with excellent advice, in an easy, affectionate, and not inelegant style. In early life it has been noticed that he had a turn for poetry, which occupations of greater moment interrupted. Lord Orford, and his able continuator Mr. Park, have mentioned a few of his verses.[1]

PITT (WILLIAM), second son of the preceding, and his legitimate successor in political talents and celebrity, was born May 28, 1759. He was educated at home under the immediate eye of his father, who, as he found him very early capable of receiving, imparted to him many of the principles which had guided his own political conduct, and in other respects paid so much attention to his education that at the age of fourteen, he was found fully qualified for the university; and accordingly, was then entered of Pembroke-hall, Cambridge, where he was distinguished alike for the closeness of his application, and for the success of his efforts, in attaining those branches of knowledge to which his studies were particularly directed; nor have many young men of rank passed through the probation of an university with a higher character for morals, abilities, industry, and regularity. He was intended by his father for the bar and the senate, and his education was regulated so as to embrace both these objects. Soon after he quitted the university, he went to the continent, and passed a short time at Rheims, the capital of Champagne. The death of his illustrious father, while he was in his 19th year, could not fail to cast a cloud over the prospects of a

[1] Preceding edition of this Dictionary, from various sources.—Collins's Peerage, by sir E. Brydges.—Annual Register, *passim*.—A life of lord Chatham was published in three volumes, octavo, by Almon the bookseller; but is a wretched farrago of party abuse, destitute of any authenticity.

younger son, but the foundation was laid of those qualities which would enable him to clear the path to eminence by his own exertions. He had already entered himself a student of Lincoln's Inn, and as soon as he was of age, in 1780, he was called to the bar, went the western circuit once, and appeared in a few causes as a junior counsel. His success during this short experiment was thought to be such as was amply sufficient to encourage him to pursue his legal career, and to render him almost certain of obtaining a high rank in his profession. A seat in parliament, however, seems to have given his ambition its proper direction, and at once placed him where he was best qualified to shine and to excel. At the general election in 1780, he had been persuaded to offer himself as a candidate to represent the university of Cambridge, but finding that his interest would not be equal to carry the election, he declined the contest, and in the following year was, through the influence of sir James Lowther, returned for the borough of Appleby. This was during the most violent period of political opposition to the American war, to which Mr. Pitt, it may be supposed, had an hereditary aversion. He was also, as most young men are, captivated by certain theories on the subject of political reform, which were to operate as a remedy for all national disasters. Among others of the more practical kind, Mr. Burke had, at the commencement of the session, brought forward his bill for making great retrenchments in the civil list. On this occasion Mr. Pitt, on the 26th of February, 1781, made his first speech in the British senate. The attention of the house was naturally fixed on the son of the illustrious Chatham, but in a few moments the regards of the whole audience were directed to the youthful orator on his own account. Unembarrassed by the novelty of the situation in which he had been so lately placed, he delivered himself with an ease, a grace, a richness of expression, a soundness of judgment, a closeness of argument, and a classical accuracy of language, which not only answered, but exceeded, all the expectations which had been formed of him, and drew the applauses of both parties. During the same and the subsequent session, he occasionally rose to give his sentiments on public affairs, and particularly on parliamentary reform. This he urged with an enthusiasm which he had afterwards occasion to repent; for when more mature consideration of the subject, had convinced him

that the expedient was neither safe nor useful, he was considered as an apostate from his early professions. As a public speaker, however, it was soon evident that he was destined to act a high part on the political stage; yet, although he seemed to go along generally with the party in opposition to lord North, he had not otherwise much associated with them, and therefore when, on the dissolution of lord North's, a new one was formed, at the head of which was the marquis of Rockingham, Mr. Pitt's name did not appear on the list. Some say he was not invited to take a share; others, that he was offered the place of a lord of the treasury, which he declined, either from a consciousness that he was destined for a higher station, or that he discerned the insecurity of the new ministers. Their first misfortune was the death of the marquis of Rockingham, which occasioned a fatal breach of union between them, respecting the choice of a new head. Of this the earl of Shelburne availed himself, and in July 1782, having, with a part of the former members, been appointed first lord of the treasury, associated Mr. Pitt, who had just completed his 23d year, as chancellor of the exchequer. A general peace with America, France, Spain, &c. soon followed, which was made a ground of censure by a very powerful opposition; and in April 1783, the famous coalition ministry took the places of those whom they had expelled. Mr. Pitt, during his continuance in office, had found little opportunity to distinguish himself, otherwise than as an able defender of the measures of administration, and a keen animadverter upon the principles and conduct of his antagonists; but a circumstance occurred which constitutes the first great æra in his life. This, indeed, was the eventual cause not only of his return to office, but of his possession of a degree of authority with the king, and of popularity with the nation, which has rarely been the lot of any minister, and which he preserved, without interruption, to the end of his life, although his character was supposed to vary in many respects from the opinion that had been formed of it, and although he was never known to stoop to the common tricks of popularity. The coalition administration, of which some notice has been taken in our accounts of Mr. Burke and Mr. Fox, was, in its formation, most revolting to the opinions of the people. Its composition was such as to afford no hopes of future benefit to the nation, and it was therefore narrowly

watched as a combination for self-interest. While the public was indulging such suspicions, Mr. Fox introduced his famous bill for the regulation of the affairs of India, the leading provision of which was to vest the whole management of the affairs of the East India company, in seven commissioners named in the act, and to be appointed by the ministry. It was in vain that this was represented as a measure alike beneficial to the company and to the nation; the public considered it as trenching too much on the prerogative, as creating a mass of ministerial influence which would be irresistible, and as rendering the ministry too strong for the crown. Mr. Pitt, who, in this instance, had rather to follow than to guide the public opinion, unfolded the hidden mystery of the vast mass of patronage which this bill would give, painted in the most glowing colours its danger to the crown and people on one hand, and to the company on the other, whose chartered rights were thus forcibly violated. The alarm thus becoming general, although the bill passed the House of Commons by the influence which the ministers still possessed in that assembly, it was rejected in the House of Lords.

To reconcile themselves to this disappointment, and perhaps to regain ground with the public, the ministers industriously circulated the report that the bill owed its rejection to secret intrigue and undue influence. It was said that lord Temple, afterwards the marquis of Buckingham, had demanded a private audience of his majesty, and represented the danger in such a light, that directions were sent to all the noblemen connected with the court to vote against it. This, however, had it been true in its full extent, made no difference in the public opinion. In a case of such danger, a departure from the ordinary forms was not thought to bear any unfriendly aspect to the welfare of the state; and some were of opinion that all which lord Temple was supposed to communicate, must have already occurred to his majesty's reflection. The consequence, however, was, that the ministry resigned their places, and in the new arrangement, Mr. Pitt, whose fitness for office was no longer a doubt, was made first lord of the treasury, and chancellor of the exchequer.

His appearance, at the early age of twenty-four in this high character, was as much applauded on the part of the nation at large, as it was ridiculed and despised by his

opponents, as the arrogant assumption of a stripling who owed to accident or intrigue, what a few weeks or months must certainly deprive him of. For some time, indeed, all this seemed not very improbable. The adherents of the coalition-ministry, in the House of Commons, had suffered no great diminution, and formed yet so considerable a majority, that when Mr. Pitt introduced his own bill into the House for the regulation of India affairs, it was rejected by 222 against 214. In this state matters remained for some months, during which meetings were held of the leading men of both parties, with a view to a general accommodation; but as Mr. Pitt's previous resignation was demanded as a *sine qua non*, he determined to adhere in the utmost extremity to the sovereign by whom he had been called into office, and the people by whom he found himself supported. After many unavailing efforts, therefore, he determined on a step which, had his cause been less popular, might have been fatal to his sovereign as well as to himself. This was a dissolution of parliament, which took place in the month of March 1784; and although during the general election the country was thrown, by the struggles of the parties, into a greater degree of political heat and irritation than ever was known, and although some of his higher opponents greatly embarrassed their estates and families by the most wasteful expenditure, in order to secure the return of their friends, above thirty of the latter, all men of consideration, were thrown out, and the minister was enabled to meet the new parliament with a decided majority, including almost the whole of that class that had the credit of patriotism and independence, but certainly excluding a mass of talent such as few ministers have had to encounter.

The first important measure introduced into this parliament was the India Bill rejected by the last, which was passed; and, with some few alterations, constitutes the system by which the affairs of the East India company have ever since been managed. Another important plan, executed by Mr. Pitt, was that for the prevention of smuggling. This, in all branches of the revenue, occupied his attention for some years afterwards, but his present object was the frauds on the revenue in the article of tea, which he obviated by what was called the Commutation Act, which took off the principal duties from tea, and supplied the deficiency by a large addition to the window-tax. This, if we remember

right, was the first circumstance which occasioned some murmuring, and it was the first instance in which Mr. Pitt showed that he was not to be diverted from what he conceived would be generally a benefit, by any dread of the loss of popularity. If at this time he seems ambitious of any distinctive ministerial character, it was that of an able and successful minister of finance; and there cannot be a more decided proof of his having attained that honour, than that his plans are still operating, and have enabled the country to sustain for upwards of twenty years a war of unexampled expence, and at the same time to support feebler nations in recovering their independence from a tyranny to which they were thought to be irreversibly doomed.

In 1786, when few could have foreseen its future importance, he introduced a bill for setting apart a million annually for the purchase of stock, which sum was to be augmented by the interest of the stock so purchased. Perseverance in this plan, with occasional improvements, has already, amidst all the pressure of public burdens, extinguished between two and three hundred millions of debt, and produced a very considerable revenue to be applied to the same purpose. These effects his enemies are ready to acknowledge, but with a view to detract from his merit, they tell us that this was the *least efficient* of three plans given to him by Dr. Richard Price, and that for such an obligation he did not think it worth his while to make the smallest public acknowledgement. Whatever may be in this, the general system of finance now established was soon powerfully aided by various alterations in the mode of collecting taxes, and by a commercial treaty with France, concluded in 1787, so much in favour of our merchants, as to occasion considerable dissatisfaction among those of France.

Among the subsequent measures, in which Mr. Pitt was personally concerned, we may notice his acceding to the impeachment of Mr. Hastings; and his joining in the support of the established church by opposing the repeal of the Test and Corporation Acts, in both which he agreed with the majority, although in the latter he disappointed the hopes of the various sects of dissenters. His interference also to preserve the power of the Stadtholder in Holland, was a popular measure. But he was less successful in two other instances of interference in continental

politics, the one to check the aggrandizement of Russia under the empress Catherine, which the parliament forced him to abandon; and the other a dispute with Spain respecting the fur-trade at Nootka Sound, which was equally unpopular, and at length was adjusted by a convention.

The second great æra of Mr. Pitt's public life was now approaching, in which his power and popularity arose to the greatest height in the very moment when in all human probability he was about to be deprived of both. In the autumn of 1788, the country was thrown into a state of alarm by a calamity which rendered his majesty incapable of exercising the royal functions. Parliament having been prorogued to Nov. 20, it became necessary it should meet that day, as the sovereign, by whom only it could be further prorogued, was not in a situation to assert his prerogative. In the mean time, the leaders of the different parties who were interested in the event, assembled in the capital; and an express was dispatched to Mr. Fox, then absent on the continent, to accelerate his return. This occurrence gave occasion to a display of the firmness and decision of Mr. Pitt's character. In this article we cannot enter into many particulars; but we may observe, that the first material question brought up by this event was, in whom the office of regent was vested? The prince of Wales being then connected with the party in opposition, Mr. Fox contended that the regency devolved upon him as a matter of course; while, on the other hand, Mr. Pitt supported the doctrine, that it lay in the two remaining branches of the legislature to fill up the office, as they should judge proper; admitting, at the same time, that no other person than the prince could be thought of for the office. By adopting this principle, he carried with him the concurrence as well of those who were attached to the popular part of the constitution, as of the king's friends, whose great object was to secure his return to power, on the cessation of his malady; and he was enabled to pass a bill, greatly restricting the power of the regent, which his majesty's timely recovery in the beginning of 1789 rendered unnecessary; but such was the general conviction of its propriety, that on a subsequent more melancholy occasion, the minister of the day, Mr. Perceval, found no great difficulty in reviving it, and it became the rule of the present regency. Mr. Pitt was now left to pursue his plans of internal economy, without those interruptions to which

he had lately been subjected. He had received, during the discussions on the regency, very decisive tokens of esteem from many of the great public bodies in the kingdom; and he had the satisfaction of knowing, that the firm and steady conduct which he observed, on a question peculiarly calculated to try the firmness, steadiness, and consistency of a public character, had obtained for him, in a very marked manner, the confidence of their majesties, and greatly increased his popularity throughout the nation.

The third great æra in Mr. Pitt's life, and which, beyond all preceding parts of his conduct, will determine his character with posterity, was the French revolution, an event the most momentous in its consequences that modern history records. The influence of this vast convulsion could not be viewed, by the politician and the minister of a great empire, but in a double light, as exerted upon France itself, and upon the neighbouring states. In both cases, Mr. Pitt took up the opinion that it afforded just cause for jealousy, and he was the more strengthened in this opinion from observing the effects which the conduct of the French had already produced in this country. It is allowed by his enemies that he did not precipitately rush into war with France, or interfere in the affairs of that country, while the French seemed to be operating a change by means which were rational; and while their only objects seemed to be a representative government and a limited monarchy. It was not until they had destroyed the freedom of their representatives by the terrifying influence of clubs and parties more powerful than their legalized assemblies, and until they had dragged their helpless sovereign to the scaffold, that he saw the danger that would accrue to every country where such measures should be considered as a precedent. In England, it might have been thought that the enormities which preceded and followed the execution of the French king, would have excited universal abhorrence; that a moral, thinking, and industrious people, prosperous beyond all other nations in arts and commerce, and secure beyond all others in the essentials of liberty, would have found no provocation to imitate the most inhuman barbarities of the darkest ages. It soon, however, appeared that although the majority of the nation was disposed to contemplate what had happened in France, with the abhorrence it was naturally fitted to create, a party was arising, selected indeed from the lower

and illiterate orders, but guided by leaders of some knowledge, and of great activity and resolution, who seemed determined on a close imitation of all the licentiousness of France, and whose attacks were at once directed against the throne, the state, and the church. For some time their sentiments were considerably disguised. They affected moderation, and derived too much countenance from those who really were inclined to moderate changes, moderate reforms; and, with no little art, they revived the popular delusions of annual parliaments and universal suffrage; but moderation was neither the characteristic nor the object of this party: and finding themselves for some time unnoticed by government, they began to disdain the protection of their insignificance, and boldly avowed that they did not mean to leave the accomplishment of their projected changes to any of the legal authorities. In imitation of the French clubs, they were to produce the effect by self-created societies that should dictate to parliament, and when parliament was completely overawed, supply its place.

Such were the effects which the proceedings in France had already produced in England, among a party, which, if not originally numerous, was fast increasing, when Mr. Pitt thought it necessary to interfere. In taking this step he was accused of precipitation and of severity: the dangers he dreaded were represented as in a great measure imaginary; and the plan he adopted was said to be pregnant with mischief to the freedom of the press. It appeared, however, in consequence of inquiries instituted, that had he exercised a longer forbearance, the greatest of the dangers he apprehended must have followed in regular progress. Forbearance, in the republican language of the day, was "timidity, and the happy consequence of the vigour and spirit of the people." It was time therefore to set the question at rest by appealing to the nation at large; and Mr. Pitt had no sooner begun the experiment of checking a licentiousness so dangerous and unprovoked, than he was supported by the general mass of the people, who assembled in every county, city, town, and village, to testify their satisfaction with the constitution as then administered, and to offer their lives and fortunes in support of the government under which they had flourished. It has been objected to Mr. Pitt by his opponents that in some instances he followed, rather than produced, public

opinion: why this should be an objection with those who hold public opinion sacred, we know not. In the present instance, however, it may be allowed as a matter of fact, and it is a fact very honourable to the people of England, that he had, at this crisis, only to anticipate their wishes, and that in consequence of the precautions he took, harsh as they might have been thought at any other time, all the dangers of internal disturbance gradually disappeared, and the wild theories that had been propagated from the press either appeared ridiculous, or became obsolete.

With respect to the origin of the war with France, there was long a controversy turning on the question, whether it might not have been avoided by Great Britain preserving her relations of amity with the republican government of that nation. The party in opposition to Mr. Pitt contended that this was practicable, and the minister therefore was long censured as the cause, and held accountable for all the consequences of that war. The opinion of the minister, however, was, that enough had occurred in France to convince us that no relations of amity could be preserved with a country, which had decreed not only to spread its anarchical principles, but to send its arms to every people that sought its assistance. A negociation, indeed, had been opened between the French minister in this country, and lord Grenville, secretary of state, but was conducted on the part of the former in such a manner as to prove fruitless. The very last propositions offered by the French minister, lord Grenville said, involved new grounds of offence, which would prove a bar to every kind of negociation. The pretended explanations, his lordship added, were insults rather than concessions or apologies; and the motives which had induced his sovereign to prepare for violent extremities, still existed in full force; nor would the preparations be discontinued or omitted, "*while the French retained that turbulent and aggressive spirit which threatened danger to every nation in Europe.*" By a subsequent communication in the king's name, the French minister was ordered to quit the realm within eight days. This mandate was considered by the French as equivalent to a declaration of war; and, as soon as the intelligence reached Paris, the convention declared that the king of Great Britain, and the Stadtholder of the United Provinces, were to be treated as enemies of the republic.

What has been termed the *system* or the *principle* of

Mr. Pitt in commencing and continuing the war with France, cannot perhaps be better expressed than in the above language of lord Grenville. Mr. Pitt considered it as our duty to continue it, "while the French retained that turbulent and aggressive spirit which threatened danger to every nation in Europe," and which at length actually destroyed the independence of every nation in Europe, and ended in an attempt at universal empire, and slavish subjection to the ruler of France. It was Mr. Pitt's opinion, and the opinion of all who acted with him, of the great majority of parliament and of the people at large, that no peace could be permanent or secure with France until she had returned to her proper station among the nations of Europe, admitted of the independence of other nations, and contented herself with the territories she possessed at the commencement of the revolution. On this principle the war was instituted, and on this principle it was supported at a risk and an expense beyond all precedent, but with a success so inadequate to produce the wished-for result, that when the opposition represented the continuance of it as obstinacy and infatuation, they seemed to speak a language which events fully justified. On our own element, our success was so great as to raise the character of our navy beyond all precedent; under such men as Howe, St. Vincent, Duncan, and Nelson, the navies of France, Spain, and Holland were almost annihilated, while ours had become, humanly speaking, invincible. Mr. Pitt was therefore blamed for not confining himself to a naval war, and his sending troops to join the powers of Europe in league against France, was represented as a species of Quixotism which would soon prove its own absurdity. All this for some years seemed confirmed by events. The French armies not only out-numbered those sent against them, but acquired a military skill absolutely new in their history. So frequent and decisive were their victories that all resistance seemed in vain, and either by valour or treachery they were enabled to dissolve every confederacy formed against them. Still the English minister saw nothing in this to prove his original opinion to be wrong; France, he conceived, must be ruined at last by successes of which she did not know how to make the proper use. With every extension of territory, she carried a portion of tyranny and a system of plunder and destruction, that must one day excite an effectual resist-

ance in the nations which she had deluded by offers of liberty and friendship. Mr. Pitt and his supporters, therefore, persisted in the opinion that France must at last yield to some confederacy or other; and when the state of Europe was such as to render it unwise to send English troops to join the confederates, he conceived that no better use could be made of the annual supplies than to subsidize the powers that were still willing to take the field. He even determined to continue the struggle when, in 1800, Bonaparte, the most successful of the French generals, had assumed the sovereign power, under the name of consul, and addressed a letter to our king intimating a desire for peace. The answer of our minister was, that it would be useless to negociate while the French seemed to cherish those principles which had involved Europe in a long and destructive war. And although he gave his assent to the experiment made by Mr. Addington in 1801, to conclude a peace with the French government, he soon had reason to revert to his former sentiments, and when recalled into office in 1804, again exerted all the vigour of his character to render the contest successful.

He did not, however, live to witness that glorious and wonderful termination which was at last brought about by a continuance of the same system he all along pursued, and which finally ended in the conquest of France, the annihilation of her armies, and the banishment of her ruler. The last event of importance in Mr. Pitt's life-time was the fatal battle of Austerlitz, and he was at this time in a state of health ill calculated to meet this stroke. He had, from an early period of life, given indications of inheriting his father's gouty constitution, with his talents, and it had been thought necessary to make the liberal use of wine a part of his ordinary regimen, a stimulant which, added to the cares and exertions of office during his long and momentous administration, brought on a premature exhaustion of the vital powers. In December 1805, he was recommended to go to Bath, but the change afforded him no permanent relief. On the 11th of January he returned to his seat at Putney, in so debilitated a state, as to require four days for the performance of the journey. The physicians, even yet, saw no danger, and they said there was no disease, but great weakness, in consequence of an attack of the gout. On the following Sunday he appeared better, and entered upon some points of public business with

his colleagues in office: the subject was supposed to relate to the dissolution of the new confederacy, by the peace of Presburgh, which greatly agitated him. On the 17th, at a consultation of his physicians, it was agreed, that though it was not advisable he should attend to business for the next two months, yet there was hope he would be able to take a part in the House of Commons in the course of the winter. On the 20th, however, he grew much worse, and his medical friends now saw that he was in the most imminent danger, and that, probably, he had not many hours to live. The bishop of Lincoln, who never left him during his illness, informed him of the opinion now entertained by sir Walter Farquhar, and requested to administer to him the consolations of religion. Mr. Pitt asked sir Walter, who stood near his bed, "How long do you think I have to live?" The physician answered that he could not say, at the same time he expressed a faint hope of his recovery. A half smile on the patient's countenance shewed that he placed this language to its true account. In answer to the bishop's request to pray with him, Mr. Pitt replied, "I fear I have, like too many other men, neglected prayer too much, to have any ground for hope that it can be efficacious on a death-bed—but," making an effort to rise as he spoke, "I throw myself entirely on the mercy of God." The bishop then read the prayers, and Mr. Pitt appeared to join in them with a calm and humble piety. He desired that the arrangement of his papers and the settlement of his affairs might be left to his brother and the bishop of Lincoln. Adverting to his nieces, the daughters of earl Stanhope by his elder sister, for whom he had manifested the sincerest affection, he said, "I could wish a thousand or fifteen hundred a-year to be given them; if the public should think my long services deserving of it." He expressed also much anxiety respecting major Stanhope, that youthful hero, who fell a sacrifice to his valour at Corunna, in company with his friend and patron, general sir John Moore, and his brother, who was also at Corunna at the same time, and who has been engaged in all the great battles in the peninsula, and more than once severely wounded in his country's service. Mr. Pitt died about four o'clock in the morning of the 23d of January 1806, in the 47th year of his age. A public funeral was decreed to his honour by parliament, and 40,000*l.* to pay those debts which he had incurred in his country's

service. Public monuments have been since erected to his memory in Westminster-Abbey, in the Guildhall of the city of London, and by many public bodies in different parts of the kingdom.

In this sketch, we have avoided entering into those details which belong to history, although convinced that Mr. Pitt's character as a statesman can never be duly appreciated, if detached from the events which he attempted to controul. Something yet remains to be added respecting his personal character.

Mr. Pitt possessed no particular advantages of person or physiognomy, but as a speaker he was thought to be without a rival; such was the happy choice of his words, the judicious arrangement of his subject, and the fascinating effect of a perennial eloquence, that his wonderful powers were acknowledged even by those who happened to be prepossessed against his arguments. In his financial speeches he manifested a perspicuity, eloquence, and talent, altogether wonderful; which carried the audience along with him in every arithmetical statement, left no calculation obscure or ambiguous, and impressed the House, at its close, with tumultuous admiration. When employed, say his opponents, in a good cause, he was irresistible; and in a bad one he could dazzle the judgment, lead the imagination captive, and seduce the heart, even while the mind remained firm and unconvinced. Yet they allow that although ambition and the love of power were his ruling passions, his mind was elevated above the meanness of avarice. His personal integrity was unimpeached, and so far was he from making use of his opportunities to acquire wealth, that he died involved in debts, which negligence, and the demands of his public station, rather than extravagance, had obliged him to contract; for his tastes were simple, and he does not appear to have had a fondness for splendour or parade. His private character has been drawn by a friend (the right hon. George Rose), and it corresponds perfectly with other accounts that we have had from those much in his confidence, and who were frequently in his company at times when the man and not the minister was displayed in all its native colours: "With a manner somewhat reserved and distant in what might be termed his public deportment, no man was ever better qualified to gain, or more successful in fixing, the attachment of his friends, than Mr. Pitt. They saw all the powerful energies

of his character softened into the most perfect complacency and sweetness of disposition in the circles of private life, the pleasures of which no one more cheerfully enjoyed, or more agreeably promoted, when the paramount duties he conceived himself to owe the public, admitted of his mixing in them. That indignant severity with which he met and subdued what he considered unfounded opposition; that keenness of sarcasm with which he expelled and withered, as it might be said, the powers of most of his assailants in debate, were exchanged in the society of his intimate friends for a kindness of heart, a gentleness of demeanour, and a playfulness of good humour, which no one ever witnessed without interest, or participated without delight."[1]

PITTACUS, one of the seven sages of Greece, of whom some sayings are preserved, but not many particulars of his life, was born at Mitylene in the island of Lesbos, about 649 B. C. By his valour and abilities he obtained the sovereignty of his native city, which he employed only to lead the people to happiness, by giving them the best laws he could devise. Having fulfilled this task, and put his laws into verse, according to the fashion of the times, that they might be more easily remembered, he resigned his authority, and returned to a private life. His fellow-citizens would have rewarded his benefits by a large donation of land, but he positively refused to accept more than a circular portion, taking the cast of his javelin from the centre every way, as the measure of its circumference. "It is better," he said, "to convince my country that I am sincerely disinterested, than to possess great riches." He died about 579 B. C. aged seventy. Some of his sayings were, "The first office of prudence is to foresee threatening misfortunes, and prevent them. Power discovers the man. Never talk of your schemes before they are executed; lest, if you fail to accomplish them, you be exposed to the double mortification of disappointment and ridicule. Whatever you do, do it well. Do not that to your neighbour, which you would take ill from him. Be watchful for opportunities, &c."[2]

PITTIS (THOMAS), an English divine, was born in the Isle of Wight, and became a commoner of Trinity col-

[1] Gifford's Life of Pitt, &c. &c. &c.
[2] Fenelon's Lives of the Philosophers.—Brucker.

lege, Oxford, in 1652, where, after taking the degree of B. A. he removed to Lincoln college, and had the reputation of a good disputant. Having taken his master's degree he gave offence to the then ruling party in the university, by a speech he made in the character of Terræ Filius, for which he was expelled, in 1658. On the restoration he was preferred to the rectory of Gatcombe in the Isle of Wight, proceeded in his degrees of B. and D. D. and was made one of his majesty's chaplains in ordinary. Dr. Morley, bishop of Winchester, gave him afterwards, the living of Holy Rood in Southampton, and the king the rectory of Lutterworth in Leicestershire, which he exchanged for that of St. Botolph Bishopsgate, London. This last he held at his death, along with the rectory of Gatcombe, his chaplainship, and the lectureship of Christchurch, Newgate-street. He died Dec. 28, 1687, and was buried at Gatcombe. Besides a few occasional sermons, he published, 1. "A private conference between a rich alderman and a poor country vicar," &c. respecting the obligation of oaths, Lond. 1670, 8vo. 2. "A Discourse on Prayer," &c. 1683, 8vo, and, which is still frequently to be met with. 3. "A discourse concerning the trial of Spirits," against enthusiastic notions of inspiration, 1684, 8vo.[1]

PIUS II. (Pope), whose name was ÆNEAS SYLVIUS PICCOLOMINI, was born in 1405, at Corsignano in Sienna, where his father lived in exile. He was educated at the grammar-school of that place; but his parents being in low circumstances, he was obliged, in his early years, to submit to many servile employments. In 1423, by the assistance of his friends, he was enabled to go to the university of Sienna, where he applied himself to his studies with great success, and in a short time published several pieces in the Latin and Tuscan languages. In 1431 he attended cardinal Dominic Capranica to the council of Basil as his secretary. He was likewise in the same capacity with cardinal Albergoti, who sent him to Scotland to mediate a peace betwixt the English and Scots; and he was in that country when king James I. was murdered. Upon his return from Scotland, he was made secretary to the council of Basil, which he defended against the authority of the popes, both by his speeches and writings, particularly in

[1] Ath. Ox. vol. II.

a dialogue and epistles which he wrote to the rector and university of Cologn. He was likewise made by that council clerk of the ceremonies, abbreviator, and one of the duodecemviri, or twelve men, an office of great importance. He was employed in several embassies; once to Trent, another time to Frankfort, twice to Constance, and as often to Savoy, and thrice to Strasburg, where he had an intrigue with a lady, by whom he had a son: he has given an account of this affair in a letter to his father, in which he endeavours to vindicate himself with much indecent buffoonery. In 1439 he was employed in the service of pope Felix; and being soon after sent ambassador to the emperor Frederic, he was crowned by him with the poetic laurel, and ranked amongst his friends. In 1442 he was sent for from Basil by the emperor, who appointed him secretary to the empire, and raised him to the senatorial order. He could not at first be prevailed on to condemn the council of Basil, nor to go over absolutely to Eugenius's party, but remained neuter. However, when the emperor Frederic began to favour Eugenius, Æneas likewise changed his opinion gradually. He afterwards represented the emperor in the diet of Nuremberg, when they were consulting about methods to put an end to the schism, and was sent ambassador to Eugenius: at the persuasion of Thomas Sarzanus, the apostolical legate in Germany, he submitted to Eugenius entirely, and made the following speech to his holiness, as related by John Gobelin, in his Commentaries of the life of Pius II. "Most holy father (said he), before I declare the emperor's commission, give me leave to say one word concerning myself. I do not question but you have heard a great many things which are not to my advantage. They ought not to have been mentioned to you; but I must confess, that my accusers have reported nothing but what is true. I own I have said, and done, and written, at Basil, many things against your interests; it is impossible to deny it: yet all this has been done not with a design to injure you, but to serve the church. I have been in an error, without question; but I have been in just the same circumstances with many great men, as particularly with Julian cardinal of St. Angelo, with Nicholas archbishop of Palermo, with Lewis du Pont (Pontanus) the secretary of the holy see; men who are esteemed the greatest luminaries in the law, and doctors of the truth; to omit mentioning the universities

and colleges which are generally against you. Who would not have erred with persons of their character and merit? It is true, that when I discovered the error of those at Basil, I did not at first go over to you, as the greatest part did; but being afraid of falling from one error to another, and by avoiding Charybdis, as the proverb expresses it, to run upon Scylla, I joined myself, after a long deliberation and conflict within myself, to those who thought proper to continue in a state of neutrality. I lived three years in the emperor's court in this situation of mind, where having an opportunity of hearing constantly the disputes between those of Basil and your legates, I was convinced that the truth was on your side: it was upon this motive that, when the emperor thought fit to send me to your clemency, I accepted the opportunity with the utmost satisfaction, in hopes that I should be so happy as to gain your favour again: I throw myself therefore at your feet; and since I sinned out of ignorance, I entreat you to grant me your pardon. After which I shall open to you the emperor's intentions." This was the prelude to the famous retraction which Æneas Sylvius made afterwards. The pope pardoned every thing that was past; and in a short time made him his secretary, without obliging him to quit the post which he had with the emperor.

He was sent a second time by the emperor on an embassy to Eugenius, on the following occasion: the pope having deposed Thierry and James, archbishops and electors of Cologn and Treves, because they had openly declared for Felix and the council of Basil, the electors of the empire were highly offended at this proceeding; and at their desire the emperor sent Æneas Sylvius to prevail on the pope to revoke the sentence of deposition.

Upon the decease of pope Eugenius, Æneas was chosen by the cardinals to preside in the conclave till another pope should be elected. He was made bishop of Trieste by pope Nicholas, and went again into Germany, where he was appointed counsellor to the emperor, and had the direction of all the important affairs of the empire. Four years after he was made archbishop of Sienna; and in 1452 he attended Frederic to Rome, when he went to receive the imperial crown. Æneas, upon his return, was named legate of Bohemia and Austria. About 1456, being sent by the emperor into Italy, to treat with pope Callixtus III. about a war with the Turks, he was made a cardinal.

Upon the decease of Callixtus, in 1458 he was elected pope by the name of Pius II. After his promotion to the papal chair he published a bull, retracting all he had written in defence of the council of Basil, with an apology which shows how little he was influenced by principle: "We are men (says he), and we have erred as men; we do not deny, but that many things which we have said or written, may justly be condemned: we have been seduced, like Paul, and have persecuted the church of God through ignorance; we now follow St. Austin's example, who, having suffered several erroneous sentiments to escape him in his writings, retracted them; we do just the same thing: we ingenuously confess our ignorance, being apprehensive lest what we have written in our youth should occasion some error, which may prejudice the holy see. For if it is suitable to any person's character to maintain the eminence and glory of the first throne of the church, it is certainly so to ours, whom the merciful God, out of pure goodness, has raised to the dignity of vicegerent of Christ, without any merit on our part. For all these reasons, we exhort you and advise you in the Lord, not to pay any regard to those writings, which injure in any manner the authority of the apostolic see, and assert opinions which the holy Roman church does not receive. If you find any thing contrary to this in our dialogues and letters, or in any other of our works, despise such notions, reject them, follow what we maintain now; believe what I assert now I am in years, rather than what I said when I was young: regard a pope rather than a private man; in short, reject Æneas Sylvius, and receive Pius II."

Pius behaved in his high office with considerable spirit and activity; but more as a temporal prince, than the head of the church. During his pontificate he received ambassadors from the patriarchs of the east: the chief of the embassy was one Moses, archdeacon of Austria, a man well versed in the Greek and Syriac languages, and of a distinguished character. He appeared before his holiness in the name of the patriarchs of Antioch, Alexandria, and Jerusalem; he told his holiness, that the enemy who sows tares having prevented them till then from receiving the decree of the council of Florence, concerning the union of the Greek and Latin churches, God had at last inspired them with a resolution of submitting to it; that it had been solemnly agreed to, in an assembly called together for that

purpose; and that for the future they would unanimously submit to the pope as vicegerent of Jesus Christ. Pius commended the patriarchs for their obedience, and ordered Moses's speech to be translated into Latin, and laid up amongst the archives of the Roman church. A few days after the arrival of these ambassadors from the east, there came others also from Peloponnesus, who offered obedience to the pope, and he received them in the name of the church of Rome, and sent them a governor.

Pius, in the latter part of his pontificate, made great preparations against the Turks, for which purpose he summoned the assistance of the several princes in Europe; and having raised a considerable number of troops, he went to Ancona to see them embarked; where he was seized with a fever, and died the 14th of August, 1464, in the fifty-ninth year of his age, and the seventh of his pontificate. His body was carried to Rome, and interred in the Vatican. The Roman catholic writers are profuse in their praises of this pope, whose character, however, whether private or public, will not bear the strictest scrutiny. His secretary, John Gobelin, published a history of his life, which is supposed to have been written by this pope himself: it was printed at Rome in quarto in 1584 and 1589; and at Francfort in folio in 1614. We have an edition of Æneas Sylvius's works, printed at Basil, in folio, in 1551. They consist of Memoirs of the Council of Bâle; The History of the Bohemians from their origin till A.D. 1458; Cosmography, in two books; the History of Frederick III. whose vice-chancellor he was; a Treatise on the education of children; a Poem on the Passion of Jesus Christ; a collection of 482 Letters; Historia rerum ubicunque gestarum; the first part only of which was published at Venice in 1477, fol. Euryalus and Lucretia, a romance. A collection of all these, with his life, was also published at Helmstadt in 1700, fol. He was, notwithstanding the applauses of the catholics, a man of great ambition, and great duplicity. He has been praised for his wise and witty sayings, but he was also famous for sayings of a very different description. He indulged himself, respecting the reformers, in a rancour of language which must be offensive to every sober Christian; and his letters show that he indulged great licence in point of morals. Mr. Gilpin, after selecting some striking proofs of this, says, "Such is the testimony which Æneas Sylvius hath given us of him-

self. It may serve to invalidate what he hath said of others; as it seems entirely to show that his censures are founded upon a mere difference of opinion, without any regard to practice, which is one of the characteristics of bigotry. They who are not acquainted with the history of this writer will be surprised to hear that the man of whom we have this authentic character, was not only a pope, but is acknowledged by the generality of popish writers, as one of the most respectable of all the Roman pontiffs."[1]

PIZARRO (FRANCIS), the conqueror of Peru, celebrated rather for his abilities than for his virtues, his glory being tarnished by the cruelties which he practised towards those whom he had conquered, was the illegitimate son of a gentleman, by a very low woman, and apparently destined by his ungenerous parent not to rise above the condition of his mother, being put to the mean employment of keeping hogs. The genius of young Pizarro disdained this low occupation. He enlisted as a soldier, served some time in Italy, and then embarked for America, which offered at that period a strong allurement to every active adventurer. Distinguished by his utter disdain of every hardship and danger, he was soon regarded, though so illiterate that he was unable to read, as a man formed for command; and being settled in Panama, where the Spanish emigrants had found their sanguine expectations wholly disappointed, he united in 1524 with Diego de Almagro, another military adventurer, and Hernando Lucque, a priest, to prosecute discoveries to the eastward of that settlement. This attempt had frequently been made, but had failed through the inability of the persons concerned in it; it had now fallen into such hands as were calculated to make it successful, and their confederacy was sanctioned by the governor of Panama. The enterprise was begun in a very humble manner. Pizarro set sail with a single vessel, and, from universal ignorance of the climate, at the very worst season of the year, in November, when the periodical winds were precisely against his course. He had no success, nor was his colleague Almagro, who followed, more fortunate. After undergoing extreme hardships, and obtaining only a glimpse of a better country, the utmost they could do was to establish themselves in an island near the coast. Nothing could deter

[1] Cave, vol. II.—Platina.—Gen. Dict.

Pizarro from his enterprise; the refusal of further sanction from the governor, the desertion of all his associates, except thirteen, all was in vain. He remained with his small band, till, in spite of all obstacles, they obtained another vessel, with some reinforcements. They set sail again in 1526, and on the twentieth day after their departure, discovered the fertile coast of Peru. They were yet too weak to attempt the invasion of an empire so populous, and Pizarro contented himself with carrying back, by means of an amicable intercourse, such specimens of the wealth and civilization of the country as might invite others to accede to the enterprise. Unable to bring the governor of Panama to adopt his views, he returned to Spain, and explaining to that court the magnitude of the object, obtained every grant of authority he could wish, but no other assistance; and being left to his own resources, could have effected nothing had he not been assisted with money by Cortez, just then returned from Mexico. It was February 1531, before he and his associates were again able to sail from Panama on their great undertaking; and then their whole armament consisted only of three small vessels and 180 soldiers, thirty-six of whom were horsemen. When they landed in Peru, as they had the imprudence to attack the natives, instead of conciliating them, they were at first exposed to famine, and several other calamities. Pizarro, however, had the good fortune to enter Peru when the forces of the empire were divided by an obstinate civil war between Huascar the legitimate monarch, and Atahualpa (commonly called Atabalipa), his half brother. By degrees understanding the state of the country, Pizarro engaged to be the ally of Atahualpa, and under that pretence was permitted to penetrate unmolested to Caxamalca, twelve days' journey within the country. He was received pacifically and with state, as the ambassador of a great monarch; but, perfidiously taking advantage of the unsuspecting good faith of Atahualpa, he made a sudden attack, and took him prisoner. The exaction of an immense ransom, the division of which served to invite new invaders; the disgraceful breach of faith by which the king was kept a prisoner after his ransom was paid; and the detestable murder of him, a short time after, under the infamous mockery of a trial; with the insults superadded by bigotry, to make him die a Christian, without being

able to comprehend that faith; all contribute to accumulate disgrace upon the head of the treacherous and unfeeling conqueror, and form such odious additions to the reproachful scenes acted by the Spaniards in America, as nothing can palliate or obliterate. Pizarro, favoured by the distracted state of Peru, which now increased, though Huascar had been put to death by order of his brother, and reinforced by more soldiers from Spain, proceeded in his conquests, and on Jan. 18, 1535, laid the foundation of Lima, called by him and his countrymen Ciudad de los Reyes. In 1537 he found a new enemy in his original associate Almagro, who claiming Cuzco, the ancient capital of Peru, as belonging to his jurisdiction, got possession of it. This, and other advantages gained by him, at once distressed and roused Pizarro. They came to an engagement in 1538, in which Almagro was defeated and taken prisoner; and, after an interval of confinement, was tried and executed. This was the last of the successes of Pizarro; the son and friends of Almagro conspired against him, and on June 26, 1541, he was assassinated by them in his palace, making a most resolute defence, well worthy of his long-tried courage. He was at this time advanced in years, though his exact age is not known. The glory he justly acquired by military talents, courage, and sagacity, would have placed him in the rank of heroes, had not his character been disgraced by the indelible stains of perfidy and cruelty.[1]

PLACCIUS (VINCENT), an eminent philologer of Hamburgh, where he was born in 1642, completed his studies at Helmstadt and Leipsic, and improved his talents by travelling in France and Italy. When he returned, he applied himself to the bar, and afterwards became professor of morals and eloquence, in which situation he continued twenty-four years. He was beloved by his pupils, and when he died, April 6, 1699, regretted by his countrymen in general, who had considered him as an oracle. His works are, 1. "A Dictionary of anonymous and pseudonymous Authors," published in 1708, in 2 vols. folio, by the care of Fabricius; a curious work, but abounding with faults. 2. "De jurisconsulto perito Liber," 1693, 8vo. 3. "Carmina juvenilia," Amst. 1667, 12mo. 4. "De arte excerpendi," Hamburgh, 1689, 8vo, with several others, all

[1] Robertson's Hist. of America.

testifying, and abundantly proving, his talents and erudition.[1]

PLACE (FRANCIS), a man of taste in various pursuits, but chiefly known as an engraver, was the son of Mr. Rowland Place, of Dinsdale, in the county of Durham. He was at first intended for the law, and was placed as a clerk to an attorney in London, with whom he resided until 1665, when a house he had taken being shut up on account of the plague, he left London and quitted his profession at the same time. He now turned projector, and expended considerable sums of money in attempting to make porcelaine, which he put in practice at the manor-house of York. In this it is probable he had not due perseverance; for one Clifton, of Pontefract, took the hint from him, and realized a fortune. Who was his teacher as an artist is not known, and his works are very rare, for he painted, drew, etched, and engraved, merely for his own amusement; and as his productions prove him a man of great abilities, it is to be lamented that he had not equal application, and left many valuable designs unfinished. In the reign of Charles II. it is said he was offered a pension of 500*l.* to draw the royal navy, but he refused this sum, large as it then was, from a dislike of confinement and dependence. He died in 1728, and his widow, on quitting the manor-house at York, disposed of his paintings; among which was an admired picture of fowls, others of fishes and flowers unfinished, together with his own portrait by himself. He left behind him a daughter, who was married to Wadham Wyndham, esq. This lady was living in 1764.

His etchings, particularly of landscapes and birds, from Griffier, are admirable. The free style in which he treated the foliage of his trees, proves his judgment and good taste; and his portraits in mezzotinto are excellent. Among the latter, Strutt mentions bishop Crew, archbishop Sterne, Dr. Comber, dean of Durham, Henry Gyles, the artist, and general Lambert. In Thoresby's Topography of Leeds are some churches drawn by Place; the plates for Godartius's book of Insects are by him; and he also executed many views in Yorkshire.[2]

PLACE (JOSHUA DE LA), a learned protestant minister, and celebrated professor of divinity at Saumur, was de-

[1] Chaufepie, an elaborate article.—Dict. Hist.—Morhoff's Polyhistor.
[2] Lord Orford's Catalogue of Engravers.—Strutt's Dictionary.

scended from a noble and ancient family, and born in 1596. He gained great credit by his writings against the Socinians, but held a singular opinion concerning the imputation of Adam's sin, which was condemned in a French synod. He died August 7, 1655, at Saumur, aged fifty-nine. His works were reprinted at Franeker, 1699, and 1703, 4to, 2 tom. The first contains a treatise "On Types;" treatises on "The imputation of Adam's first Sin, or, "The order of the Divine Decrees, and on Free-will," with an "Abridgment of Theology:" the second volume contains his "Disputes against the Socinians," the most important part of his works. He also wrote "An Examination of the arguments for and against the Sacrifice of the Mass," 8vo.[1]

PLACE (PETER DE LA), in Latin PLATEANUS, a learned French writer, was born at Angoulême in 1526. He applied with success to the study of jurisprudence, and in 1548 published a Latin paraphrase on the titles of the Imperial institutes, "De Actionibus, Exceptionibus et Interdictis," in 4to. After this he was called to the bar of the parliament of Paris, and acquired the character of a learned, eloquent, and virtuous counsellor. Francis I. appointed him advocate of his court of aids at Paris, and he discharged the duties of that office with so much talent and integrity, that Henry II. nominated him his first president in the same court. He became, in consequence of hearing Calvin, a convert to the protestant religion in 1554, and made an open profession of it on the death of Francis II. On the breaking out of the civil war he retired to one of his houses in Picardy; but at the peace in 1562 vindicated himself before the king from the several charges which had been preferred against him. He was now appointed by the prince of Condè superintendant of the household, and accompanied his highness to the castle of Vè in the Valois, where he continued till Charles IX. granted the protestants advantageous terms of peace in 1569, that he might the more easily extirpate them. La Place, deceived by this treachery, returned to Paris, and was executing the office of president to the court of aids, when he was put to death in the most treacherous as well as barbarous manner in the general massacre of the protestants on St. Bartholomew's day, in 1572, at the age of

[1] Moreri.—Dict. Hist.

forty-six. His clear judgment and discrimination admirably qualified him for the office of magistrate. His chief works are, "Commentaries on the state of Religion, and of the Commonwealth, from 1556 to 1561;" "A Treatise on the right use of Moral Philosophy in connection with the Christian Doctrine;" and "A Treatise on the excellence of the Christian Man." [1]

PLACENTINUS, or PLACENTIUS (PETER), is said to have been the real name of a German author, who, under the fictitious one of Publius Porcius Porcellus, wrote the Latin poem entitled "Pugna porcorum," consisting of 360 verses, in which every word begins with a P. It was published separately at Antwerp, in 1530, and is in the "Nugæ venales," &c. We have followed Baillet in calling him Peter Placentinus, but Le Clerc says that his name was JOHN LEO PLACENTIUS, a Dominican monk, who died about 1548, and that he composed an history of the bishops of Tongres, Maestricht, and Liege, taken out of fabulous memoirs, and several poems besides the "Pugna Porcorum." In this last he imitated one Theobaldus, a Benedictine monk, who flourished in the time of Charles the Bald, to whom he presented a panegyric on baldness, every word of which began with the letter C (*calvities*, baldness). Placentinus is said to have had another object, to satirize the sloth of the prelates, but this is not easily discoverable. Some discussion on the "Pugna Porcorum," if our readers think it worthy of farther inquiry, may be found in our authorities. [2]

PLACETTE (JOHN DE LA), a protestant minister of great eminence, was born at Pontac in Berne, Jan. 19, 1639; and his father, who was a minister, trained him with the greatest attention and care. From 1660, he exercised the ministry in France; but, after the revocation of the edict of Nantz in 1685, he retired to Denmark, where he continued till the death of the queen in 1711; for that princess, apprised of his great merit, kept him near her. From Denmark he passed to Holland, and fixed himself first at the Hague; then removed to Utrecht, where he died April 25, 1718, aged seventy-nine. He was the author of many works upon piety and morality, which are

[1] Gen. Dict. where is an interesting account of his death.—Bibl. Croix du Maine.

[2] Baillet des auteurs deguisez.—Merrick's Tryphiodorus, Dissertation, p. 25. —Gent. Mag. XLVI. p. 511 and 602; and XLVII. p. 70.

reckoned excellent in their kind; and of some of the polemic kind, against the church of Rome, and particularly against Bayle's sceptical works. Among these we may enumerate, 1. "Nouveaux Essais de Morale," 6 vols. 12mo. 2. "Traité de l'Orgueil," the best edition of which is 1699. 3. "Traité de la Conscience." 4. "Traité de la Restitution." 5. "La Communion dévote," the best edition of which is that of 1699. 6. "Traité des bonnes Œuvres en général." 7. "Traité du Serment." 8. "Divers Traités sur des Matieres de Conscience." 9. "La Mort des Justes." 10. "Traité de l'Aumône." 11. "Traité des Jeux de Hazard." 12. "La Morale Chrétien abrégée," 1701. 13. "Réflexions Chrétiennes sur divers Sujets de Morale," all in 12mo. 14. "De Insanabili Ecclesia Romanâ, Scepticismo, Dissertatio," 1686, or 1696, 4to. 15. "De l'Autorité des Sens contre la Transubstantiation," 12mo. 16. "Traité de la Foi divine," 4 vols. 4to. 17. "Dissertation sur divers Sujets de Théologie et de Morale," 12mo, &c. Some of the above have been published in English, particularly the "Treatise on Conscience," and that on the "Death of the Just."[1]

PLANTIN (CHRISTOPHER), an eminent printer, was born at Mont-Louis, near Tours, in 1514. He was instructed in his art at Caen, under Robert Macè, whence he went to Antwerp, and formed by degrees one of the greatest establishments for printing in Europe, and said indeed to be unique in its kind. The whole was upon the most magnificent scale, and even the building was accounted one of the ornaments of the city of Antwerp, and was so amply furnished with presses, founts of letter of all sorts, a foundery, and other matters necessary for the concern, as to have cost an immense sum of money. One of his biographers informs us that Plantin's ideas were so magnificent as that he cast some founts in silver, and considered himself as having in that respect done what no other printer had attempted; but this is a mistake, as Robert Stephens had before indulged himself in the luxury of silver types, although not so rich a man as Plantin. In 1576 Thuanus paid a visit to Plantin, who, although not now in such good circumstances, still had seventeen presses at work, and the wages of his workmen amounted to 200 florins per day. But what redounds most to his credit was

[1] Niceron, vol. XI.—Moreri.

the number of men of learning whom he retained in his service, and rewarded with great liberality for their assistance in correcting the press. Among these were Victor Giselin; Theodore Pulman; Antony Gesdal; Francis Hardouin; Cornelius Kilien; and Francis Raphelengius, who became his son-in-law. Cornelius Kilien, one of the most learned and accurate of these, spent fifty years in this printing-house. The correctness, therefore, of Plantin's editions, with such aid, is not much a matter of surprise, and will appear still less so when it is added that he was so fastidious as not altogether to trust to the assistants now mentioned, nor even to rely on his own skill and knowledge, both of which were great, but used also to hang up the proof sheets, after undergoing every possible degree of correction, in some conspicuous place, promising rewards for the detection of errors. In this, likewise, it will be observed, he followed the example of Robert Stephens. Such care on the part of Plantin, with the beauty of his types, and the judicious choice he made of the authors to be printed, gave him very high reputation among the learned of Europe, who are unbounded in their praises of him, particularly Lipsius, Scaliger, Antonio, Baronius, and Arias Montanus, who expatiates on his merits in the introduction to what may be termed Plantin's capital work, the Antwerp Polyglot. The king of Spain gave him the title of archi-typographus, and accompanied this title with a salary sufficient to support it and his printing-office, and a kind of patent for the printing of certain works, particularly of the religious kind, with which, Bullart says, he almost exclusively served Europe and the Indies.

Besides his great establishment at Antwerp, Plantin set up another at Leyden, notwithstanding the troubles which prevailed in Holland; and a third at Paris. The king of France would have fain persuaded him to return to his native country, but he preferred remaining at Antwerp, where, as just noticed, the king of Spain for some time rendered his situation easy, and even splendid. The printing office at Leyden he bestowed on his son-in-law, Raphelengius; and took into partnership at Antwerp John Moret, who had married his second daughter. He gave likewise to Giles Beys, a Parisian, the office he had established at Paris, as a portion with his third daughter. After all this, and the constant expences of his living and establishment, he was enabled to leave a considerable

fortune to his daughters, for he had no son. He died in 1589, aged seventy-five, and was interred in the great church at Antwerp, where a monument was erected to his memory. His device was a pair of compasses, with the motto "Labore et constantia."

Balsac only has aimed at the reputation of Plantin, by a story which, he says, Lipsius told him, that our printer did not understand Latin. The story, however, seems at variance with every other authority. It is also said that the king of Spain had distressed him by re-demanding the money he had lent him to carry on the printing of the Polyglot. We hope this rests on no better authority than the preceding; but it is certain that at one time, when Thuanus visited him, he was, for whatever reason, in less flourishing circumstances. We find, however, that at last he died in opulence.[1]

PLANUDES (MAXIMUS), a Greek monk of Constantinople, who lived at the end of the thirteenth, and the beginning of the fourteenth century, is the author of a "Life of Æsop," full of anachronisms, absurdities, and falsehoods; and of 149 "Fables;" which, though he published them as Æsop's, have been suspected to be his own. There is also a collection of Greek epigrams, under the title of "Anthologia," made by this monk: and it is but just to allow him the merit of having preserved many valuable compositions which otherwise would have been lost. His "Anthologia" was published at Florence, 1494, a very rare edition, reprinted in 1600. No particulars are known of Planudes, except that he suffered some persecution on account of his zeal for the Latin church, and, although he wrote a recantation, Bessarion thinks he was not sincere.[2]

PLATEL. See PARISOT.

PLATER (FELIX), an eminent physician, was born at Basle in 1536, and educated under his father's eye, who was likewise an eminent physician, and principal of the college of Basle. From this place he went to Montpellier, where he obtained the degree of doctor in 1556, and on his return to Basle, was admitted *ad eundem*, and commenced a very successful career of practice. In 1560 he was appointed professor of medicine, and became the confidential physician of the princes and nobles of the Upper Rhine.

[1] Baillet Jugements.—Foppen, Bibl. Belg.—Bullart's Academie des Sciences.
[2] Moreri.

He possessed an extensive knowledge of anatomy, botany, natural history, and other branches of science, and contributed much to the celebrity of his native university, in which he was a teacher upwards of fifty years. He died in July 1614, in the seventy-eighth year of his age. He left the following works: "De Corporis humani structura et usu Libri tres," Basle, 1583, and 1603, folio; "De Febribus Liber," Francfort, 1597; "Praxeos Medicæ Tomi tres," Basle, 1602; "Observationum Medicinalium Libri tres," ibid. 1614, &c.; "Consilia Medica," Francf. 1615, in the collection of Brendelius; "De Gangrænâ Epistola," in the first century of the letters of Hildanus. After his death were published "Quæstionum Medicarum paradoxarum et eudoxarum Centuria posthuma," Basle, 1625, edited by his brother, Thomas Plater; and "Quæstiones Physiologicæ de partium in utero conformatione," Leyden, 1650.[1]

PLATINA (BARTOLOMEO *Sacchi*), so called, a learned Italian, and author of a "History of the Popes," was born in 1421 at Piadena, in Latin Platina, a village between Cremona and Mantua; whence he took the name by which he is generally known. He first embraced a military life, which he followed for a considerable time; but afterwards devoted himself to literature, and made a considerable progress in it. He went to Rome under Calixtus III. who was made pope in 1455; and procuring an introduction to cardinal Bessarion, he obtained some small benefices of pope Pius II. who succeeded Calixtus in 1458, and afterwards was appointed to an office which Pius II. created, called the college of apostolical abbreviators. But when Paul II. succeeded Pius in 1464, Platina's affairs took a very unfavourable turn. Paul hated him because he was the favourite of his predecessor Pius, and removed all the abbreviators from their employments, by abolishing their places, notwithstanding some had purchased them with great sums of money. On this Platina ventured to complain to the pope, and most humbly besought him to order their cause to be judged by the auditors of the Rota. The pope was offended at the liberty, and gave him a very haughty repulse: "Is it thus," said he, looking at him sternly, "is it thus, that you summon us before your judges, as if you knew not that all laws were centered in our breast? Such is our decree: they shall all go hence, whithersoever they please;

[1] Eloy, Dict. Hist.

I am pope, and have a right to ratify or cancel the acts of others at pleasure." These abbreviators, thus divested of their employments, used their utmost endeavours, for some days, to obtain audience of the pope, but were repulsed with contempt. Upon this, Platina wrote to him in bolder language: "If you had a right to dispossess us, without a hearing, of the employments we lawfully purchased; we, on the other side, may surely be permitted to complain of the injustice we suffer, and the ignominy with which we are branded. As you have repulsed us so contumeliously, we will go to all the courts of princes, and intreat them to call a council; whose principal business shall be, to oblige you to shew cause, why you have divested us of our lawful possessions." This letter being considered as an act of rebellion, the writer was imprisoned, and endured great hardships. At the end of four months he had his liberty, with orders not to leave Rome, and continued in quiet for some time; but afterwards, being suspected of a plot, was again imprisoned, and, with many others, put to the rack. The plot being found imaginary, the charge was turned to heresy, which also came to nothing; and Platina was set at liberty some time after. The pope then flattered him with a prospect of preferment, but died before he could perform his promises, if ever he meant to do so. On the accession, however, of Sixtus IV. to the pontificate, he recompensed Platina in some measure by appointing him in 1475, keeper of the Vatican library, which was established by this pope. It was a place of moderate income then, but was highly acceptable to Platina, who enjoyed it with great contentment until 1481, when he was snatched away by the plague. He bequeathed to Pomponius Lætus the house which he built on the Mons Quirinalis, with the laurel grove, out of which the poetical crowns were taken. He was the author of several works, the most considerable of which is, "De Vitis ac Gestis Summorum Pontificum;" or, History of the Popes from St. Peter to Sixtus IV. to whom he dedicated it. This work is written with an elegance of style, and discovers powers of research and discrimination which were then unknown in biographical works. He seems always desirous of stating the truth, and does this with as much boldness as could be expected in that age. The best proof of this, perhaps, is that all the editions after 1500 were mutilated by the licensers of the press. The account he gives of his sufferings under Paul II. has been

objected to him as a breach of the impartiality to be observed by a historian; but it was at the same time no inconsiderable proof of his courage. This work was first printed at Venice in 1479, folio, and reprinted once or twice before 1500. Platina wrote also, 2. "A History of Mantua," in Latin, which was first published by Lambecius, with notes, at Vienna, 1675, in 4to. 3. "De Naturis rerum." 4. "Epistolæ ad diversos." 5. "De honesta voluptate et valetudine." 6. "De falso et vero bono." 7. "Contra amores." 8. "De vera nobilitate." 9. "De optimo cive." 10. "Panegyricus in Bessarionem." 11. "Oratio ad Paulum II." 12. "De pace Italiæ componenda et bello Turcico indicendo." 13. "De flosculis linguæ Latinæ." Sannazarius wrote an humorous epigram on the treatise "de honesta voluptate," including directions for the kitchen, *de Obsoniis*, which Mr. Gresswell has thus translated:

"Each pontiff's talents, morals, life, and end,
To scan severe, your earlier labours tend—
When late—on culinary themes you shine,
Even pamper'd pontiffs praise the kind design."

In this hit at the popes, Sannazarius forgot that the case was quite the reverse with these two works, the treatise "De honesta voluptate" being in fact composed before its author's imprisonment and persecution under Paul II. and the Lives of the Popes not until he became keeper of the Vatican under Sixtus IV. The date of the first edition of the former, 1481, had probably misled Sannazarius. The lives of the popes was continued in subsequent editions by Onuphrius Panvinius and others. We have likewise an English translation and continuation by sir Paul Ricaut, which will be noticed more particularly hereafter. [1]

PLATNER (JOHN ZACHARIAH), an able physician, was born at Chemnitz, in Misnia, in August 1694. He was first intended for merchandize, but the rapid progress which he made in his studies, induced his father to consent that he should direct his attention to medicine, for which he had manifested a strong inclination. He studied, therefore, at Leipsic, for three years, and afterwards at Halle, where he received the degree of doctor in September 1716. He then travelled through various parts of Europe, for four

1 Tiraboschi.—Bullart's Academie des Sciences.—Niceron, vols. VIII. and X. —Gresswell's Politian.—Saxii Onomast.

years, and finally settled at Leipsic in 1720. In 1721 he was appointed professor extraordinary of anatomy and surgery. In 1724 he obtained the chair of physiology, which had become vacant by the death of Rivinus; in 1737 he was promoted to the professorship of pathology; and in 1747 to that of therapeutics. He was also nominated perpetual dean of the faculty, and consulting physician to the court of Saxony. He did not live long, however, to enjoy these flattering distinctions; for he was carried off suddenly on the 19th of December 1747, in the fifty-fourth year of his age, by a paroxysm of asthma.

He left only three different works, the first of which, entitled "Institutiones Chirurgiæ Rationalis, tum medicæ, tum manualis," Leipsic, 1745, was published by himself. It passed through several editions. The second, entitled "Opusculorum Chirurgicorum et Anatomicorum Tomi duo: Dissertationes et Prolusiones," ibid. 1749, was edited by his son, Frederic Platner, a professor of law. And the third, entitled "Ars medendi singulis morbis accommodata," ibid. 1765, which had been bequeathed by the author to his pupil J. B. Boehmer, upon condition that it should not be published, was printed by a bookseller, Fritsch, into whose hands a copy of it fell eighteen years after the author's death.[1]

PLATO, the most illustrious of the Greek philosophers, and whose sect outlived every other, was by descent an Athenian, but born in the island of Ægina, then subject to Athens. His origin is traced back, on his father Aristo's side, to Codrus; and on that of his mother Pericthione, through five generations, to Solon. The time of his birth is commonly placed in the first year of the eighty-eighth olympiad, or B. C. 428; but Brucker thinks, it may perhaps be more accurately fixed in the third year of the eighty-seventh olympiad, or B. C. 430. He gave early indications of an extensive and original genius, and was instructed in the rudiments of letters by the grammarian Dionysius, and trained in athletic exercises by Aristo of Argos. He applied also with great diligence to the arts of painting and poetry, and produced an epic poem, which he had the wisdom afterwards, upon comparing it with Homer, to commit to the flames. At the age of twenty years, he composed a dramatic piece, which was about to be performed on the theatre, but the day before the in-

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

tended exhibition, he happened to hear a discourse of Socrates, which induced him to withdraw the piece, and relinquish the muses for the study of philosophy. Accordingly he became a regular pupil of Socrates for eight years, and although he sometimes mixed foreign tenets with those of his master, always preserved a strong attachment to him, and attended him at his trial. During the imprisonment also of that celebrated philosopher, Plato had an opportunity of hearing his sentiments on the immortality of the soul, the substance of which he inserted in his beautiful dialogue entitled "Phædo," along with some of his own peculiar opinions. On the death of Socrates, he retired, with other friends of Socrates, to Megara, where they were hospitably entertained by Euclid, who taught Plato the art of reasoning, and probably increased his fondness for disputation.

Desirous of making himself master of all the wisdom and learning which the age could furnish, Plato commenced his travels with visiting that part of Italy, called *Magna Græcia*, where he was instructed in all the mysteries of the Pythagorean system, the subtleties of which he afterwards too freely blended with the more simple doctrine of Socrates. He next visited Theodorus of Cyrene, and when under this master he found himself sufficiently instructed in the elements of mathematics, he determined to study astronomy, and other sciences, in Egypt, and that he might travel with safety, he assumed the character of a merchant. Wherever he came, he obtained information from the Egyptian priests concerning their astronomical observations and calculations; and it has been asserted, that Plato acquired in Egypt his opinions concerning the origin of the world, and learned the doctrines of transmigration, and the immortality of the soul: but it is more probable that he learned the latter doctrine from Socrates, and the former from Pythagoras. Nor, according to Brucker, is there more reason for thinking that he learned in Egypt, the doctrine of the Hebrews, and enriched his system from the sacred Scriptures, although the contrary has been maintained by several eminent Jewish and Christian writers, and was commonly received by the Christian fathers. As to the supposed agreement between the Mosaic and Platonic doctrines, that historian thinks that either the agreement is imaginary, or it consists in such particulars as might be easily discovered by the light of reason.

After learning what distant countries could teach, Plato returned to Italy, to the Pythagorean school at Tarentum, where he endeavoured to improve his own system, by a mixture of the Pythagorean, as then taught by Archytas, Timæus, and others. And afterwards, when he visited Sicily, he retained such an attachment to the Italic school, that, through the bounty of Dionysius, he purchased, at a vast price, several books, which contained the doctrine of Pythagoras, from Philolaus, one of his followers. In this way Plato accumulated his knowledge. His dialectics he borrowed from Euclid of Megara; the principles of natural philosophy he learned in the Eleatic school from Hermogenes and Cratylus: and combining these with the Pythagorean doctrine of natural causes, he framed from both his system of metaphysics. Mathematics and astronomy he was taught in the Cyrenaïc school, and by the Egyptian priests. From Socrates he imbibed the pure principles of moral and political wisdom; but he afterwards obscured their simplicity by Pythagorean speculations.

Returning home richly stored with knowledge of various kinds, he settled in Athens, and formed his celebrated school of philosophy. The place which he made choice of for this purpose was a public grove, called the Academy, from Hecademus, who left it to the citizens for the purpose of gymnastic exercises. Adorned with statues, temples, and sepulchres, planted with lofty plane-trees, and intersected by a gentle stream, it afforded a delightful retreat for philosophy and the muses. Within this inclosure he possessed, as a part of his humble patrimony, purchased at the price of three thousand drachmas, a small garden, in which he opened a school, and to shew the value he placed on mathematical studies, and how necessary a preparation he thought them for higher speculations, he placed an inscription over the door, the meaning of which is, "Let no one, who is unacquainted with geometry, enter here." He soon became ranked among the most eminent philosophers, and his travels into distant countries, where learning and wisdom flourished, gave him celebrity among his brethren, none of whom had ventured to institute a school in Athens, except Aristippus, the freedom of whose manners had brought him into discredit. Plato alone inherited the popularity of Socrates, and besides a crowd of young scholars, persons of the first distinction frequented the

academy, females not excepted, whose curiosity induced them to put on the male apparel for this purpose. Such reputation could not escape envy and jealousy. Diogenes the Cynic ridiculed Plato's doctrine of ideas and other abstract speculations; nor was he himself without a tinge of jealousy, for he and Xenophon, who had been fellow pupils of Socrates, studiously avoided mentioning each other. Amidst all this, however, Plato's fame increased; and such an opinion was formed of his political wisdom, that several states solicited his assistance in new modelling their respective forms of government. But while he gave his advice in the affairs of Elis, and other Grecian states, and furnished a code of laws for Syracuse, he rejected the applications of the Arcadians and Thebans, because they refused to adopt the plan of his republic, which prescribed an equal distribution of property. He was also in high esteem with several princes, particularly Archelaus, king of Macedon, and Dionysius, tyrant of Sicily. At three different periods he visited the court of this latter prince, and made several bold, but unsuccessful attempts to subdue his haughty and tyrannical spirit. A brief relation of the particulars of these visits to Sicily, may serve to cast some light upon the character of our philosopher.

The professed object of Plato's first visit to Sicily, which happened in the fortieth year of his age, during the reign of the elder Dionysius, the son of Hermocrates, was, to take a survey of the island, and particularly to observe the wonders of Mount Etna. Whilst he was resident at Syracuse, he was employed in the instruction of Dion, the king's brother-in-law, who possessed excellent abilities, but had not escaped the general depravity of the court. Such, however, was the influence of Plato's instructions, that he became an ardent lover of wisdom, and hoping that philosophy might produce the same effect upon Dionysius, he procured an interview between Plato and the tyrant. This had like to have proved fatal, for Donysius, perceiving that the philosopher levelled his discourse against the vices and cruelties of his reign, dismissed him with high displeasure from his presence, and conceived a design against his life. And although he did not accomplish this barbarous intention, he procured him to be sold as a slave in the island of Ægina, the inhabitants of which were then at war with the Athenians. Plato, however, could not long remain unnoticed: Anicerris, a Cyrenaic

philosopher, who happened to be at that time in the island, discovered him, and purchasing his freedom, sent him home to Athens, and afterwards refused the repayment of the purchase-money, that, as he said, Plato's friends might not monopolize the honour of serving so illustrious a philosopher.

After a short interval, Dionysius, repenting of his unjust resentment, wrote to Plato, inviting him to return to Syracuse, to which Plato answered, with some contempt, that philosophy would not allow him leisure to think of Dionysius. He was induced, however, to return by another expedient. Plato had made Dion a determined votary of virtue, and he naturally wished to extend this advantage to the younger Dionysius, who also expressed a most earnest desire to become acquainted with Plato. Letters were then dispatched to him, from the tyrant, from Dion and several followers of Pythagoras, importuning him to return to Syracuse, and take upon him the education of the young prince. After considerable hesitation, he consented, and is said to have had some kind of promise on the part of Dionysius that he would adopt the Platonic form of government. In the mean time the enemies of Dion prevailed upon Dionysius to recall from exile Philistus, a man of tyrannical principles and spirit, who, they hoped, would oppose the doctrines and measures of Plato. The philosopher in the mean time was conducted to Syracuse with public honours; the king himself received him into his chariot, and sacrifices were offered in congratulation of his arrival. New regulations were immediately introduced; the licentiousness of the court was restrained; moderation reigned in all public festivals; the king assumed an air of benignity; philosophy was studied by his courtiers; and every good man assured himself of a happy revolution in the state of public manners. It was now that Philistus and his adherents found means to rekindle the jealousy of the tyrant, and through their intrigues, Dion became so obnoxious to Dionysius, that he ordered him to be imprisoned, and afterwards banished him into Italy. With Plato, however, he continued to keep up some appearance of friendship, and under that pretence allotted Plato an apartment in his palace, but at the same time placed a secret guard about him, that no one might visit him without his knowledge. At length, upon the commencement of a war, Dionysius sent Plato back into his own country,

with a promise, that he would recal both him and Dion upon the return of peace. Part of this promise he was soon inclined to keep, by recalling Plato; but the philosopher received his solicitations with coolness, pleaded in excuse his advanced age, and reminded the tyrant of the violation of his promise respecting Dion; nor was it until the request of Dionysius was seconded by the intreaties of the wife and sister of Dion, and by the importunities of Archytas of Tarentum, and other Pythagorean philosophers, to whom the tyrant had pledged himself for the performance of his promises, that he could be prevailed upon to return.

On his third arrival he was received with great respect by Dionysius, who now seemed wholly divested of his former resentments, listened to his doctrines with pleasure, and presented him with eighty talents in gold. The court indeed was not much improved, nor was the disposition of the tyrant really changed, yet Plato supported the credit of philosophy with great dignity, and had considerable influence and authority. But as he soon found that he could not procure the recall of Dion, and that there was little sincerity in the professions of Dionysius, he requested permission to return to Greece. The permission was granted, and a ship provided; but before it could set sail, Dionysius retracted his promise, and detained Plato in Syracuse. This conduct being attended with complaints on the part of Plato, the tyrant was so irritated as to dismiss him from his court, and put him under a guard of soldiers, whom false rumours had incensed against him. His Pythagorean friends at Tarentum, being informed of his dangerous situation, immediately dispatched an embassy to Dionysius, demanding an instant completion of his promise to Archytas. The tyrant, not daring to refuse this demand, with a view to pacify Plato gave him a magnificent entertainment, and sent him away loaded with rich presents.

Plato, now restored to his country and his school, devoted himself to science, and spent the last years of a long life in the instruction of youth. Having enjoyed the advantage of an athletic constitution, and lived all his days temperately, he arrived at the eighty-first, or, according to some writers, the seventy-ninth, year of his age, and died, through the mere decay of nature, in the first year of the hundred and eighth olympiad. He passed his whole

life in a state of celibacy, and therefore left no natural heirs, but transferred his effects by will to his friend Adiamantus. The grove and garden, which had been the scene of his philosophical labours, at last afforded him a sepulchre. Statues and altars were erected to his memory; the day of his birth long continued to be celebrated as a festival by his followers; and his portrait is to this day preserved in gems.

The personal character of Plato has been very differently represented. On the one hand, his encomiasts have not failed to adorn him with every excellence, and to express the most superstitious veneration for his memory. His enemies, on the other, have not scrupled to load him with reproach, and to charge him with practices inconsistent with the purity of the philosophical character. Several anecdotes, however, are preserved, which reflect honour upon his morals and principles. He had in particular an extraordinary command of temper. When he was told that his enemies were busily employed in circulating reports to his disadvantage, he said, "I will live so, that none shall believe them." One of his friends remarking, that he seemed as desirous to learn himself, as to teach others, asked him, how long he intended to be a scholar? "As long," says he, "as I am not ashamed to grow wiser and better."

It is from the writings of Plato, chiefly, that we are to form a judgment of his merit as a philosopher, and of the service which he rendered to science. No one can be conversant with these without perceiving, that his diction always retained a strong tincture of that poetical spirit which he discovered in his first productions. This is the principal ground of those lofty encomiums, which both antient and modern critics have passed upon his language, and, particularly, of the high estimation in which it was held by Cicero, who, treating on the subject of language, says, that "if Jupiter were to speak in the Greek tongue, he would borrow the style of Plato." The accurate Stagyrite describes it, as "a middle species of diction, between verse and prose." Some of his dialogues are elevated by such sublime and glowing conceptions, are enriched with such copious and splendid diction, and flow in so harmonious a rythmus, that they may truly be pronounced highly poetical. Most of them are justly admired for their literary merit: the introductions are pertinent and amusing;

the course of the debate, or conversation, is clearly marked; the characters are accurately supported; every speaker has his proper place, language, and manners; the scenery of the conference is painted in lively colouring; and the whole is, with admirable art, adorned and enlivened by those minute embellishments, which render the colloquial mode of writing so peculiarly pleasing. Even upon abstract subjects, whether moral, metaphysical, or mathematical, the language of Plato is often clear as the running stream, and in simplicity and sweetness vies with the humble violet which perfumes the vale. In these beautiful parts of his works, it has been conjectured, not without probability, that Socrates and Lysias were his models. At other times, however, we find him swelling into the turgid style, a tincture of which he seems to have retained from his juvenile studies, and involving himself in obscurities, which were the offspring of a lofty fancy, or were borrowed from the Italic school. Several ancient critics have noticed these blemishes in the writings of Plato. Dionysius Halicarnassensis particularly censures Plato for the harshness of his metaphors, and his bold innovations in the use of terms, and quotes from his Phædrus examples of the bombast, the puerile, and the frigid style. The same inequality, which is so apparent in the style of Plato, may also be observed in his conceptions. Whilst he adheres to the school of Socrates, and discourses upon moral topics, he is much more pleasing than when he loses himself, with Pythagoras, in abstruse speculations.

The Dialogues of Plato, which treat of various subjects, and were written with different views, are classed by the ancients under the two heads of DIDACTIC and INQUISITIVE. The Didactic, are subdivided into Speculative, including physical and logical; and Practical, comprehending ethical and political. The second class, the Inquisitive, is characterised by terms taken from the athletic art, and divided into the Gymnastic, and the Agonistic; the dialogues termed Gymnastic were imagined to be similar to the exercise, and were subdivided into the Maieutic, as resembling the teaching of the rudiments of the art; and the Peirastic, as represented by a skirmish, or trial of proficiency. The Agonistic dialogues, supposed to resemble the combat, were either Endeictic, exhibiting a specimen of skill; or Anatreptic, presenting the spectacle of a perfect defeat. Instead of this whimsical classification, an arrangement of the

dialogues, taken from the subjects on which they treat, would be much more obvious and useful. They may not improperly be divided into physical, logical, ethical, and political.

The writings of Plato were originally collected by Hermodorus, one of his pupils: they consist of thirty-five dialogues, and thirteen epistles. They were first published by Aldus Manutius, at Venice, in 1513, 2 vols. folio. The subsequent editions of Ficinus and Serranus are the most valuable; but the notes and interpretations of both are to be read with caution, as not representing Plato's sentiments with fidelity. The Deux Ponts edition of 1781, 12 vols. 8vo, is a copy of the Greek of Serranus, and the Latin of Ficinus. Of the "Dialogues of Plato," an edition was published by Foster at Oxford, 1745, 8vo, reprinted in 1752 and 1765. In 1771, Etwall published, at the same place, the "Alcibiades," and "Hipparchus;" to which he prefixed the life of Plato by Olympiodorus, and the introduction of Albinus. The "Euthydemus" and "Gorgias" were also published at Oxford in 1784, by the very learned Dr. Routh, president of Magdelen college. There are many English translations of the Dialogues, but none superior to those by Floyer Sydenham, published in four volumes, from 1767 to 1780. Mr. Thomas Taylor has since published a translation of the whole works of Plato, including Sydenham's share, with copious notes, &c. 1804, 5 vols. 4to.

On the philosophy of Plato it is not our intention to enter. The most moderate account we have seen would exceed our limits; and as treated by modern writers it forms the history, not only of a sect, but of the various controversies which have arisen out of it in the Christian world. Our readers may be referred, with confidence, to Brucker, whom we have principally followed in the preceding part, and to an elaborate article in the "Encyclopedia Britannica." In the seventeenth century, Gale, Cudworth, and More, perplexed themselves with the doctrines of Plato, which, however, are now less studied and less respected. In such a wonderful maze of words, says Brucker, does Plato involve his notions, that none of his disciples, not even the sagacious Stagyrite, could unfold them: and yet we receive them as sacred mysteries, and, if we do not perfectly comprehend them, imagine that our intellects are too feeble to penetrate the conceptions of this divine

philosopher, and that our eyes are blinded by that resplendent blaze of truth, upon which his eagle sight could gaze without injury.

The truth appears to have been, that Plato, ambitious of the honour of forming a new sect, and endued by nature with more brilliancy of fancy than strength of judgment, collected the tenets of other philosophers, which were, in many particulars, contradictory, and could by no exertion of ingenuity be brought to coalesce; and that, out of this heterogeneous mass, he framed a confused system, destitute of form or consistency. This will be acknowledged by every one, who, in perusing the philosophical writings of Plato, is capable of divesting himself of that blind respect for antiquity, by which the learned so frequently suffer themselves to be misled. The followers, too, of Plato, far from dispersing the clouds which from the first, hung over his system, appear to have entered into a general combination to increase its obscurity. The successive changes, which took place in the academy after the death of its founder, by introducing a succession of new opinions, continually increased the difficulty of arriving at the true sense of Plato. And when, in a subsequent period, the Platonic philosophy was professed in Alexandria, it was still further adulterated by an injudicious and absurd attempt to mould into one system the doctrines of Plato, the traditionary tenets of Egypt and the eastern nations, and the sacred creeds of the Jews and Christians: a coalition which proved exceedingly injurious both to philosophy and religion.[1]

PLAUTUS (MARCUS ACCIUS), a comic writer of ancient Rome, was born at Sarsina, a small town in Umbria, a province of Italy; his proper name was Marcus Accius: he is supposed to have acquired the surname of Plautus, from having broad and ill-formed feet. His parentage seems to have been mean; and some have thought him the son of a slave. Few circumstances of his life are known; Cicero has told us in general that he was some years younger than Nævius or Ennius, and that he died the first year of the elder Cato's censorship, when Claudius Pulcher and Lucius Portius Licinius were consuls. This was about the year of Rome 569, when Terence was about nine years old, and 184 years B. C. A. Gellius says, that

[1] Brucker.—Encyclopædia Britannica (Dr. Gleig's edition), vol. XV.

Plautus was distinguished at the same time for his poetry upon the theatre, that Cato was for his eloquence in the forum; and observes elsewhere, from Varro, that he was so well paid for his plays, as to think of doubling his stock by trading; in which, however, he was so unfortunate, that he lost all he had got by the Muses, and for his subsistence was reduced, in the time of a general famine, to work at the mill. How long he continued in this distress, is uncertain; but Varro adds, that the poet's wit was his best support, and that he composed three plays during this daily drudgery.

It is doubtful how many plays he composed. We have only twenty extant, and not all entire. Varro allowed twenty-six to be of his composition, which were all extant in Gellius's time. Some made the number of his plays to exceed an hundred; but this might arise from his revising the plays of other poets, which Gellius supposes he did; and Varro's account ought to be decisive. This learned Roman had written a particular treatise on Plautus's works, from the second book of which, quoted by Gellius, the preceding particulars are taken. Many other critics are there mentioned by Gellius, who had all written some pieces upon Plautus, which shew the great admiration in which he was held by the Romans; and it should seem as if this admiration continued long; for there is a passage in Arnobius, whence it seems reasonable to infer that some of his plays were acted on solemn occasions, so late as the reign of Dioclesian. Two circumstances contributed to his fame; the one, his style, which was thought the standard of the purest Latin, for the learned Varro did not scruple to say, that were the Muses to speak Latin, they would certainly speak in the language of Plautus; the other, the exquisite humour of his characters, which set him above all the Roman comic writers. This is the constant opinion of Varro, Cicero, Gellius, Macrobius, and the most eminent modern critics, as Lipsius, the Scaligers, Muretus, Turnebus, &c. Horace only blames the coarseness of his wit, in which opinion a modern reader of taste will perhaps be inclined to join. Bonnell Thornton endeavoured to naturalize them by a translation, which however is too liberal to afford the mere English reader an idea of the humour which delighted a Roman audience.

The first edition of Plautus was edited by George Merula, and published at Venice in 1472, fol. The most

valuable of the subsequent editions are, that of Camerarius, Basil, 1551, and 1558, 8vo; of Lambinus, Paris, 1577, fol.; of Taubman, Francfort and Wittemberg, 1605, 1612, and 1622, 4to; the Variorum by Gronovius, Amst. 1684, 8vo; of Ernesti, Leipsic, 1760, 2 vols. 8vo; and of Schmeider, at Gottingen, 1804, 2 vols. 8vo.[1]

PLAYFORD (JOHN), a man distinguished in the musical world, was born in 1613. He was a stationer and a seller of musical instruments, music-books, and music-paper, and was clerk of the Temple church. What his education had been, is not known; but that he had attained to a considerable proficiency in the practice of music and musical composition, is certain. His skill in music was not so great as to entitle him to the appellation of a master; he knew nothing of the theory of the science, but was very well versed in the practice, and understood the rules of composition well enough to write good harmony. He was also the first and the most intelligent printer of music during the seventeenth century; and he and his son Henry, appear, without a special licence, or authorized monopoly, to have had almost the whole business of furnishing the nation with musical instruments, music books, and music paper, to themselves. In 1655 he published the first edition of his "Introduction to the Skill of Music," a compendium compiled from Morley, Butler, and other more bulky and abstruse books, which had so rapid a sale, that in 1683 ten editions of it had been circulated through the kingdom. The book, indeed, contained no late discoveries or new doctrines, either in the theory or practice of the art; yet the form, price, and style, were so suited to every kind of musical readers, that it seems to have been more generally purchased and read, than any elementary musical tract that ever appeared in this or in any other country.

In the same year this diligent editor also published, in two separate books, small 8vo, "Court Ayres, by Dr. Charles Colman, William Lawes, John Jenkins, Simpson, Child, Cook, Rogers," &c. These being published at a time when there was properly no court, were probably tunes which had been used in the masques performed at Whitehall during the life of Charles I. In 1671 he published the first edition of his "Psalms and Hymns in solemn

[1] Fabric. Bibl. Lat.—Voss. de Poet. Lat.—Crusius's Lives of the Roman Poets.—Dibdin's Classics, and Bibl. Spenceriana.—Saxii Onomast.

Musick, in foure Parts, on the common Tunes to Psalms in Metre used in Parish churches. Also six Hymns for one Voice to the Organ," folio. The several editions of this work, published in various forms, at a small price, rendered its sale very general, and psalm-singing in parts, a favourite amusement in almost every village in the kingdom. He died about 1693, and Tate, then poet-laureat, wrote an elegy upon him.

His second son, HENRY, succeeded his father as a music-seller, at first at his shop in the Temple, but afterwards in the Temple Exchange, Fleet-street; but the music-books advertised by him were few compared with those published by his father. Among them were the "Orpheus Britannicus," and the ten sonatas and airs of Purcell. He published, in 1701, what he called the second book of the "Pleasant Musical Companion, being a choice collection of catches for three or four voices;" published chiefly for the encouragement of the musical societies, which, he said, would be speedily set up in the chief cities and towns of England. We know not that this was the case, but certainly the publication of Purcell's catches in two small volumes of the elder Walsh in queen Anne's time, was the means of establishing catch-clubs in almost every town in the kingdom. It is conjectured that Henry Playford survived his father but a short time, for we meet with no publication by him after 1710.[1]

PLEMPIUS (VOPISCUS FORTUNATUS), an eminent physician, was born at Amsterdam in December 1601. He studied at Ghent, Louvain, Leyden, Padua, and Bologna, at which last university he took his degree of doctor. On his return to Holland, he began practice, but was induced to accept the vacant professorship of the Institutes of Medicine, at Louvain, of which he took possession in 1633. At the same time he abjured the Protestant faith, became a Catholic, and took a new degree of doctor, in conformity with the rules of the university. In the following year, however, he quitted this chair, for the professorship of pathology. He was soon afterwards nominated principal of the college of Breugel. He died at Louvain, in December 1671, aged seventy.

Plempius left the following works: "A Treatise on the Muscles," in Dutch. "Ophthalmographia, sive de Oculi

[1] Hawkins and Burney's Hist. of Music.

Fabricâ, Actione, et Usu," Amst. 1632; Lovæn. 1648. A translation of the Anatomy of Cabrolius into Dutch, with notes, Amst. 1633. "Fundamenta, seu Institutiones Medicinæ," Lov. 1638, 1644, &c. In the first edition of this work, Plempius doubted the circulation of the blood; but in the second, he was a strenuous advocate for that doctrine. "Animadversiones in veram Praxim curandæ Tertianæ propositam à Doctore Petro Barba;" ibid. 1642. "Antimus Coningius Perúviani pulveris defensor, repulsus à Melippo Protymo;" ibid. 1655. Coningius is the assumed name of Honoratus Fabri; Protymus was that assumed by Plempius, in order to decry the use of cinchona. "Avicennæ Canonis Liber primus et secundus ex Arabica Lingua in Latinam translatus," ibid. 1658. "Tractatus de Affectuum Pilorum et Unguium," ibid. 1662. "De Togatorum Valetudine tuendâ Commentarius," Brux. 1670. The two following are generally ascribed to this author, though Mangetus and Lipenius (probably misinterpreting the initial) ascribe them to Francis Plempius, viz. "Munitio Fundamentorum Medicinæ V. F. Plempii adversus Jacobum Primerosium," Amst. 1659. "Loimographia, sive, Tractatus de Peste," ibid. 1664.[1]

PLINIUS SECUNDUS (Caius), called the elder, to distinguish him from his nephew, was one of the most learned of the ancient Roman writers, and was born in the reign of Tiberius Cæsar, about the year of Christ 23. His birth-place was Verona, as appears from his calling Catullus his countryman, who was unquestionably of that city. Tho ancient writer of his life, ascribed to Suetonius, and, after him, St. Jerom, have made him a native of Rome: father Hardouin has also taken some pains to confirm this notion, which however has not prevailed. We can more readily believe Aulus Gellius, who represents him as one of the most ingenious men of his age; and what is related of his application by his nephew the younger Pliny, is almost incredible. Yet his excessive love of study did not spoil the man of business, nor prevent him from filling the most important offices with credit. He was a procurator, or manager of the emperor's revenue, in the provinces of Spain and Africa; and was advanced to the high dignity of augur. He had also several considerable commands in the army, and was distinguished by his courage in the field, as well as by his eloquence at the bar.

[1] Eloy, Dict. Hist.—Rees's Cyclopædia.

His manner of life, as it is described by his nephew, exhibits a degree of industry and perseverance scarcely to be paralleled. In summer he always began his studies as soon as it was night: in winter, generally at one in the morning, but never later than two, and often at midnight. No man ever spent less time in bed; and sometimes he would, without retiring from his books, indulge in a short sleep, and then pursue his studies. Before day-break, it was his custom to wait upon Vespasian, who likewise chose that season to transact business: and when he had finished the affairs which the emperor committed to his charge, he returned home again to his studies. After a slender repast at noon, he would frequently, in the summer, if he was disengaged from business, recline in the sun: during which time some author was read to him, from which he made extracts and observations. This was his constant method, whatever book he read; for it was a maxim of his, that "no book was so bad, but something might be learned from it." When this was over, he generally went into the cold-bath, after which he took a slight refreshment of food and rest; and then, as if it had been a new day, resumed his studies till supper-time, when a book was again read to him, upon which he would make some remarks as they went on. His nephew mentions a singular instance to shew how parsimonious he was of his time, and how covetous of knowledge. His reader having pronounced a word wrong, some person at the table made him repeat it: upon which, Pliny asked that person if he understood it? and when he acknowledged that he did, "Why then," said he, "would you make him go back again? we have lost, by this interruption, above ten lines." In summer, he always rose from supper by day-light; and in winter, as soon as it was dark. Such was his way of life amidst the noise and hurry of the town; but in the country his whole time was devoted to study without intermission, excepting only when he bathed, that is, was actually in the bath; for during the operation of rubbing and wiping, he was employed either in hearing some book read to him, or in dictating himself. In his journeys, he lost no time from his studies, his mind at those seasons being disengaged from all other thoughts, and a secretary or amanuensis constantly attended him in his chariot; and that he might suffer the less interruption to his studies, instead of walking, he always used a carriage in Rome. By this

extraordinary application he found leisure to write a great many volumes.

The circumstances of his death, like his manner of living, were very singular, and are also described at large by the elegant pen of his nephew. He was at that time, with a fleet under his command, at Misenum, in the gulf of Naples; his sister and her son, the younger Pliny, being with him. On the 24th of August, in the year 79, about one in the afternoon, his sister desired him to observe a cloud of a very unusual size and shape. He was in his study; but immediately arose, and went out upon an eminence to view it more distinctly. It was not at that distance discernible from what mountain this cloud issued, but it was found afterwards to ascend from mount Vesuvius. Its figure resembled that of a pine-tree; for it shot up to a great height in the form of a trunk, which extended itself at the top into a sort of branches; and it appeared sometimes bright, and sometimes dark and spotted, as it was either more or less impregnated with earth and cinders. This was a noble phænomenon for the philosophic Pliny, who immediately ordered a light vessel to be got ready; but as he was coming out of the house, with his tablets for his observations, the mariners belonging to the gallies stationed at Retina, earnestly intreated him to come to their assistance, since that port being situated at the foot of mount Vesuvius, there was no way for them to escape, but by sea. He therefore ordered the gallies to put to sea, and went himself on board, with intention of assisting not only Retina, but several other towns, situated upon that beautiful coast. He steered directly to the point of danger, whence others fled with the utmost terror; and with so much calmness and presence of mind, as to be able to make and dictate his observations upon the motion and figure of that dreadful scene. He went so nigh the mountain, that the cinders, which grew thicker and hotter the nearer he approached, fell into the ships, together with pumice-stones and black pieces of burning rock: they were likewise in danger, not only of being aground by the sudden retreat of the sea, but also from the vast fragments which rolled down from the mountain, and obstructed all the shore. Here he stopped to consider, whether he should return; to which the pilot advising him, "Fortune," said he, "befriends the brave; carry me to Pomponianus." Pomponianus was then at Stabiæ, a town separated by a gulf,

which the sea, after several windings, forms upon that shore. He found him in the greatest consternation, but exhorted him to keep up his spirits; and, the more to dissipate his fears, he ordered, with an air of unconcern, the baths to be got ready; when, after having bathed, he sat down to supper with apparent cheerfulness. In the mean while, the eruption from Vesuvius flamed out in several places with much violence, which the darkness of the night contributed to render still more visible and dreadful. Pliny, to soothe the apprehensions of his friend, assured him it was only the burning of the villages, which the country people had abandoned to the flames: after this he retired, and had some sleep. The court which led to his apartment being in the mean time almost filled with stones and ashes, if he had continued there any longer, it would have been impossible for him to have made his way out: it was therefore thought proper to awaken him. He got up, and went to Pomponianus and the rest of the company, who were not unconcerned enough to think of going to bed. They consulted together, whether it would be most prudent to trust to the houses, which now shook from side to side with frequent and violent rockings; or to fly to the open fields, where the calcined stones and cinders, though light indeed, yet fell in large showers, and threatened destruction. In this distress they resolved for the fields, as the less dangerous situation of the two; and went out, having pillows tied upon their heads with napkins, which was all their defence against the storms of stones that fell around them. It was now day every where else, but there a deeper darkness prevailed than in the most obscure night; which, however, was in some degree dissipated by torches, and other lights of various kinds. They thought proper to go down farther upon the shore, to observe if they might safely put out to sea; but they found the waves still run extremely high and boisterous. There Pliny, taking a draught or two of water, threw himself down upon a cloth which was spread for him; when immediately the flames and a strong smell of sulphur, which was the forerunner of them, dispersed the rest of the company, and obliged him to arise. He raised himself, with the assistance of two of his servants, for he was corpulent, and instantly fell down dead: suffocated, as his nephew conjectures, by some gross and noxious vapour; for he had always weak lungs, and was frequently subject

to a difficulty of breathing. As soon as it was light again, which was not till the third day after, his body was found entire, and without any marks of violence upon it; exactly in the same posture that he fell, and looking more like a man asleep than dead.

The sister and nephew, whom the uncle left at Misenum, continued there that night, but had their rest extremely broken and disturbed. There had been for many days before some shocks of an earthquake, which was the less surprising, as they were always extremely frequent in Campania: but they were so particularly violent that night, that they seemed to threaten a total destruction. When the morning came, the light was exceedingly faint and languid, and the buildings continued to totter; so that Pliny and his mother resolved to quit the town, and the people followed them in the utmost consternation. When at a convenient distance from the houses, they stood still, in the midst of a most dangerous and dreadful scene. The chariots, they had ordered to be drawn out, were so agitated backwards and forwards, though upon the most level ground, that they could not keep them stedfast, even by supporting them with large stones. The sea seemed to roll back upon itself, and to be driven from its banks by the convulsive motion of the earth; it was certain at least, the shore was considerably enlarged, and several sea animals were left upon it. On the other side, a black and dreadful cloud, bursting with an igneous serpentine vapour, darted out a long train of fire, resembling flashes of lightning, but much larger. Soon afterwards, the cloud seemed to descend, and cover the whole ocean; as indeed, it entirely hid the island of Capreæ, and the promontory of Misenum. Pliny's mother earnestly conjured him to make his escape, which, being young, for he was only eighteen years of age, he might easily do; as for herself, she said, her age and unwieldy person rendered all attempts of that sort impossible: but he refused to leave her, and, taking her by the hand, led her on. The ashes began to fall upon them, though in no great quantity: but a thick smoke, like a torrent, came rolling after them. Pliny proposed, while they had any light, to turn out of the high road, lest his mother should be pressed to death in the dark, by the crowd that followed them: and they had scarce stepped out of the path, when utter darkness entirely overspread them. Nothing then was to be heard,

says Pliny, but the shrieks of women, the screams of children, and the cries of men: some calling for their children, others for their parents, others for their husbands, and only distinguishing each other by their voices; one lamenting his own fate, another that of his family, some wishing to die from the very fear of dying, some lifting up their hands to the gods, but the greater part imagining that the last and eternal night was come, which was to destroy both the gods and the world together. At length a glimmering light appeared, not the return of day, but only the forerunner of an approaching burst of flames, which, however, fell at a distance from them; then again they were immersed in thick darkness, and a heavy shower of ashes rained upon them, which they were obliged every now and then to shake off, to prevent being buried in the heap. At length this dreadful darkness was dissipated by degrees, like a cloud or smoke: the real day returned, and even the sun appeared, though very faintly, and as when an eclipse is coming on; and every object seemed changed, being covered over with white ashes, as with a deep snow. Pliny owns very frankly, that his support, during this terrible phænomenon, was chiefly founded in that miserable, though strong consolation, that all mankind were involved in the same calamity, and that the world itself was perishing. They returned to Misenum, but without yet getting rid of their fears; for the earthquake still continued, while, as was extremely natural in such a situation, several enthusiastic people ran up and down, heightening their own and their friends calamities by terrible predictions.

This event happened A.D. 79, in the first year of the emperor Titus; and was probably the first eruption of mount Vesuvius, at least of any consequence, as it is certain we have no particular accounts of any preceding eruption. Dio, indeed, and other ancient authors, speak of this mountain as burning before; but still they describe it as covered with trees and vines, so that the eruptions must have been inconsiderable.

As to the writings of Pliny, his nephew informs us that the first book he published was, a treatise, "Concerning the art of using the javelin on horseback," written when he commanded a troop of horse. He also was the author of "The Life of Pomponius Secundus," who was his friend; and "The history of the Wars in Germany;" in

which he gave an account of all the battles the Romans had had with the Germans. His nephew says, that a dream, which occurred when he served in the army in Germany, first suggested to him the design of this work: it was, that Drusus Nero, who extended his conquests very far into that country, and there lost his life, appeared to him, and conjured him not to suffer his memory to be buried in oblivion. He wrote likewise "A treatise upon Eloquence; and a piece of criticism "concerning dubious Latinity." This last work, which was published in Nero's reign, when the tyranny of the times made it dangerous to engage in studies of a freer kind, is often cited by Priscian. He completed a history which Aufidius Bassus left unfinished, by adding to it thirty books, which contained the history of his own times. Lastly, he left thirty-seven books upon the subject of natural history: a work, says his nephew, of great compass and learning, and almost as full of variety as nature herself. It is indeed a most valuable treasury of ancient knowledge. For its defects, which in the estimation of modern students of natural history must unavoidably be numerous, he thus apologizes, in the dedication to Vespasian: "The path which I have taken has hitherto been, in a great measure, untrodden; and holds forth to the traveller few enticements. None of our own writers have so much as attempted these subjects; and even among the Greeks no one has treated of them in their full extent. The generality of authors in their pursuits attend chiefly to amusement; and those who have the character of writing with great depth and refinement are involved in impenetrable obscurity. Such is the extent of my undertaking, that it comprehends every topic which the Greeks include under the name of *Encyclopædia;* of which, however, some are as yet utterly unknown, and others have been rendered uncertain by excessive subtlety. Other parts of my subject have been so often handled, that readers are become cloyed with them. Arduous indeed is the task to give what is old an appearance of novelty; to add weight and authority to what is new; to cast a lustre upon subjects which time has obscured; to render acceptable what is become trite and disgusting; to obtain credit to doubtful relations; and, in a word, to represent every thing according to nature, and with all its natural properties. A design like this, even though incompletely executed, will be allowed to be grand and noble." He adds

afterwards, "Many defects and errors have, I doubt not, escaped me; for, besides that I partake of the common infirmities of human nature, I have written this work in the midst of engagements, at broken periods which I have stolen from sleep."

It would be unjust to the memory of this great man, not to admit this apology in its full extent; and it would be still more unjust, to judge of the merit of his work, by comparing it with modern productions in natural history, written after the additional observations of seventeen hundred years. Some allowance ought also to be made for the carelessness and ignorance of transcribers, who have so mutilated and corrupted this work, that, in many places, the author's meaning lies almost beyond the reach of conjecture.

With respect to philosophical opinions, Pliny did not rigidly adhere to any sect, but occasionally borrowed such tenets from each, as suited his present inclination or purpose. He reprobates the Epicurean tenet of an infinity of worlds; favours the Pythagorean notion of the harmony of the spheres; speaks of the universe as God, after the manner of the stoics; and sometimes seems to pass over into the field of the sceptics. For the most part, however, he leans towards the doctrine of Epicurus.

To the works of this author may be added a vast quantity of manuscripts, which he left to his nephew, and for which he had been offered by Largius Licinius 400,000 sesterces, that is, about 3200*l.* of our money. "You will wonder," says his nephew, "how a man, so engaged as he was, could find time to compose such a number of books; and some of them too upon abstruse subjects. Your surprise will rise still higher, when you hear, that for some time he engaged in the profession of an advocate, that he died in his 56th year, that from the time of his quitting the bar to his death he was employed in the highest posts, and in the service of his prince: but he had a quick apprehension, joined to an unwearied application." Ep. iii. 5. Hence he became not only a master in polite literature, in grammar, eloquence, and history, but possessed a knowledge of the various arts and sciences, geography, mathematics, philosophy, astronomy, medicine, botany, sculpture, painting, architecture, &c. for of all these things has he treated in the very important work that he has left us.

The first edition of Pliny's "Naturalis Historia" came from the press of Spira at Venice in 1469, and is reckoned one of the most beautiful, rare, and valuable publications of the fifteenth century. Mr. Dibdin describes the copy in lord Spencer's library as the finest extant. Five other editions were published from 1470 to 1476, such was the demand for this store-house of natural history. Of the modern editions, the preference is usually given to that by the celebrated father Hardouin, of which there are two, the first "in usum Delphini," Paris, 5 vols. 4to; the second, 1723, 3 vols. folio, which is a more copious, splendid, and critical performance. Since that, we have an excellent edition by Franzius, Leipsic, 1778—91, 10 vols. 8vo. Another by Brotier, Paris, 1779, 6 vols. 8vo. And a third, Bipont, 1783, 6 vols, 8vo. There are translations of it, or of parts, in all languages. That endless translator Philemon Holland exerted his own and his readers' patience on a version into English, published in 1601, folio.[1]

PLINIUS CÆCILIUS SECUNDUS (CAIUS), nephew of the preceding, was born A. D. 62, at Novocomum, a town upon the lake Larius, near which he had several beautiful villas. Cæcilius was the name of his father, and Plinius Secundus that of his mother's brother, who adopted him. He discovered from his infancy, good talents and an elegant taste, which he did not fail to cultivate, and informs us himself that he wrote a Greek tragedy at fourteen years of age. He lost his father when he was young, and had the famous Virginius for his tutor or guardian, of whom he gives a high character. He frequented the schools of the rhetoricians, and heard Quintilian; for whom he ever after entertained so high an esteem, that he bestowed a considerable portion upon his daughter at her marriage. He was in his eighteenth year when his uncle died; and it was then that he began to plead in the forum, the usual road to promotion. About a year after, he assumed the military character, and went into Syria with the commission of tribune: but as this did not suit his taste, he returned after a campaign or two. He tells us, that in his passage homewards he was detained by contrary winds at the island Icaria, and that he employed himself in making

1 Plinii Epistolæ.—Melmoth's Pliny.—Brucker.—Saxii Onomast.—Dibdin's Classics and Bibl. Spencer.

verses: he enlarges, in the same place, upon his poetical efforts; but in this respect, like Cicero, he valued himself upon a talent which he did not eminently possess.

Upon his return from Syria, he settled at Rome, in the reign of Domitian. During this most perilous time, he continued to plead in the forum, where he was distinguished, not more by his uncommon abilities and eloquence, than by his great resolution and courage, which enabled him to speak boldly, when hardly any one else could venture to speak at all. On these accounts he was often singled out by the senate, to defend the plundered provinces against their oppressive governors, and to manage other causes of a like important and dangerous nature. One of these causes was in favour of the province of Bætica, in their prosecution of Bæbius Massa; in which he acquired so general an applause, that the emperor Nerva, then a private man, and in banishment at Tarentum, wrote him a letter, in which he congratulated, not only Pliny, but the age which had produced an example so much in the spirit of the ancients. Pliny relates this affair, in a letter to Tacitus; and he was so pleased with it himself, that he could not help informing his correspondent that he should not be sorry to find it recorded in his history. He obtained the offices of questor and tribune, and escaped the proscriptions of the tyrannical reign of Domitian. There is, however, reason to believe that he owed his safety to the death of the emperor, as his name was afterwards found in that savage's tablets among the number of those who were destined to destruction.

He had married on settling at Rome, but losing his wife in the beginning of Nerva's reign, he soon after took his beloved Calphurnia; of whom we read so much in his Epistles. He had not however any children by either of his wives: and hence we find him thanking Trajan for the *jus trium liberorum*, which he afterwards obtained of that emperor for his friend Suetonius Tranquillus. He was promoted to the consulate by Trajan in the year 100, when he was thirty-eight years of age: and in this office pronounced that famous panegyric, which has ever since been admired, as well for the copiousness of the topics, as the elegance of address. He was then elected augur, and afterwards made proconsul of Bithynia; whence he wrote to Trajan that curious letter concerning the primitive Christians, which, with Trajan's rescript, is happily extant

among his "Epistles." "Pliny's letter," as Melmoth observes, in a note upon the passage, "is esteemed as almost the only genuine monument of ecclesiastical antiquity, relating to the times immediately succeeding the apostles, it being written at most not above forty years after the death of St. Paul. It was preserved by the Christians themselves, as a clear and unsuspicious evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the church, against the calumnies of their adversaries." It is not known what became of Pliny, after his return from Bithynia; nor have we any information as to the time of his death; but it is conjectured that he died either a little before, or soon after, his patron the emperor Trajan, that is, about A. D. 116.

Pliny was unquestionably a man of talents, and various accomplishments, and a man of virtue; but in dislike of the Christians he seems to have indulged equally his master Trajan, whose liberal sentiments respecting informers in his short letter cannot be sufficiently admired. Pliny wrote and published a great number of books: but nothing has escaped the wreck of time, except the books of Epistles, and the "Panegyric upon Trajan," which has ever been considered as a master-piece. His Letters seem to have been intended for the public; and in them he may be considered as writing his own memoirs. Every epistle is a kind of historical sketch, in which we have a view of him in some striking attitude, either of active or contemplative life. In them are preserved anecdotes of many eminent persons, whose works are come down to us, as Suetonius, Silius Italicus, Martial, Tacitus, and Quintilian; and of curious facts, which throw great light upon the history of those times. They are written with great politeness and spirit; and, if they abound too much in turn and metaphor, we must impute it to that degeneracy of taste, which was then accompanying the degenerate manners of Rome. Pliny, however, seems to have preserved himself in this latter respect from the general contagion: whatever the manners of the Romans were, his were pure and incorrupt. His writings breathe a spirit of great goodness and humanity: his only imperfection is, he was too desirous that the public and posterity should know how humane and good he was; and while he represents himself, as he does, calling for Livy, reading him at his leisure, and even making extracts from him, when the erup-

tion of Vesuvius was shaking the ground beneath him, and striking terror through the hearts of mortals by appearances unheard of before, it is not possible to avoid being of the opinion of those, who think that he had, with all his virtues, something of affectation.

The "Epistles" have been translated into English by lord Orrery; but this gave way to the more elegant translation of Melmoth; some of whose opinions appear to have been borrowed by our predecessors in this and the preceding life. The first edition of the original "Epistolæ" is that of Carbo, printed probably by Valdarfer at Venice, in 1471, folio. Of the modern editions, the Variorum, at Leyden, 1669, 8vo, is praised by Dr. Harwood as one of the scarcest and most valuable of the octavo variorum classics. There are also correct and critical editions by Thomasius, Leipsic, 1675, 8vo; by Hearne, Oxford, 1703, 8vo; by Longolius, Amst. 1734, 4to; by Gesner, Leipsic, 1770, 8vo; a beautiful edition published by Mr. Payne in 1790, edited by Mr. Homer; and a very recent one by Gierigius, Leipsic, 1806, 2 vols. 4to. Most of these are accompanied by the "Panegyricus," which was first printed separately, in 1476, quarto, without place or printer's name. The best edition since is that of Schwarz, at Nuremberg, 1746, 4to.[1]

PLOT (ROBERT), eminent for being the first who formed a plan for a natural history of England, the son of Robert Plot, esq. captain of the militia, in the hundred of Milton, in Kent, was born in 1640, at Sutton Baron, in the parish of Borden, in that county, and, educated at the free-school of Wye, in the same county. In March 1658, he went to Magdalen-hall, in Oxford, where Josiah Pullen was his tutor; took a bachelor of arts degree in 1661, a master's in 1664, and both the degrees in law in 1671. He removed afterwards to University-college, where he was at the expence of placing the statue of king Alfred over the hall-door. His general knowledge and acuteness, and particularly his attachment to natural history, procured his being chosen, in 1677, a fellow of the royal society; and in 1682, elected one of the secretaries of that learned body. He published their "Philosophical Transactions," from No. 143, to No. 166, inclusive. In 1683, Elias Ash-

[1] Vossius de Hist. Lat.—Melmoth's translation.—Life prefixed to the Variorum edition.—Dibdin's Classics, and Bibl. Spenceriana.

mole, esq. appointed him the first keeper of his museum; and about the same time he was nominated by the vice-chancellor the first reader in chemistry in that university. In 1687, he was made secretary to the earl-marshal, or court of chivalry, which was then renewed, after it had lain dormant from the year 1641. In 1690, he resigned his professorship of chemistry, and also his place of keeper of the museum; which he then augmented by a very large collection of natural curiosities, being such as he had figured and described in his Histories of Oxfordshire and Staffordshire, and there distinguished by the names of "Scrinium Plotianum Oxoniense," and "Scrinium Plotianum Staffordiense." In 1688 he received the title of Historiographer to James II. which he could not long retain, as this was just before the abdication of that sovereign. In 1694-5, Henry Howard, earl-marshal, nominated him Mowbray herald extraordinary; and two days after, he was constituted registrar of the court of honour. He died of the stone, April 30, 1696, at his house in Borden, and was buried in the church there, where a monument was afterwards erected to his memory. He left two sons by his wife Rebecca, widow of Henry Burman, to whom he was married in August 1690.

Natural history was his delight; and he gave very agreeable specimens of it, in his "Natural Histories of Oxfordshire and Staffordshire." The former was published at Oxford, in 1677, folio, and reprinted 1705, with additions and corrections, by John Burman, M. A. fellow of University-college, his step-son, and afterwards vicar of Newington, in Kent; the latter was printed also at Oxford, 1686, in the same size *. These were intended as essays towards "A Natural History of England;" for, in order to discover antiquities and other curiosities, and to promote learning and trade, he formed a design of travelling through England and Wales. By such researches, he was persuaded that many additions might be made to Cam-

* "In each of these volumes he records the rare plants of the county, describes the dubious ones, and such as he took for non-descripts, and figures several of them. To these works the English botanist owes the first knowledge of some English plants." Pulteney's Sketches. Dr. Pulteney adds, "It is amusing to remark the price of literature a century ago. The subscription for Plot's Staffordshire was, a penny a sheet, a penny a plate, and six-pence the map." "Dr. Plot was the first author of a separate volume on Provincial Natural History; in which, it is but justice to add, that, with due allowance for the time he wrote, he has not been excelled by any subsequent writer." Ibid.

den's Britannia, and other works, concerning the history and antiquities of England. He drew up a plan of his scheme in a letter to bishop Fell, which may be seen at the end of the second volume of Leland's Itinerary, of the edition of 1744. In these Histories, whatever is visible in the heavens, earth, and waters; whatever is dug out of the ground, whatever is natural or unnatural; and whatever is observable in art and science, were the objects of his speculation and inquiry; and various and dissimilar as his matter is, it is in general well connected; and his transitions are easy. His books indeed deserve to be called the "natural and artificial histories" of these counties. In the eagerness and rapidity of his various pursuits, he took upon trust, and committed to writing, some things which, upon mature consideration, he must have rejected. He did not, perhaps, know enough of experimental philosophy to exert a proper degree of scepticism in the information given to him. Besides these works, he was the author of several other productions. In 1685, he published "De Origine Fontium, Tentamen Philosophicum," 8vo; and the nine following papers of his are inserted in the "Philosophical Transactions:" 1. "An Account of Elden Hole, in Derbyshire," No. 2. 2. "The Formation of Salt and Sand from Brine," No. 145. 3. "Discourse concerning the Effects of the great Frost on Trees and other Plants, in 1683," No. 165. 4. "A Discourse of perpetual Lamps," No. 166. 5. "The History of the Weather at Oxford, in 1684; or the Observations of a full Year, made by Order of the Philosophical Society at Oxford," No. 169. 6. "A large and curious Account of the Amianthos or Asbestine Linen," No. 1708. 7. "Discourse concerning the most seasonable Time of felling Timber, written at the request of Samuel Pepys, esq. secretary of the admiralty," No. 192. 8. "Of an Irishman of an extraordinary size, viz. Edward Mallone, nineteen years old, seven feet six inches high," No. 240. 9. "A Catalogue of Electrical Bodies," No. 245. In 1680, he published "The Clog, or Staffordshire Almanack," engraven on a copper-plate, and inserted afterwards in his "History of Staffordshire."

Since his decease, there have been published two letters of his; one "giving an Account of some Antiquities in the County of Kent," in 1714, 8vo, and preserved in the "Bibliotheca Topographica," No. VI.;

another to the earl of Arlington, "concerning Thetford," printed at the end of "The History and Antiquities of Glastonbury," published by Hearne, 1722, 8vo.

He left several manuscripts behind him; among which were large materials for "The Natural History of Kent, of Middlesex, and of the City of London," which he designed to have written in the same manner as he had written the Histories of Oxfordshire and Staffordshire. His friend Dr. Charlett, master of University-college, much wished him to undertake an edition of Pliny's "Natural History," and a select volume of MSS. from the Ashmolean Museum, which he says would be agreeable enough to him, but too expensive, as requiring his residence in Oxford, where he could not maintain his family so cheap as at Sutton Baron.[1]

PLOTINUS, a celebrated Platonic philosopher, was born at Lycopolis, in Egypt, in the year 205, but concerning his family or education, nothing is known. About the age of twenty, he first studied philosophy at the different schools of Alexandria, but attached himself particularly to Ammonius, in whom he found a disposition to superstition and fanaticism like his own. On the death of this preceptor, having in his school frequently heard the Oriental philosophy commended, and expecting to find in it that kind of doctrine concerning divine natures which he was most desirous of studying, he determined to travel into Persia and India, to learn wisdom of the Magi and Gymnosophists; and as the emperor Gordian was at this time undertaking an expedition against the Parthians, Plotinus seized the occasion, and in the year 243 joined the emperor's army; but the emperor being killed, Plotinus fled to Antioch, and thence came to Rome, where Philip was now emperor.

For some time Plotinus remained silent, in consequence of the oath of secrecy which he had taken in the school of Ammonius; but after his fellow disciples, Herennius and Origines, had disclosed the mysteries of their master, he thought himself no longer bound by his promise, and became a public preceptor in philosophy, upon eclectic principles. During a period of ten years, he delivered all in

[1] Biog. Brit.—Ath. Ox. vol. II.—Shaw's Staffordshire, and Hasted's Kent.—Gent. Mag. LXV. where is a view of his house, and many particulars of his family.—Granger.—Letters of Eminent Persons, 3 vols. 8vo.—Noble's College of Arms.—Gough's Topography.

the way of conversation, but at last he found it necessary to commit the substance of his lectures to writing; and this being suffered to pass into the hands of his pupils without being transcribed, we cannot be surprized at the great obscurity and confusion which are still found in his writings, after all the pains that Porphyry took to correct them. His works are distributed under six classes, called Enneads. Proclus wrote commentaries upon them, and Dexippus defended them against the Peripatetics.

Although Plotinus's plan was new, it was obscure, and he had but few disciples. He was not the less assiduous, however, in teaching, and studied very hard, preparing himself by watching and fasting. He was so respected for wisdom and integrity, that many private quarrels were referred to his arbitration, and parents on their death-beds were very desirous of consigning their children to his care. During his residence of twenty-six years at Rome, he became a favourite with Galienus, and would have persuaded that emperor to re-build a city in Campania, and people it with philosophers, to be governed by the laws of Plato; but this was not effected. Although skilled in the medical art, he had such a contempt for the body, that he would never take any medicines when indisposed; nor for the same reason would he suffer his birth-day to be celebrated, or any portrait to be taken of his person. His pupil Amelius, however, procured one by stealth, painted while he was lecturing. Such abstinence, and neglect of health, brought him into a state of disease and infirmity, which rendered the latter part of his life exceedingly painful. When he found his end approaching, he said to Eustochius, "The divine principle within me is now hastening to unite itself with that divine being which animates the universe;" herein expressing a leading principle of his philosophy, that the human soul is an emanation from the divine nature, and will return to the source whence it proceeded. Plotinus died in the year 270, aged sixty-six years. Porphyry represents him as having been possessed of miraculous powers, but there is more reason to conclude from his life and writings, that he belonged to the class of fanatics. His natural temper, his education, his system, all inclined him to fanaticism. Suffering himself to be led astray by a volatile imagination, from the plain path of good sense, he poured forth crude and confused conceptions, in obscure and incoherent language. Sometimes

he soared in extatic flights into the regions of mysticism. Porphyry relates, that he ascended through all the Platonic steps of divine contemplation, to the actual vision of the deity himself, and was admitted to such intercourse with him, as no other philosopher ever enjoyed. They who are well acquainted with human nature, will easily perceive in these flights, unequivocal proofs of a feeble or disordered mind, and will not wonder that the system of Plotinus was mystical, and his writings obscure. It is much to be regretted that such a man should have become, in a great degree, the preceptor of the world, and should, by means of his disciples, have every where disseminated a species of false philosophy, which was compounded of superstition, enthusiasm, and imposture. The muddy waters sent forth from this polluted spring, were spread through the most celebrated seats of learning, and were even permitted to mingle with the pure stream of Christian doctrine.[1]

PLOWDEN (EDMUND), a celebrated lawyer, the son of Humphrey Plowden, of Plowden, in Shropshire, of an ancient and genteel family, was born in that county, in 1517, and first studied philosophy and medicine for three years at Cambridge; but removed after a time to Oxford, where he continued his former studies for four years more, and in 1552, according to Wood, was admitted to the practice of physic and surgery. Tanner says, that when he left Cambridge, he entered himself of the Middle Temple, and resuming the study of physic, went then to Oxford. It appears, however, that he finally determined on the law as a profession, and entered the Middle Temple, where he soon became reader. His first reading was in autumn, 4 and 5 of Philip and Mary; and his second was in Lent, 3 Eliz. In queen Mary's time he was called to the degree of serjeant; but, being zealously attached to the Romish persuasion, lost all further hopes of preferment, on the accession of Elizabeth. He continued to be much consulted in private as a counsellor. He died Feb. 6, 1584-5, and was buried in the Middle Temple church. By a MS note on a copy of his Reports once in the possession of Dr. Ducarel, it appears that he was treasurer of the Middle Temple in 1572, the year in which the hall was built. It is added that "he was a man of great gravity, knowledge, and integrity; in his youth exces-

[1] Gen. Dict.—Brucker.—Life by Porphyry.—Saxii Onomast.

sively studious, so that (we have it by tradition) in three years space he went not once out of the Temple."

The work by which Mr. Plowden is best known by the profession, is his "Commentaries or Reports, containing divers cases upon matters of law, argued and determined in the reigns of Edward VI., Mary, Philip and Mary, and Eliz." These were originally written in French, and the editions of 1571, 1578, 1599, 1613, and 1684, were published in that language. It was not until 1761, that an English translation appeared, improved by many original notes and references to the ancient and modern Common Law books. To this edition were added his "Queries, or Moot-Book for young Students," and "The Argument," in the case of William Morgan et al. v. Sir Rice Manxell. Mr. Daines Barrington calls Plowden the most accurate of all reporters; and Mr. Hargrave says that his "Commentaries" deservedly bear as high a character as any book of reports ever published in our law.[1]

PLUCHE (ANTONY), a French writer, born at Rheims, in 1688, was early distinguished by his progress in polite letters, and by his amiable character, qualities which procured him to be appointed classical professor in the university of Rheims. Some time after, he was removed to the professorship of rhetoric, and admitted into holy orders. Clermont, bishop of Laon, being made acquainted with his merit, offered him the place of director of the college of Clermont, and he was advancing the reputation of this seminary, when the peculiar opinions he held respecting some subjects which then interested the public, obliged him to leave his situation. On this, Gasville, the intendant of Rouen, appointed him tutor to his son, upon the recommendation of the celebrated Rollin. After this, he went to Paris, where he first gave lectures upon history and geography, and then acquired a considerable reputation by some works which he published: 1. His "Spectacle de la Nature" is generally known, having been translated into perhaps all the European languages, and was nowhere more popular than in England for many years. This work is written with perspicuity and elegance, and is equally instructive and agreeable; its only fault is, that the author uses too many words for his matter, which, however, is

[1] Ath. Ox. vol. I. new edit.—Fuller's Worthies.—Tanner.—Lloyd's State Worthies.—Dodd's Ch. Hist.—Bridgman's Legal Bibliography.

perhaps unavoidable in the dialogue form of writing. 2. "Histoire du Ciel," in 2 vols. 12mo, is another work of the abbé Pluche, a kind of mythological history of the heavens, consisting of two parts, almost independent of one another. The first, which contains some learned inquiries into the origin of the poetic heavens, and an attempt to prove that the pagan deities had not been real men, was animadverted upon by M. Silouette, in "Observations on the Abbé Pluche's History," &c. an account of which may be seen in the "History of the Works of the Learned" for April 1743, with notes by Warburton. 3. He wrote a tract also "De artificio linguarum," 1735, 12mo, which he translated himself, under the title of "La Mechanique des Langues," in which he proposes a short and easy method of learning languages, by the use of translations instead of themes or exercises. 4. "Concorde de la Geographie des differens ages," 1764, 12mo, a posthumous work, well conceived, but executed superficially. 5. "Harmonie des Pseaumes et de l'Evangile," 1764, 12mo, a translation of the Psalms, remarkable for its fidelity and elegance, with many learned notes of reference and illustration from other parts of Scripture. Pluche had obtained the abbey of Varenne St Maur, to which he retired in 1749, and gave himself up entirely to devotion and study, which was a happy relief to him, as he lost all the pleasures of literary society, by an incurable deafness. He died of an apoplexy, Nov. 20, 1761. He was a believer in all the mysteries of his church, even to an extreme; and when some free-thinkers used to express their astonishment that a man of abbé Pluche's force of understanding could think so like the vulgar, he used to say, "I glory in this: it is more reasonable to believe the word of God, than to follow the vain and uncertain lights of reason."[1]

PLUKENET (LEONARD), a celebrated English botanist, was born, as he himself has recorded, in 1642, but where he was educated, or in what university he received his degrees, has not been ascertained. It has been conjectured, from a few circumstances, that it was at Cambridge. His name seems of French extraction, *plus que net*, and has been Latinized *plus quam nitidus*. He dates the prefaces to his works from Old Palace-yard, Westminster, where he seems to have had a small garden. It does not appear

[1] Dict. Hist.

that he attained to any considerable eminence in his profession of physic, and it is suspected he was only an apothecary, but he was absorbed in the study of plants, and devoted all his leisure to the composition of his "Phytographia." He spared no pains to procure specimens of rare and new plants, had correspondents in all parts of the world, and access to the gardens of Hampton-court, then very flourishing, and all others that were curious. Plukenet was one of those to whom Ray was indebted for assistance in the arrangement of the second volume of his history, and that eminent man every where bears the strongest testimony to his merit. Yet he was in want of patronage, and felt that want severely. With Sloane and Petiver, two of the first botanists of his own age, he seems to have been at variance, and censures their writings with too much asperity. "Plukenet," says sir J. E. Smith, whose opinion in such matters we are always happy to follow, "was, apparently, a man of more solid learning than either of those distinguished writers, and having been less prosperous than either, he was perhaps less disposed to palliate their errors. As far as we have examined, his criticisms, however severe, are not unjust." No obstacles damped the ardour of Plukenet in his favourite pursuit. He was himself at the charge of his engravings, and printed the whole work at his own expence, with the exception of a small subscription of about fifty-five guineas, which he obtained near the conclusion of it. Towards the close of his life he is said to have been assisted by the queen, and to have obtained the superintendance of the garden at Hampton-court. He was also honoured with the title of royal professor of botany. The time of his decease is not precisely ascertained, but it is probable that he did not long survive his last publication, which appeared in 1705. His works were, 1. "Phytographia, sive stirpium illustrium et minus cognitorum Icones," 1691—1696, published in four parts, and containing 328 plates, in 4to. 2. "Almagestum Botanicum, sive Phytographiæ Plukenetianæ Onomasticon," &c. 1696, 4to; the catalogue is alphabetical, and contains near 6000 species, of which, he tells us, 500 were new. No man, after Caspar Bauhine, had till then examined the ancient authors with so much attention as he did, that he might settle his synonyms with accuracy. He follows no system. 3. "Almagesti Botanici Mantissa," 1700, 4to, with twenty-five new plates. Besides many

new plants, this volume contains very numerous additions to the synonyms of the Almagestum. 4. Five years after the Mantissa he published the "Amaltheum Botanicum," with three plates, 4to. It abounds with new subjects, sent from China and the East Indies, with some from Florida. These works of Plukenet contain upwards of 2740 figures, most of them engraved from dried specimens, and many from small sprigs, destitute of flowers, or any parts of fructification, and consequently not to be ascertained: but several of these, as better specimens came to hand, are figured again in the subsequent plates. As he employed a variety of artists, they are unequally executed; those by Vander Gucht have usually the preference. It is much to be regretted that he had it not in his power to give his figures on a larger scale; yet, with all their imperfections, these publications form a large treasure of botanical knowledge. The herbarium of Plukenet consisted of 8000 plants, an astonishing number to be collected by a private and not opulent individual: it came, after his death, into the hands of sir Hans Sloane, and is now in the British museum. His works were republished, with new title-pages, in 1720, and entirely reprinted, with some additions, in 1769; and in 1779 an Index Linnæanus to his plates were published by Dr. Giseke, of Hamburgh, which contains a few notes, from a MS. left by Plukenet. The original MS. of Plukenet's works is now in the library of sir J. E. Smith, president of the Linnæan society. Plumier, to be mentioned in the next article, complimented this learned botanist by giving his name to a plant, a native of both Indies.[1]

PLUMIER (CHARLES), called Father Plumier, being a religious, of the order of Minims, was born at Marseilles, April 20, 1646, and was a botanist not less famous than his contemporary Plukenet. He entered into his order at sixteen, and studied mathematics and other sciences at Toulouse, under father Maignan, of the same society. He did not only learn the profound sciences, but became an expert mechanic. In the art of turning he became such a proficient as to write a book upon it; and learned also to make lenses, mirrors, microscopes, and other mathematical instruments, all which knowledge he gained from Maignan. He was soon after sent by his superiors to

[1] Pulteney's Sketches.—Life by sir J. E. Smith, in Rees's Cyclopædia.

Rome, where, by his application to mathematics, optics, and other studies, he nearly destroyed his constitution. As a relaxation from these severer sciences, he applied to botany, under the instruction of father Serjeant, at Rome, of Francis de Onuphriis, an Italian physician, and of Sylvius Boccone, a Sicilian. Being recalled by his order into Provence, he obtained leave to search the neighbouring coasts, and the Alps, for plants; and soon became acquainted with Tournefort, then on his botanical tour, and with Garidel, professor of botany at Aix. When he had thus qualified himself, he was chosen as the associate of Surian, to explore the French settlements in the West Indies, as Sloane had lately examined Jamaica. He acquitted himself so well that he was twice afterwards sent at the expence of the king, whose botanist he was appointed, with an increased salary each time. Plumier passed two years in those islands, and on the neighbouring continent, but principally in Domingo; and made designs of many hundred plants, of the natural size, besides numerous figures of birds, fishes, and insects. On his return from his second voyage he had his first work published at the Louvre, at the king's expence, entitled, 1. "Descriptions des Plantes de l'Amerique," fol. 1695, pp. 94, 108 plates. These figures consist of little more than outlines, but being as large as nature, and well drawn by himself, produce a fine effect. On his return from his third voyage he settled at Paris, and in 1703 published, 2. his "Nova Plantarum Americanarum Genera," 4to. In the year ensuing he was prevailed upon by M. Fagon to undertake a voyage to Peru, to discover and delineate the Peruvian bark. His great zeal for the science, even at that age, induced him to consent; but while he was waiting for the ship near Cadiz, he was seized with a pleurisy, and died in 1704. Sir J. E. Smith says, that as Rousseau's Swiss herbalist died of a pleurisy, whilst employed in gathering a sovereign Alpine remedy for that disorder; so it is not improbable that Plumier was extolling the Polytrichum (see his preface, p. 2.) as "un antipleuritique des plus assurez," when he himself fell a victim to the very same distemper; leaving his half-printed book to be his monument. This was, 3. "Traité des Fougeres de l'Amerique," on the Ferns of America, 1705, folio, 172 plates. He published, as above-mentioned, 4. "L'Art de Tourner," the Art of Turning, Lyons, 1701, and republished in 1749. 5. There are

also two dissertations by him, in the Journal des Savans, 1694, and that of Trevoux, to prove, what is now well known, that the cochineal is an insect.

The above works contained but a small part of the productions of Plumier's pencil. Vast treasures of his drawings, in outline, have remained in the French libraries, for the most part unpublished. The late earl of Bute obtained copies of a great number of these, which after his lordship's death passed into the hands of sir Joseph Banks. Boerhaave had previously procured copies of above 500, done by the accurate Aubriet, under Vaillant's inspection, which were afterwards, in great part at least, published by John Burman at Amsterdam, between 1755 and 1760. These plates are executed with tolerable, but by no means infallible, accuracy, being far inferior in neatness and correctness to what Plumier himself published. The well-meaning editor has overloaded the book with descriptions of his own, necessarily made from the figures, and therefore entirely superfluous. They are indeed not unfrequently founded in misapprehension; nor has he been very happy in the adaptation of his materials to Linnæan names and principles.

Our author left no herbarium of his own, his collection of dried plants having been lost at sea; but he had, on various occasions, communicated dried specimens to Tournefort; and these still remain, with his hand-writing annexed, in the collections at Paris. Lister, who visited Plumier in his cell at the convent of Minims in that city, speaks of his obliging and communicative manners, and of his "designs and paintings of plants, birds, fishes, and insects of the West Indies, all done by himself very accurately."[1]

PLUTARCH, a great philosopher and historian of antiquity, who lived from the reign of Claudius to that of Adrian, was born at Chæronea, a small city of Bœotia, in Greece, which had also been the birth-place of Pindar, but was far from partaking of the proverbial dulness of his country. Plutarch's family was ancient in Chæronea: his grandfather Lamprias was a man eminent for his learning, and a philosopher; and is often mentioned by Plutarch in his writings, as is also his father. Plutarch was initiated

[1] Life by sir J. E. Smith, in Rees's Cyclopædia.—Pulteney's Botany.—Lister's Journey to Paris.—Niceron, vol. XXXIII.

early in study, to which he was naturally inclined; and was placed under Ammonius an Egyptian, who, having taught philosophy with reputation at Alexandria, thence travelled into Greece, and settled at Athens. Under this master he made great advances in knowledge, but being more intent on things than words, he neglected the languages. The Roman language at that time was not only the language of Rome, but of Greece also; and much more used there than the French is now in England. Yet he was so far from regarding it then, that, as we learn from himself, he did not become conversant in it till the decline of life; and, though he is supposed to have resided in Rome near forty years, at different times, he never seems to have acquired a competent skill in it.

After he had received his first instructions from Ammonius, he considered with himself, that a larger communication with the wise and learned was yet necessary, and therefore resolved to travel. Egypt was, at that time, as formerly it had been, famous for learning; and probably the mysteriousness of their doctrine might tempt him, as it had tempted Pythagoras and others, to converse with the priesthood of that country. This appears to have been particularly his business, by his treatise "Of Isis and Osiris," in which he shews himself versed in the ancient theology and philosophy of the wise men. From Egypt he returned into Greece; and, visiting in his way all the academies and schools of the philosophers, gathered from them many of those observations with which he has abundantly enriched posterity. He does not seem to have been attached to any particular sect, but chose from each of them whatever he thought excellent and worthy to be regarded. He could not bear the paradoxes of the Stoics, but yet was more averse to the impiety of the Epicureans: in many things he followed Aristotle; but his favourites were Socrates and Plato, whose memory he reverenced so highly, that he annually celebrated their birth-days with much solemnity. Besides this, he applied himself with extreme diligence to collect, not only all books that were excellent in their kind, but also all the sayings and observations of wise men, which he had heard in conversation, or had received from others by tradition; and likewise to consult the records and public instruments preserved in cities which he had visited in his travels. He took a particular journey to Sparta, to search the archives of that

famous commonwealth, to understand thoroughly the model of their ancient government, the history of their legislators, their kings, and their ephori; and digested all their memorable deeds and sayings with so much care, that he has not omitted even those of their women. He took the same methods with regard to many other commonwealths; and thus was enabled to leave in his works such observations upon men and manners, as have rendered him, in the opinion of many, the most valuable author of antiquity.

The circumstances of Plutarch's life are not known, and therefore cannot be related with any exactness. He was married, and his wife's name was Timoxena, as Rualdus conjectures with probability. He had several children, and among them two sons, one called Plutarch after himself, the other Lamprias, in memory of his grandfather. Lamprias was he, of all his children, who seems to have inherited his father's philosophy; and to him we owe the table or catalogue of Plutarch's writings, and perhaps also his "Apophthegms." He had a nephew, Sextus Chæroneus, who taught the emperor Marcus Aurelius the Greek language, and was much honoured by him. Some think that the critic Longinus was of his family; and Apuleius, in the first book of his Metamorphoses, affirms himself to be descended from him.

On what occasion, and at what time of his life, he went to Rome, how long he lived there, and when he finally returned to his own country, are all uncertain. It is probable, that the fame of him went thither before him, not only because he had published several of his works, but because immediately upon his arrival, as there is reason to believe, he had a great resort of the Roman nobility to hear him: for he tells us himself, that he was so taken up in giving lectures of philosophy to the great men of Rome, that he had not time to make himself master of the Latin tongue, which is one of the first things that would naturally have engaged his attention. It appears, that he was several times at Rome; and perhaps one motive to his inhabiting there was, the intimacy he had contracted in some of these journeys with Sossius Senecio, a great and worthy man, who had been four times consul, and to whom Plutarch has dedicated many of his lives. But the great inducement which carried him first to Rome was, undoubtedly, that which had carried him into so many other parts

of the world; namely, to make observations upon men and manners, and to collect materials for writing "The Lives of the Roman Worthies," in the same manner as he had already written those of Greece: and, accordingly, he not only conversed with all the living, but searched the records of the Capitol, and of all the libraries. Not but, as we learn from Suidas, he was entrusted also with the management of public affairs in the empire, during his residence in the metropolis: "Plutarch," says he, "lived in the time of Trajan, who bestowed on him the consular ornaments, and also caused an edict to be passed, that the magistrates or officers of Illyria should do nothing in that province without his knowledge and approbation."

When, and how, he was made known to Trajan, is likewise uncertain: but it is generally supposed, that Trajan, a private man when Plutarch first came to Rome, was, among other nobility, one of his auditors. It is also supposed, that this wise emperor made use of him in his councils; and much of the happiness of his reign has been imputed to Plutarch. The desire of visiting his native country, so natural to all men, and especially when growing old, prevailed with him at length to leave Italy; and, at his return, he was unanimously chosen archon, or chief magistrate, of Chæronea, and not long after admitted into the number of the Delphic Apollo's priests. We have no particular account of his death, either as to the manner or the year; but conjecture has fixed it about the year 120. It is evident that he lived, and continued his studies, to an extreme old age.

His works have been divided, and they admit of a tolerably equal division, into "Lives" and "Morals;" the former of which, in his own estimation, were to be preferred, as more noble than the latter. As a biographer he has great merit, and to him we stand indebted for much of the knowledge we possess, concerning several of the most eminent personages of antiquity. His style perhaps may be justly censured for harshness and obscurity, and he has also been criticized for some mistakes in Roman antiquities, and for a little partiality to the Greeks. On the other hand, he has been justly praised, for sense, learning, integrity, and a certain air of goodness, which appears in all he wrote. Some have affirmed his works to be a kind of library, and collection of all that was wisely said and done among the ancient Greeks and Romans:

and if so, the saying of Theodorus Gaza was not extravagant. This learned man, and great preceptor of the Greek tongue at the revival of literature, being asked by a friend "If learning must suffer a general shipwreck, and he have only his choice of one author to be preserved, who that author should be?" answered, "Plutarch." But although it is unquestionable that in extent and variety of learning Plutarch had few equals, he does not appear to have excelled as much in depth and solidity of judgment. Where he expresses his own conceptions and opinions, he often supports them by feeble and slender arguments: where he reports, and attempts to elucidate, the opinions of others, he frequently falls into mistakes, or is chargeable with misrepresentations. In proof of this assertion, Brucker mentions what he has advanced concerning Plato's notion of the soul of the world, and concerning the Epicurean philosophy. Brucker adds, that Plutarch is often inaccurate in method, and sometimes betrays a degree of credulity unworthy of a philosopher.

There have been many editions of Plutarch, but he came later to the press than most other classical authors. There was no edition of any part of the original Greek, before Aldus printed the "Morals," which was not until 1509. The "Lives" appeared first at Florence, by Junta, in 1517. The first edition of the "Opera Omnia," was Stephen's, at Paris, in 1572, Greek and Latin, 13 vols. Dr. Harwood calls it one of the most correct books H. Stephens ever published; but other critics are by no means of this opinion. The next was that of Cruserius, at Francfort, 1599, 2 vols. folio, which has the advantage of Xylander's excellent Latin version, who himself published two editions, Francfort, 1620, and Paris, 1624, 2 vols. folio; both valuable. Reiske's, of Leipsic, 1774, &c. 12 vols. 8vo, is a most elaborate edition, which, however, he did not live to finish. But the best of all is that of Wyttenbach, published lately at Oxford in quarto and octavo, and too well known to scholars to require any description.

Plutarch's Works have been translated into most European languages. There is an indifferent one in English by various hands of the "Morals," printed about the beginning of the last century, in five volumes, octavo; which was accompanied, about the same time, by the "Lives," translated by Dryden and others: a very superior translation of the latter was published by Dr. Langhorne and his brother,

which has been since corrected, and very much improved, by Mr. Wrangham. A good translation of the "Morals" is still a desideratum.[1]

PLUVINEL (ANTOINE), a gentleman of Dauphiny, is recorded as the first who opened a school for riding the manege in France, which, till then, could be learned only in Italy. He flourished in the reign of Henry IV. who made him his chief master of the horse, and his chamberlain; besides which, he sent him as an ambassador into Holland. He died at Paris in 1620, having prepared a work, which was published five years after, entitled "L'Art de monter à Cheval," folio, with plates. The figures are portraits, by Crispin de Pas.[2]

POCOCK (EDWARD), a learned English divine, and the first Oriental scholar of his time, was the son of Edward Pocock, B. D. some time fellow of Magdalen college, Oxford, and vicar of Chively in Berkshire. He was born at Oxford Nov. 8, 1604, in the parish of St. Peter in the East. He was sent early to the free-school of Thame, where he made such progress in classical learning, under Mr. Richard Butcher, an excellent teacher, that at the age of fourteen he was thought fit for the university, and accordingly was entered of Magdalen-hall. After two years residence here, he was a candidate for, and after a very strict examination, was elected to, a scholarship of Corpus Christi college, to which he removed in December 1620. Here, besides the usual academical courses, he diligently perused the best Greek and Roman authors, and, among some papers written by him at this time, were many observations and extracts from Quintilian, Cicero, Plutarch, Plato, &c. which discover no common knowledge of what he read. In November 1622, he was admitted bachelor of arts, and about this time was led, by what means we are not told, to apply to the study of the Eastern languages, which at that time were taught privately at Oxford by Matthew Pasor. (See PASOR). In March 1626, he was created M. A. and having learned as much as Pasor then professed to teach, he found another able tutor for Eastern literature in the Rev. William Bedwell, vicar of Tottenham, near London, whom his biographer praises as one of the first who promoted the study of the Arabic language in

[1] Life, in Langhorne's edition.—Saxii Onomast.
[2] Moreri.—Dict. Hist.

Europe. Under this master Mr. Pocock advanced considerably in what was now become his favourite study; and had otherwise so much distinguished himself that the college admitted him probationer-fellow in July 1628.

As the statutes required that he should take orders within a certain time, he applied to the study of divinity; and while employed in perusing the fathers, councils, and ecclesiastical writers, he found leisure to exhibit a specimen of his progress in the oriental languages by preparing for the press those parts of the Syriac version of the New Testament which had never yet been published. Ignatius, the patriarch of Antioch, had in the sixteenth century sent Moses Meridinæus, a priest of Mesopotamia, into the West, to get the Syriac version of the New Testament printed, for the use of his churches. It was accordingly printed by the care and diligence ef Albertus Widmanstad, at Vienna in 1555. But the Syriac New Testament, which was followed in this edition, wanted the second Epistle of St. Peter, the second and third Epistles of St. John, the Epistle of St. Jude, and the whole book of the Revelations, because, as Lewis de Dieu conjectures, those parts of holy Scripture, though extant among them, were not yet received into the Canon by those Oriental Churches. This defect no one had thought of supplying until De Dieu, on the encouragement, and with the assistance of Daniel Heinsius, set about the Revelation, being furnished with a copy of it, which had been given, with many other manuscripts, to the university of Leyden by Joseph Scaliger. That version of the Apocalypse was printed at Leyden, in 1627, but still the four Epistles were wanting, and those Mr. Pocock undertook, being desirous that the whole New Testament might at length be published in that language, which was the vulgar tongue of our Saviour himself and his apostles. A very fair manuscript for this purpose he had met with in the Bodleian Library, containing those Epistles, together with some other parts of the New Testament. Out of this manuscript, following the example of De Dieu, he transcribed those epistles in the Syriac character: the same he likewise set down in Hebrew letters, adding the points, not according to the ordinary, but the Syriac rules, as they had been delivered by those learned Maronites, Amira and Sionita. He also made a new translation of these epistles out of Syriac into Latin, comparing it with that of Etzelius, and shewing on various

occasions the reason of his dissent from him. He also added the original Greek, concluding the whole with a number of learned and useful notes. When finished, although with the utmost care and exactness, yet so great was his modesty and distrust of himself, that he could not be persuaded to think it fit for publication, till after it had lain by him about a year, when he was induced to consent to its publication by Gerard John Vossius, who was then at Oxford, and to whom it had been shown by Rouse, the public librarian, as the production of a young man scarcely twenty-four years old. Vossius not only persuaded him to allow it to be printed, but promised to take it with him to Leyden for that purpose. It was accordingly published there in 1630, 4to, after some few corrections and alterations in the Latin version, in which Mr. Pocock readily acquiesced, from the pen of Lewis de Dieu, to whom Vossius committed the care of the work.

In Dec. 1629 Mr. Pocock was ordained priest by Corbet, bishop of Oxford, by whom he had some time before been admitted into deacon's orders, and was now appointed chaplain to the English merchants at Aleppo, where he arrived in Oct. 1630, and continued five or six years. Here he distinguished himself by an exemplary discharge of the duties of his function, and when the plague broke out in 1634, was not to be diverted from what he thought his duty, when the merchants fled to the mountains; but continued to administer such comfort as was possible to the inhabitants of the city; and the mercy on which he relied for his own preservation, was remarkably extended to his countrymen, not one dying either of those who left, or those who remained in the city. While here he paid considerable attention to the natural history of the place, as far as concerned the illustration of the Scriptures, and besides making some farther progress in the Hebrew, Syriac, and Ethiopic languages, took the opportunity which his situation afforded of acquiring a familiar knowledge of the Arabic. For this purpose he agreed with an Arabian doctor to give him lessons, and engaged also a servant of the same country to live with him for the sake of conversing in the language. He also studied such grammars and lexicons as he could find; read the Alcoran with great care, and translated much from books in the Arabic, particularly a collection which he procured of 6000 proverbs, containing the wisdom of the Arabians, and referring to the most

remarkable passages of their history. These opportunities and advantages in time reconciled him to a situation which at first greatly depressed his spirits; the transition indeed from Oxford and its scholars to Aleppo and its barbarians, could not but affect a man of his disposition.

Another object he had very much at heart while here, was the purchase of Arabic MSS. in which he had considerable success. This appears at first to have been done at his private expence and for his private use; but in a letter from Laud, then bishop of London, dated Oct. 30, 1631, he received a commission from that munificent prelate, which must have been highly gratifying to him, especially as he had no previous acquaintance with his lordship. The bishop's commission extended generally to the purchase of ancient Greek coins, and such MSS. either in the Greek or Eastern languages, as he thought would form a valuable addition to the university library. Whether any the MSS. afterwards given by Laud to the Bodleian were procured at this time seems doubtful. In a letter from Laud, then archbishop, dated May 1634, we find him thanking Pocock for some Greek coins, but no mention of manuscripts. In this letter, however, is the first intimation of the archbishop's design with respect to the foundation of an Arabic professorship at Oxford, and a hope that Pocock, before his return, would so far make himself master of that language as to be able to teach it. And having carried his design into execution about two years afterwards, he invited Mr. Pocock to fill the new chair, with these encouraging words, that "he could do him no greater honour, than to name him to the university for his first professor." His departure from Aleppo seems to have been much regretted by his Mahometan friends, to whom he had endeared himself by his amiable manners; and it appears also that he had established such a correspondence as might still enable him to procure valuable manuscripts.

On his return he was admitted, July 8, 1636, to the degree of bachelor of divinity. On the 8th of August following Dr. Baillie, president of St. John's, and vice-chancellor, informed the convocation that archbishop Laud, then chancellor of the university, in addition to his benefaction of Arabic books to the Bodleian, had founded a professorship, and had settled 40*l.* a-year, during his life, on a person who should read a lecture on that language: He then mentioned Mr. Pocock of Corpus Christi as the

person nominated by the archbishop for the approbation of the convocation, a man, as they very well knew, "eminent for his probity, his learning, and skill in languages." Being accordingly unanimously elected, he entered on his office two days after, Aug. 10, with an inaugural speech, part of which was afterwards printed, "ad finem notarum in Carmen Tograi," edit. Oxon. 1661. After this introduction, the book, which he first undertook to read on, was the "Proverbs of Ali," the fourth emperor of the Saracens, and cousin-german and son-in-law of Mahomet; a man of such account with that impostor, not only for his valour, but knowledge too, that he used to declare, that if all the learning of the Arabians were destroyed, it might be found again in Ali, as a living library. Upon this book, observing the directions of the archbishop in the statutes he had provided, he spent an hour every Wednesday in vacation-time, and in Lent, explaining the sense of the author, and the things relating to the grammar and propriety of the language, and also shewing its agreement with the Hebrew and Syriac, as often as there was occasion. The lecture being ended, he usually remained for some time in the public school, to resolve the questions of his hearers, and satisfy them in their doubts; and always that afternoon gave admittance in his chamber from one o'clock till four, to all who would come to him for farther conference and direction.

He does not appear, however, to have given more than one course of those lectures before he took a second journey to the East, along with Mr. John Greaves, and this by the archbishop's encouragement, who was still bent on procuring manuscripts, and would not lose the advantage of such agents. The archbishop also allowed him the profits of his professorship to defray his expences, besides which Mr. Pocock enjoyed his fellowship of Corpus, and had a small estate by the death of his father. The whole annual produce of these he is supposed to have expended in this expedition. During his absence Mr. Thomas Greaves, with the archbishop's consent, supplied the Arabic lecture. On Mr. Pocock's arrival at Constantinople, the English ambassador, sir Peter Wyche, entertained him in his house as his chaplain, and assisted him, by his interest, in the great object of his journey. In pursuit of this he made several valuable acquaintances among some learned Jews, particularly Jacob Romano, author of an addition to Bux-

torf's "Bibliotheca Rabbinica," a man of great learning and candour; but his ablest assistant was the learned and unfortunate Cyril Lucar, patriarch of Constantinople (see LUCAR), to whom we owe that valuable MS. the "Codex Alexandrinus;" and Nath. Canopius, who to avoid the fate of his master Lucar, came to England, and lived for some time under the patronage of archbishop Laud, who gave him preferment in Christ church, from which he was ejected in 1648. He derived some assistance also from his fellow-labourer in the collection of books and MSS. Christian Ravius, but especially from John Greaves, whose zeal in this research we have already noticed.

At length about the beginning of 1640, Mr. Pocock's friends began to solicit his return; the archbishop in a letter dated March 4 of that year says, "I am now going to settle my Arabic lecture for ever upon the university, and I would have your name to the deed, which is the best honour I can do for the service." Accordingly he embarked in August, but did not return home entirely by sea, but through part of France and Italy. At Paris he was introduced to many of the learned men of the time, particularly to Gabriel Sionita, the celebrated Maronite, and to Grotius, to whom he communicated a design he had of translating his treatise "De Veritate" into Arabic, for the benefit of the Mahometans, many of whom he believed were prepared for more light and knowledge than had yet been afforded them. Pocock at the same time candidly told Grotius, who very much approved the design, that there were some things towards the end of his book, which he could not approve, viz. certain opinions, which, though they are commonly in Europe charged on the followers of Mahomet, have yet no foundation in any of their authentic writings, and are such as they are ready on all occasions to disclaim. With this freedom Grotius was so far from being displeased, that he heartily thanked Mr. Pocock for it, and gave him authority, in the version he intended, to expunge and alter whatsoever he should think fit.

His journey home was attended with many melancholy circumstances. While at Paris, and on the road, he heard of the commotions in England, and on his arrival, he found his liberal patron, Laud, a prisoner in the Tower. Here he immediately visited the archbishop, and their interview was affecting on both sides. The archbishop thanked him for the care he had taken in executing his

commissions, and for his interesting correspondence while abroad, adding that it was no small aggravation of his present misfortunes that he no longer had it in his power to reward such important services to the cause of literature. Mr. Pocock then went to Oxford, to dissipate his grief, and in hopes of enjoying some tranquillity in a place which had not yet become the scene of confusion; and there he found that the archbishop had settled the Arabic professorship in perpetuity by a grant of lands. He now resumed his lecture, and his private studies. In 1641 he became acquainted with the celebrated John Selden, who was at this time preparing for the press, with no very liberal design, some part of Eutychius's annals, in Latin and Arabic, which he published the year following, under the title of "Origines Alexandrinæ," and Mr. Pocock assisted him in collating and extracting from the Arabic books in Oxford. Selden's friendship was afterwards of great importance to him, as he had considerable influence with the republican party. In 1642 Oxford became the seat of war, and was that of learning only in a secondary degree. Mr. Pocock was however removed from a constant residence for some time, by the society of Corpus Christi, who bestowed on him the vacant living of Childrey in Berkshire, about twelve miles from Oxford, which of course he could easily visit during term time, when he was to read his lecture. As a parish priest, his biographer informs us, that "he set himself with his utmost diligence to a conscientious performance of all the duties of his cure, preaching twice every Sunday; and his Sermons were so contrived by him, as to be most useful to the persons who were to hear him. For though such as he preached in the university were very elaborate, and full of critical and other learning, the discourses he delivered in his parish were plain and easy, having nothing in them which he conceived to be above the capacities even of the meanest of his auditors. And as he carefully avoided all ostentation of learning *, so he would not indulge himself in the practice of those arts, which at that

* Latin and even Greek formed no inconsiderable part of the sermons of those days. One of Mr. Pocock's friends, as he happened to pass through Childrey, asked some of the parishioners who was their minister, and how they liked him? One of them answered, "Our Parson is one Mr. Pocock, a plain, honest man, but, Master, they say, he is no Latiner!" Life by Twells, p. 22.

time were very common, and much admired by ordinary people; such as distortions of the countenance, and strange gestures, a violent and unnatural way of speaking, and affected words and phrases, which being out of the ordinary way were therefore supposed to express somewhat very mysterious, and in an high degree spiritual. His conversation too was one continued sermon, powerfully recommending to all, who were acquainted with him, the several duties of Christianity."

But all this found no protection against the violence of the times. Immediately after the execution of archbishop Laud, the profits of his professorship were seized by the sequestrators, as part of that prelate's estate, although Mr. Pocock, in a letter to these sequestrators, endeavoured to shew the utility of this foundation to the interests of learning, and his own right to the settlement of the founder, which was made with all the forms of law. This for some time had no effect, but at last men were found even in those days who were ashamed of such a proceeding, and had the courage to expose its cruelty and absurdity; and in 1647 the salary of the lecture was restored by the interposition of Selden, who had considerable interest with the usurpers. Dr. Gerard Langbaine also, the provost of Queen's college, drew up a long instrument in Latin, stating the legal course taken by the archbishop in the foundation of the Arabic lecture, and the grant the university had made to Mr. Pocock of its profits. This he and some others proposed in congregation, and the seal of the university was affixed to it with unanimous consent. About the same time, Mr. Pocock obtained a protection from the hand and seal of general Fairfax, against the outrage of the soldiery, who would else have plundered his house without mercy.

In 1648, on the recommendation of Dr. Sheldon and Dr. Hammond, he was nominated Hebrew professor, with the canonry of Christ church annexed, by the king, then a prisoner in the Isle of Wight, and was soon after voted into the same lecture by the Committee of Parliament, but a different canonry being assigned him than that which had been annexed to the professorship, he entered a protest against it, that it might not become a precedent, and prejudice his successors. In the interim he found leisure and composure to publish at Oxford, in the latter end of 1649, his very learned work entitled "Specimen Historiæ Arabum." This contains a short discourse in Arabic, with

his Latin translation, and large and very useful notes. The discourse itself is taken out of the general History of Gregory Abulfaragius, being his introduction to his ninth dynasty (for into ten dynasties that author divided his work), where being about to treat of the empire of the Saracens or Arabians, he gives a compendious account of that people before Mahomet; as also of that impostor himself, and the new religion introduced by him, and of the several sects into which it was divided. And Mr. Pocock's Notes on this Discourse are a collection of a great variety of things relating to those matters out of more than an hundred Arabic manuscripts, a catalogue of which he adds in the end of his book.

In November 1650, about a year after publishing the preceding work, he was ejected from his canonry of Christ church for refusing to take the engagement, and soon after a vote passed for depriving him of the Hebrew and Arabic lectures; but upon a petition from the heads of houses at Oxford, the masters, scholars, &c. two only of the whole number of subscribers being loyalists, this vote was reversed, and he was suffered to enjoy both places, and took lodgings, when at Oxford, in Baliol college. In 1655 a more ridiculous instance of persecution was intended, and would have been inflicted, if there had not yet been some sense and spirit left even among those who had contributed to bring on such calamities. It appears that some of his parishioners had presented an information against him to the commissioners appointed by parliament "for ejecting ignorant, scandalous, insufficient, and negligent ministers." But the connection of the name of Pocock with such epithets was too gross to be endured, and, we are told, filled several men of great fame and eminence at that time at Oxford with indignation, in consequence of which they resolved to go to the place where the commissioners were to meet, and expostulate with them about it. In the number of those who went, were Dr. Seth Ward, Dr. John Wilkins, Dr. John Wallis, and Dr. John Owen, who all laboured with much earnestness to convince those men of the strange absurdity of what they were undertaking; particularly Dr. Owen, who endeavoured with some warmth to make them sensible of the infinite contempt and reproach, which would certainly fall upon them, when it should be said, that they had turned out a man for *insufficiency*, whom all the learned, not of England only, but

of all Europe, so justly admired for his vast knowledge and extraordinary accomplishments. And being himself one of the commissioners appointed by the act, he added, that he was now come to deliver himself, as well as he could, from a share in such disgrace, by protesting against a proceeding so strangely foolish and unjust. The commissioners being very much mortified at the remonstrances of so many eminent men, especially of Dr. Owen, in whom they had a particular confidence, thought it best to extricate themselves from their dilemma, by discharging Mr. Pocock from any farther attendance. And indeed he had been sufficiently tired with it; this persecution, which lasted for many months, being the most grievous to him of all he had undergone. It made him, as he declared to the world some time after, in the preface to the "Annales Eutychianæ," utterly incapable of study, it being impossible for him, when he attempted it, duly to remember what he had to do, or to apply himself to it with any attention.

In the same year (1655) Mr. Pocock published his "Porta Mosis," being six prefatory discourses of Moses Maimonides, which in the original were Arabic, expressed in Hebrew characters, together with his own Latin translation of them, and a very large appendix of miscellaneous notes. This was the first production of the Hebrew press at Oxford from types procured, at the charge of the university, and by the influence of Dr. Langbaine. In the year following, Mr. Pocock appears to have entertained some thoughts of publishing the Rabbi Tanchum's expositions on the Old Testament. He was at this time the only person in Europe who possessed any of the MSS. of this learned rabbi; but probably from want of due encouragement, he did not prosecute this design. The MSS. are now in the Bodleian. In 1657 the celebrated English Polyglot appeared, in which Mr. Pocock, as was natural to expect, had a considerable hand. Indeed the moment he heard of the design he entered into a correspondence with Dr. Walton, and, although his own engagements were very urgent, agreed to collate the Arabic pentateuch, and also drew up a preface concerning the Arabic versions of that part of the Bible, and the reason of the various readings in them. This preface, with the various readings, are published in the appendix to the Polyglot. He was perhaps yet more serviceable by contributing the use of some

very valuable MSS. from his own collection, viz. the gospels in Persian, his Syriac MS. of the whole Old Testament, and two other Syriac MSS. of the Psalms, and an Ethiopic MS. of the same.

In 1658, Mr. Pocock's translation of the annals of Eutychius, from Arabic into Latin, was published at Oxford, in 2 vols. 4to. This was undertaken by Mr. Pocock at the request of Selden, who bore the whole expences of the printing, although he died before it appeared. He had long before this, in 1642, published an extract, which he thought inimical to episcopacy, but which was afterwards proved to be a mere fable; and now Mr. Pocock, in his translation of the whole, farther proves how little reliance was to be placed on many of Eutychius's assertions. Selden, in a codicil to his will, bequeathed the property of the "Annales Eutychii" to Dr. Langbaine and Mr. Pocock.

The restoration having been at last accomplished, Mr. Pocock was, in June 1660, replaced in his canonry of Christ church, as originally annexed to the Hebrew professorship by Charles I. and on Sept. 20 took his degree of D. D. In the same year he was enabled by the liberality of Mr. Boyle, to print his Arabic translation of Grotius on the Truth of the Christian religion, which, we have already mentioned, he undertook with the full approbation of the author. His next publication, in 1661, was an Arabic poem entitled "Lamiato'l Ajam, or Carmen Abu Ismaelis Tograi," with his Latin translation of it, and large notes upon it, with a preface by the learned Samuel Clarke, architypographus to the university, who had the care of the press, and contributed a treatise of his own on the Arabic prosody. This poem is held to be of the greatest elegance, answerable to the fame of its author, who, as Dr. Pocock gives his character, was eminent for learning and virtue, and esteemed the Phœnix of the age in which he lived, for poetry and eloquence. The doctor's design in this work was, not only to give a specimen of Arabian poetry, but also to make the attainment of the Arabic tongue more easy to those who study it; and his notes, containing a grammatical explanation of all the words of this author, were unquestionably serviceable for promoting the knowledge of that language. These notes being the sum of many lectures, which he read on this poem, the speech, which he delivered, when entering on his office,

is prefixed to it, and contains a succinct, but very accurate account of the Arabic tongue.

In 1663, Dr. Pocock published at Oxford, as we noticed in our account of that author, the whole of Gregory Abulfaragius's "Historia Dynastiarum;" but this work was not much encouraged by the public, which his biographer accounts for in a manner not very creditable to the reign of Charles II. compared to the state of solid learning during that of the protectorate. The love of Arabic learning, he informs us, was now growing cold, and Pocock, in his correspondence with Mr. Thomas Greaves, seems very sensible of, and much hurt by this declension of literary taste. This also, his biographer thinks may in some measure account for our author's rising no higher in church-preferment at the restoration, when such numbers of vacant dignities were filled. Perhaps, adds Mr. Twells, "he is almost the only instance of a clergyman, then at the highest pitch of eminence for learning, and every other merit proper to his profession, who lived throughout the reign of Charles II. without the least regard from the court, except the favour sometimes done him of being called upon to translate Arabic letters from the princes of the Levant, or the credential letters of ambassadors coming from those parts; for which yet we do not find he had any recompence besides good words and compliments. But he was modest, as he was deserving, and probably, after his presenting Abulfaragius to the king, he never put himself in the way of royal regards any more."

This discouragement, however, did not abate his zeal in the cause of biblical learning, to which he appears to have devoted the remainder of his life, publishing in 1677 his Commentary on the prophecy of Micah and Malachi, in 1685 on that of Hosea, and in 1691 that of Joel. In 1674 he had published, at the expense of the university, his Arabic translation of church catechism and the English liturgy, i. e. the morning and evening prayers, the order of administering baptism and the Lord's supper, and the 39 articles. It was supposed that he meant to have commented upon some other of the lesser prophets, but this was prevented by his death on Sept. 10, 1691, after a gradual decay of some months, which, however, had not affected the vigour of his mind. His useful life had been prolonged to his eighty-seventh year, during the greater part of which he was, confessedly, the first Oriental scholar

in Europe, and not less admired for the excellence of his private character, of which Mr. Twells has given an elaborate account, and which is confirmed by the report of all his contemporaries, but particularly by a long letter from the celebrated Locke, dated July 1703, to Mr. Smith of Dartmouth, who was then collecting materials for a life of Dr. Pocock.

In person he was of a middle stature, his hair and eyes black, his complexion fair, and his look lively and cheerful. In conversation he was free, open, and ingenuous; easily accessible and communicative to all who applied to him for advice in his peculiar province. His temper was unassuming, humble, and sincere, and his intellectual powers uniformly employed on the most useful subjects. His memory was great, and afforded him suitable advantages in the study of the learned languages. He wrote his own language with clearness and perspicuity, which form his principal recommendation as an English writer, but in his Latin a considerable degree of elegance may be perceived. His whole conduct as a divine, as a man of piety, and a minister of the church of England, was highly exemplary.

He was interred in one of the north ailes joining to the choir of the cathedral of Christ church, Oxford; and a monument is erected to him on the north wall of the north isle of that church, with the following inscription. "Edwardus Pocock, S. T. D. (cujus si nomen audias, nil hic de famâ desideres) natus est Oxoniæ Nov. 8, ann. Dom. 1604, socius in Collegium Corp. Christi cooptatus 1628, in Linguæ Arabicæ Lecturam publicè habendam primus est institutus 1636, deinde etiam in Hebraicam Professori Regio successit 1648. Desideratissimo Marito Sept. 10, 1691, in cœlum reverso, Maria Burdet, ex quâ novenam suscepit sobolem, tumulum hunc mœrens posuit." His Theological works were republished at London in 1740, in 2 vols. fol. by Mr. Leonard Twells, M. A. to which is prefixed a Life of the Author. Of this we have availed ourselves in the present sketch, but not without omitting many very curious particulars relating both to Dr. Pocock and to the history of his times, which render Mr. Twells's work one of the most interesting biographical documents. Dr. Pocock's life was first attempted by the rev. Humphrey Smith, a Devonshire clergyman, who was assisted by the doctor's eldest son, the rev. Edward Pocock, rector of Minall in

Wiltshire, and prebendary of Sarum. What they could collect was, after a long interval, committed to the care of the rev. Leonard Twells, M. A. rector of the united parishes of St. Matthew's Friday-street, and St. Peter Cheap, and prebendary of St. Paul's, with the consent of the rev. John Pocock, the doctor's grandson. The contents of these two volumes are the "Porta Mosis," and his English commentaries on Hosea, Joel, Micah, and Malachi. The Arabic types were supplied by the society for the promoting Christian knowledge, in consequence of an application made to them by the rev. Arthur Bedford, chaplain to the Haberdashers' hospital, Hoxton. But what renders this edition peculiarly valuable is, that it was corrected for the press by the rev. Mr. (afterwards Dr.) Thomas Hunt, one of Dr. Pocock's learned successors in the Arabic chair.

Dr. Pocock had married in 1646, while he was resident upon his living in Berkshire; and had nine children. We have only an account of his eldest son Edward Pocock, who, under his father's direction, published, in 1671, 4to, with a Latin translation, an Arabic work, entitled "Philosophus Autodidactus; sive, Epistola Abu Jaafar Ebn Tophail de Hai Ebn Yokdhan. In qua ostenditur, quomodo ex inferiorum contemplatione ad superiorum notitiam ratio humana ascendere possit." In 1711, Simon Ockley published an English translation of this book, under the title of "The Improvement of Human Reason, exhibited in the Life of Hai Ebn Yokdhan," &c. 8vo; and dedicated it to Mr. Pocock, then rector of Minal in Wiltshire. Mr. Pocock had also prepared an Arabic history, with a Latin version, and put to it the press at Oxford; but not being worked off when his father died, he withdrew it, upon a disgust at not succeeding his father in the Hebrew professorship. The copy, as much of it as was printed, and the manuscript history, were, in 1740, in the hands of Mr. Pocock's son, then rector of Minal.[1]

POCOCKE (RICHARD), D. D. who was distantly related to the preceding, but added the *e* to his name, was the son of Mr. Richard Pococke, sequestrator of the church of All-saints in Southampton, and head master of the free-school there, by the only daughter of the rev. Mr. Isaac Milles, minister of Highcleer in Hampshire, and was born at Southampton in 1704. He received his school-learning

[1] Life by Twells.

there, and his academical education at Corpus-Christi college, Oxford, where he took his degree of LL. B. May 5, 1731; and that of LL. D. (being then precentor of Lismore) June 28, 1733; together with Dr. Secker, then rector of St. James's, and afterwards archbishop of Canterbury. He began his travels into the East in 1737, and returned in 1742, and was made precentor of Waterford in 1744. In 1743, he published the first part of those travels, under the title of "A Description of the East, and of some other Countries, vol. I. Observations on Egypt." In 1744 he was made precentor of Waterford, and in 1745 he printed the second volume under the same title, "Observations on Palæstine, or the Holy Land, Syria, Mesopotamia, Cyprus, and Candia," which he dedicated to the earl of Chesterfield, then made lord-lieutenant of Ireland; attended his lordship thither as one of his domestic chaplains, and was soon after appointed by his lordship archdeacon of Dublin. In March 1756, he was promoted by the duke of Devonshire (then lord-lieutenant) to the bishopric of Ossory, vacant by the death of Dr. Edward Maurice. He was translated by the king's letter from Ossory to Elphin, in June 1765, bishop Gore of Elphin being then promoted to Meath; but bishop Gore finding a great sum was to be paid to his predecessor's executors for the house at Ardbracean, declined taking out his patent; and therefore bishop Pococke, in July, was translated by the duke of Northumberland directly to the see of Meath, and died in the month of September the same year, suddenly, of an apoplectic stroke, while he was in the course of his visitation. An eulogium of his Description of Egypt is given in a work entitled "Pauli Ernesti Jablonski Pantheon Ægyptiorum, Præfat. ad part. iii." He penetrated no further up the Nile than to Philæ, now Gieuret Ell Hiereff; whereas Mr. Norden, in 1737, went as far as Derri, between the two cataracts. The two travellers are supposed to have met on the Nile, in the neighbourhood of Esnay, in Jan. 1738. But the fact, as Dr. Pococke told some of his friends, was, that being on his return, not knowing that Mr. Norden was gone up, he passed by him in the night, without having the pleasure of seeing him. There was an admirable whole length of the bishop, in a Turkish dress, painted by Liotard, in the possession of the late Dr. Milles, dean of Exeter, his first cousin. He was a great traveller, and visited other places

besides the East. His description of a rock on the west-side of Dunbar harbour in Scotland, resembling the Giants Causeway, is in the Philos. Trans. vol. LII. art. 17; and in Archæologia, vol. II. p. 32, his account of some antiquities found in Ireland. When travelling through Scotland (where he preached several times to crowded congregations), he stopped at Dingwal, and said he was much struck and pleased with its appearance; for the situation of it brought Jerusalem to his remembrance, and he pointed out the hill which resembled Calvary. The same similitude was observed by him in regard to Dartmouth: but a 4to volume of his letters, containing his travels in England and Scotland, was lost. He preached a sermon in 1761 for the benefit of the Magdalen charity in London, and one in 1762 before the incorporated Society in Dublin.

Among the MS treasures in the British Museum, are several volumes (4811—4827) the gift of bishop Pococke; viz. "Minutes and Registers of the Philosophical Society of Dublin, from 1683 to 1687, with a copy of the papers read before them;" and "Registers of the Philosophical Society of Dublin, from Aug. 14, 1707, with copies of some of these papers read before them;" also "Several Extracts taken out of the Records in Birmingham's Tower;" "An Account of the Franciscan Abbeys, Houses, and Friaries, in Ireland," &c. &c.

Mr. Cumberland, whose paintings are to be viewed with some caution, gives the following as characteristic sketches of bishop Pococke: "That celebrated oriental traveller and author was a man of mild manners and primitive simplicity; having given the world a full detail of his researches in Egypt, he seemed to hold himself excused from saying any thing more about them, and observed in general an obdurate taciturnity. In his carriage and deportment he appeared to have contracted something of the Arab character, yet there was no austerity in his silence, and though his air was solemn, his temper was serene. When we were on our road to Ireland, I saw from the windows of the inn at Daventry a cavalcade of horsemen approaching on a gentle trot, headed by an elderly chief in clerical attire, who was followed by five servants at distances geometrically measured and most precisely maintained, and who, upon entering the inn, proved to be this

distinguished prelate, conducting his horde with the phlegmatic patience of a Scheik."[1]

POGGIO (BRACCIOLINI), one of the revivers of literature, was the son of Guccio Bracciolini, and was born in 1380, at Terranuova, a small town situated in the territory of the republic of Florence, not far from Arezzo. He inherited from his father who had been a notary, but had lost his property, no advantages of rank or fortune, yet in a literary point of view, some circumstances of his birth were singularly propitious. At the close of the fourteenth century, the dawn of literature was appearing, and the city of Florence was distinguished by the zeal with which its principal inhabitants cultivated and patronized the liberal arts. It was consequently the favourite resort of the ablest scholars of the time; some of whom were induced by the offer of considerable salaries, to undertake the task of public instruction. In this celebrated school, Poggio applied himself to the study of the Latin tongue, under the direction of John of Ravenna; and of Greek, under Manuel Chrysoloras. When he had acquired a competent knowledge of these languages, he quitted Florence, and went to Rome, where his literary reputation introduced him to the notice of pope Boniface IX. who took him into his service, and promoted him to the office of writer of the apostolic letters, probably about 1402. At this time Italy was convulsed by war and faction, and in that celebrated ecclesiastical feud, which is commonly distinguished by the name of the "schism of the West," no fewer than six of Poggio's patrons, the popes, were implicated in its progress and consequences. In 1414 we find Poggio attending the infamous pope John to Constance, in quality of secretary; but as this pontiff fled from the council, his household was dispersed, and Poggio remained some time at Constance. Having a good deal of leisure, he employed his vacant hours in studying the Hebrew language, under the direction of a Jew who had been converted to the Christian faith. The first act of the council of Constance was the trial of pope John, who was convicted of the most atrocious vices incident to the vilest corruption of human nature, for which they degraded him from his dignity, and deprived him of his liberty. It was also by this council that John Huss, the celebrated Bohemian reformer, was

[1] Nichols's Bowyer.—Cumberland's Life.

examined and condemned, and that Jerome of Prague, in 1416, was tried. Poggio, who was present at Jerome's trial, gave that very eloquent account of the martyr's behaviour which we have already noticed (See JEROME OF PRAGUE), and which proves, in the opinion of Poggio's biographer, that he possessed a heart "which daily intercourse with bigoted believers and licentious hypocrites could not deaden to the impulses of humanity."

The vacancy in the pontifical throne still affording Poggio a considerable degree of leisure, he undertook about this time an expedition of no small importance to the interests of literature, in quest of such ancient manuscripts of classic authors as were scattered in various monasteries and other repositories in the neighbourhood of Constance, where they were in danger of perishing through neglect; and in this he was successful beyond any individual of his time. Among other precious relics thus recovered, was a complete copy of Quintilian; part of the Argonautics of Valerius Flaccus; Asconius Pedianus's Comment on eight of Cicero's orations; several of the orations of Cicero; Silius Italicus; Lactantius "de ira Dei;" Vegetius "de re militari;" Nonnius Marcellus; Ammianus Marcellinus; Lucretius; Columella; Tertullian; twelve of the comedies of Plautus; and various other works, or parts of the works of the ancient classics, which are enumerated by his biographer.

After the ecclesiastical feud had been in some measure composed, Martin V. became the new pontiff, but Poggio did not at first hold any office under him, as he visited England in consequence of an invitation which he had received from Beaufort, bishop of Winchester. He is said to have observed with chagrin the uncultivated state of the public mind in Britain, when compared with the enthusiastic love of elegant literature, which polished and adorned his native country. During his residence here he received an invitation to take the office of secretary to Martin V. which was the more readily accepted by him, as he is said to have been disappointed in the expectations he had formed from the bishop of Winchester. The time of his arrival at Rome is not exactly ascertained; but it appears that his first care after his re-establishment in the sacred chancery, was to renew with his friends the personal and epistolary communication which his long absence from Italy had interrupted. He now also resumed his private studies, and in 1429 published his "Dialogue on Ava-

tice," in which he satirized, with great severity, the friars who were a branch of the order of the Franciscans, and who, on account of the extraordinary strictness with which they professed to exercise their conventual discipline, were distinguished by the title of *Fratres Observantiæ*. He inveighs also against the monastic life with great freedom, but with a levity which renders it very questionable whether any kind of religious life was much to his taste. When Eugenius IV. was raised to the pontificate, his authority commenced with unhappy omens, being engaged in quarrels both in Italy and Germany; and Poggio, foreseeing the disastrous event, wrote freely upon the subject to the cardinal Julian, the pope's legate, that he might gain him over to his master's interest. In this letter were some smart strokes of satiric wit, which the disappointed and irritated mind of Julian could not well bear. Poggio's morals were not free from blame; and the cardinal in his answer reminds him of having children, which, he observes, "is inconsistent with the obligations of an ecclesiastic; and by a mistress, which is discreditable to the character of a layman." To these reproaches Poggio replied in a letter replete with the keenest sarcasm. He pleaded guilty to the charge which had been exhibited against him, and candidly confessed that he had deviated from the paths of virtue, but excused himself by the common-place argument that many ecclesiastics had done the same. In 1433, when the pope was obliged to fly from Rome, Poggio was taken prisoner, and obliged to ransom himself by a large sum of money. He then repaired to Florence, where he attached himself to the celebrated Cosmo de Medici, and in consequence became involved in a quarrel with Francis Philelphus (See PHILELPHUS), which was conducted with mutual rancour. Poggio now purchased a villa at Valdarno, which he decorated with ancient sculpture and monuments of art; and such was the esteem in which he was held by the republic of Florence, that he and his children were exempted from the payment of taxes. These children, all illegitimate, amounted to fourteen; but in 1435, when he had attained his fifty-fifth year, he dismissed them and their mother without provision, and married a girl of eighteen years old. On this occasion he wrote a formal treatise on the propriety of an old man marrying a young girl: the treatise is lost, and would be of little consequence if recovered, since the question was not whether an old

man should marry a young girl, but whether an old man should discard his illegitimate offspring to indulge his sensuality under the form of marriage. As however, men in years who marry so disproportionately are generally very ardent lovers, he celebrates his young bride for her great beauty, modesty, sense, &c.

Whatever might be the case with his moral, Poggio's literary reputation began about this time to be extensively diffused, and his writings became an object of frequent inquiry among the learned, some of whom solicited him to publish a collection of his epistles, from a perusal of which they had often derived gratification. This request could not but be highly agreeable to his feelings, and he readily took the requisite steps to comply with it. This was followed by a funeral oration in honour of his friend Niccolo Niccoli. In 1440 he published his "Dialogue on Nobility," a work which, his biographer says, greatly increased his reputation, by the luminousness of its method, the elegance of its diction, and the learned references with which it was interspersed. This was followed by his dialogue "On the unhappiness of Princes," in which he dwells with so much energy on the vices of exalted rank, as to afford room for suspicion, that resentment and indignation had at least as much influence in its composition as the suggestions of philosophy. However the effusions of moroseness that occur in this dialogue are interspersed with precepts of sound morality, and the historic details with which it abounds are both entertaining and instructive.

Although Poggio held the office of apostolic secretary under seven pontiffs, he had never reached any of the superior departments of the Roman chancery. But when Nicholas V. ascended the pontifical throne, his prospects were brightened; and he indulged the hope of spending the remainder of his days in a state of independence, if not of affluence. With a view of improving his interest with the new pontiff, he addressed to him a congratulatory oration, which was recompensed by very liberal presents. This was succeeded by a dedicatory epistle, introducing to his patronage a dialogue "On the Vicissitudes of Fortune," the most interesting of Poggio's works, and inculcating maxims of sublime philosophy, enforced by a detail of splendid and striking events. Confiding in the pontiff, he also published the dialogue "On Hypocrisy," already mentioned. At the request, and under the patronage of

Nicolas, he also contributed to the illustration of Grecian literature, by a Latin translation of the works of Diodorus Siculus, and the "Cyropædia" of Xenophon. During the plague, which raged in various parts of Italy, in 1450, Poggio visited the place of his nativity; and availing himself of this interval of relaxation from the duties of his office, he published his "Liber Facetiarum," or collection of jocose tales, containing anecdotes of several eminent persons who flourished during the fourteenth and fifteenth centuries. This work acquired a considerable degree of popularity, and was read, not only in the native country of its author, but also in France, Spain, Germany, and Britain, very little indeed to the credit of the readers, as it abounds with gross and abominable indecencies. In 1451 he dedicated to the cardinal Prospero Colonna, his "Historia disceptativa convivialis." In 1453 Poggio was elevated to the chancellorship of Florence; and at the same time he was chosen one of the "Priori degli arti," or presidents of the trading companies; both which offices he held till his death, which happened October 30, 1459. Notwithstanding the multiplicity of his business, and the advances of age, he prosecuted his studies with his accustomed ardour, and published a dialogue "De miseriâ humanæ conditionis," and a version of Lucian's "Ass," with a view of establishing a point of literary history, which seems to have been till that time unknown; namely, that Apuleius was indebted to Lucian for the stamina of his "Asinus aureus." The last literary work in which he engaged, was his "History of Florence," divided into eight books, and comprehending the events in which the Florentines were concerned from 1350 to the peace of Naples in 1455. This history was translated into Italian by Jacopo, the son of Poggio; but the original was published by Recanati, and has been republished in the collections of Grævius and Muratori. Poggio concluded his career in the possession of universal respect, and in the tranquil enjoyment of social and domestic comforts. His remains were interred with solemn magnificence in the church of Santa Croce at Florence; and his fellow-citizens testified their respect for his talents and virtues, by erecting a statue to his memory on the front of the church of Santa Maria del Fiore. As the citizen of a free state, which he deemed a high honour, he improved every opportunity that occurred for increasing and displaying the glory of the

Tuscan republic. Although he was honoured by the favour of the great, he never sacrificed his independence at the shrine of power, but uniformly maintained the ingenuous sentiments of freedom. Such was the state of morals in his time, that the licentiousness which disgraced the early period of his life, and the indecent levity which occurs in some of his writings, did not deprive him of the countenance of the greatest ecclesiastical dignitaries, or cause him to forfeit the favour of the pious Eugenius, or of the moral and accomplished Nicolas V. To those with whom he maintained a personal intercourse, he recommended himself by the urbanity of his manners, the strength of his judgment, and the sportiveness of his wit. "As a scholar, Poggio is entitled to distinguished praise. By assiduous study, he became a considerable proficient in the Greek language, and intimately conversant with the works of the Roman classic authors. In selecting, as his exemplar in Latin composition, the style of Cicero, he manifested the discernment of true taste; and his endeavours to imitate this exquisite model, were far from being unsuccessful. His diction is flowing, and his periods are well balanced. But by the occasional admission of barbarous words and unauthorized phraseology, he reminds his readers that at the time when he wrote, the iron age of literature was but lately terminated. His striking fault is diffuseness—a diffuseness which seems to arise, not so much from the copiousness of his thoughts, as from the difficulty which he experienced in clearly expressing his ideas. It must, however, be observed, that he did not, like many modern authors who are celebrated for their Latinity, slavishly confine himself to the compilation of centos from the works of the ancients. In the prosecution of his literary labours, he drew from his own stores; and those frequent allusions to the customs and transactions of his own times, which render his writings so interesting, must, at a period when the Latin language was just rescued from the grossest barbarism, have rendered their composition peculiarly difficult. When compared with the works of his immediate predecessors, the writings of Poggio are truly astonishing. Rising to a degree of elegance, to be sought for in vain in the rugged Latinity of Petrarca and Coluccio Salutati, he prepared the way for the correctness of Politian, and of the other eminent scholars whose gratitude has reflected such splendid lustre on the character of Lorenzo de Medici."

The works of Poggio were published together at Basil, in 1538, which is reckoned the most complete edition.[1]

POILLY (FRANCIS), a very excellent French engraver, was born at Abbeville in 1622, and bred under Pierre Duret. He completed his knowledge of his art by a residence of seven years at Rome; and on his return to Paris, distinguished himself by many capital works from pictures of sacred and profane history, and portraits of various sizes. Louis XIV. made him his engraver in ordinary, in 1664, expressly on account of his merit, and the works he had published in Italy, as well as in France. He drew as skilfully as he engraved. Precision of outline, boldness, firmness, and clearness, are the characteristics of his plates; and it is recorded to his honour, that he never degraded his abilities by engraving any subject of an immoral kind. He died in 1693. His brother NICOLAS, who was also an able engraver, survived him only three years; and both left sons, who applied their talents to painting and engraving.[2]

POIRET (PETER), famous only for his love of mysticism and enthusiasm, and for his writings conformable to those sentiments, was born at Metz, April 15, 1646, and educated at Basle in Switzerland, in the college of Erasmus. His father, who was a sword-cutler, placed him as pupil to a sculptor, and from him he learned design at least, and retained so much of the art as to draw the portrait of his favourite, madame Bourignon. This pursuit, however, he forsook for the learned languages, philosophy, and theology. He became a minister at Heidelberg in 1668, and at Anweil obtained a similar situation in 1674. Here it was that he met with the works of the mystical writers, with which, particularly with those of madame Bourignon, he became to the utmost infatuated. Madame Guyon was another of his favourites, and he determined to live according to their maxims. Towards the end of life he retired to Reinsberg in Holland, where he died, May 21, 1719, at the age of seventy-three. His works are all of the mystical kind: 1. "Cogitationes rationales de Deo," Amst. 1677, 4to; twice reprinted. 2. "L'œco-

[1] It is unnecessary to add any other reference than to Shepherd's elegant and elaborate life of Poggio; published in 1802, and which is at the same time an excellent historical illustration of a very interesting period in the revival of literature.

[2] Moreri.—Strutt' Dictionary.

nomie Divine," 1687, in 7 vols. 8vo, in which all the notions of Bourignon are repeated. 3. "La Paix des bonnes Ames," Amst. 1687, 12mo. 4. "Les Principes solides de la Religion Chretienne," 1705, 12mo. 5. "Theologie du Cœur," Cologne, 1697, 2 vols. 12mo. 6. He published also a complete edition of the works of madame Bourignon, in twenty-one volumes, octavo, with a life of that pious enthusiast. 7. An attempt to attack Descartes, in a treatise "de Eruditione triplici," in 2 vols. 4to, reprinted at Amsterdam in 1707. This being directed against Descartes, has been compared to the attack of the viper upon the file. It contains, however, some good observations.[1]

POIS, or PISO (NICHOLAS LE), an eminent physician, was born at Nancy, in 1527. He studied medicine at Paris under Sylvius, together with his elder brother, Anthony Lepois, who was afterwards first physician to Charles III. duke of Lorraine, and author of a valuable work on ancient coins. Nicholas succeeded him as the duke's physician in 1578. The result of his practice, and of his very extensive reading, was at first drawn up only for the use of his sons, Christian and Charles, whom he destined for the medical profession; but being prevailed on to publish it, it was printed at Francfort, in 1580, in folio, under the title of "De cognoscendis et curandis præcipuè internis humani corporis morbis, Libri tres, ex clarissimorum medicorum, tum veterum, tum recentiorum, monumentis non ita pridem collecti." Boerhaave had so high an opinion of this author, that he edited this work, adding a preface to it, at Leyden, 1736, in two volumes, quarto; and it was again reprinted at Leipsic in 1766, 2 vols. 8vo. The time of his death has not been recorded.[2]

POIS (CHARLES LE), son of the preceding, was born at Nancy in 1563, and educated at the college of Navarre, at Paris, where he distinguished himself by his rapid advancement in the knowledge of the languages, belles lettres, and philosophy. He received the degree of M. A. in the university of Paris in 1581, and immediately commenced his career in the schools of medicine, which he pursued at Paris, Padua, and other schools of Italy. When he returned to Paris in 1588 he took his bachelor's

[1] Niceron, vols. IV. and X.—Mosheim.—Brucker.
[2] Eloy Dict. Hist. de Medicine, in art. Le Pois.

degree in medicine, and became a licentiate; but having already expended his little income on the previous parts of his medical progress, he was obliged to leave Paris without having taken the degree of doctor. He then returned to his native city, where duke Charles III. of Lorraine appointed him his consulting physician, and Duke Henry II. instituted a faculty of medicine at Pont-à-Mousson, and nominated him dean and first professor. Being now enabled to take his doctor's degree, he went to Paris for that purpose; and, on his return, commenced the duties of his professorship in November 1598, which he performed for many years with the highest reputation, and enjoyed very extensive practice until his death, which was occasioned by the plague, at Nancy, whither he had gone to administer relief to those afflicted by that disorder, in 1633. His principal publication is entitled "Selectiorum Observationum et Consiliorum de præteritis hactenus morbis, effectibusque præter naturam ab aquâ, seu serosâ colluvie et deluvie ortis, Liber singularis," Pont-à-Mousson, 1618, in quarto. This work passed through several subsequent editions, one of which, (that of Leyden 1733), was published, with a preface, by the celebrated Boerhaave. A selection from, or an abridgment of it, was also printed in 1639, with the title of "Piso enucleatus," in 12mo. His other works were, "Physicum Cometæ Speculum," Ponte ad Montionem, 1619, in 8vo; and "Discours de la Nature, Causes, et Remedes, tant curatifs que preservatifs, des maladies populaires, accompagnées de Dysenterie et autres Flux de Ventre," ibid. 1623, in 12mo. He translated from the Spanish into Latin, "Ludovici Mercati Institutiones ad usum et examen eorum qui artem luxatoriam exercent," Francfort, 1625, in folio. He likewise published the following eulogy of his first patron: "Caroli III., Serenissimi, Potentissimique Ducis Lotharingiæ, &c., Macarismos, seu felicitatis et virtutum egregio Principe dignarum coronæ," 1690.[1]

POISSON (Nicholas Joseph), a native of Paris, and learned priest of the Oratory, was esteemed well acquainted with philosophy, mathematics, and divinity. He made a considerable stay in Italy, where he acquired the respect

[1] Eloy Dict. Hist. de Medecine, in art. Le Pois.—Chaufepie.—Rees's Cyclopædia.

of the literati, and was sometime superior of his congregation at Vendôme. He died in an advanced age at Lyons, May 5, 1710. His works are, a Summary of the Councils, printed at Lyons 1706, in two volumes, folio, under the title "Delectus actorum Ecclesiæ universalis, seu nova Summa Conciliorum," &c. The second volume is nearly half filled with notes on the councils, and valuable remarks on the method, mechanics, and music of Descartes, who was his friend. He left also some manuscripts. It is said, that he was in possession of several pieces by Clemangis and Theophylact, which have never been printed.[1]

POISSONNIER (Peter Isaac), a celebrated French physician, was born at Dijon, July 5, 1720. After studying medicine, he succeeded M. Dubois in 1746 as professor of physic in the college de France. He was one of the first who gave a course of chemical lectures in Paris. In 1757 he was appointed first physician to the French army, and the year following went to Russia to attend the empress Elizabeth in her illness. He remained two years in Russia, and assisted at the famous experiment relative to the congelation of quicksilver, of which he afterwards gave an account (inserted in their memoirs), to the Academy of sciences at Paris, who had elected him a member. Soon after he returned to France he was promoted to the rank of counsellor of state; and in 1764 was appointed inspector-general of physic, surgery, and pharmacy, in the ports and colonies of France. His ingenious method of procuring fresh from sea-water, by distillation, procured him, in 1765, a pension of 12,000 livres a-year from the French government. In 1777, he resigned his chair at the college of France; but, in conformity to an unanimous vote of the professors, continued to preside at their public meetings as long as his health would permit. M. Lalande says, that he did honour to this office "by a grand and striking figure; by the dignity of his speech: the nobleness of his manner: and the deservedly high estimation in which he was held by the public." He was, during the reign of terror, imprisoned, with his whole family, by Robespierre; but was liberated on the death of that monster. He died in September 1797 or 1798. He is said to have left behind him a very valuable collection of natural history, medals,

[1] Moreri.—Dict. Hist.

and other curiosities. He wrote several treatises belonging to his profession, viz. on the fever of St. Domingo, the diseases of seamen, an abridgment of anatomy, &c.[1]

POLE, or POOL (REGINALD), an eminent cardinal, and archbishop of Canterbury, was descended from the blood-royal of England, being a younger son of sir Richard Pole, K.G. and cousin-german to Henry VII. by Margaret, daughter of George duke of Clarence, younger brother to king Edward IV. He was born at Stoverton, or Stourton castle, in Staffordshire, in 1500, and educated at first in the Carthusian monastery at Sheen, near Richmond, in Surrey, whence, at the early age of twelve, he was removed to Magdalen-college, Oxford, and there assisted in his studies by Linacre and William Latimer. In June 1515, he took the degree of B. A. and soon after entered into deacon's orders. Without doubting his proficiency in his studies, it may be supposed that this rapid progress in academical honours was owing to his family interest and pretensions. Among the popish states abroad it was not uncommon to admit boys of noble families to a rank in the universities or the church, long before the statutable or canonical periods. One object for such hasty preferment was, that they might be entitled to hold lucrative benefices, and the rank of their family thus supported: and accordingly, in March 1517, we find that Pole was made prebendary of Roscombe, in the church of Salisbury, to which were added, before he had reached his nineteenth year, the deaneries of Winbourne Minster, and Exeter. For all these he was doubtless indebted to his relation Henry VIII. who intended him for the highest dignities of the church.

Having now acquired perhaps as much learning as his country at that time afforded, he was desirous of visiting the most celebrated universities abroad, to complete his education, and being provided by the king with a pension, in addition to the profits of his preferments, he fixed his residence for some time at Padua, where he hired a house and kept an establishment suitable to his rank. The professors at Padua were at this time men of high reputation, and were not a little pleased with the opportunity of forming the mind of one who was the kinsman and favourite of a great king, and might hereafter have it in his power

[1] Dict. Hist.—Gent. Mag. 1799.

amply to reward their labours; and some of them even now partook nobly of his bounty, being maintained by him in his house. Here commenced his acquaintance with Bembo, Sadolet, and Longolius, which lasted the remainder of their lives, and here also his acquaintance took its rise with Erasmus, who had received from his friend Lupset a very favourable representation of Pole. He therefore entered into an epistolary correspondence with him, which he began by recommending to his favour the afterwards well-known John A Lasco. (See ALASCO, vol. I. p. 292.) Besides the aid which Pole received in his studies from Longolius and Lupset, who is said to have been entertained by him in his own family, he paid much attention to the lectures of Leonicus, an eminent Greek scholar, who taught Pole to relish the writings of Aristotle and Plato in the original. While Pole continued at Padua, Longinus died in 1522, and such was the regard Pole had for him that he wrote his life, which Dr. Neve thinks was not only the first but the best specimen he gave the public of his abilities. It was the production, however, of a young man who could not have known Longolius above two years, and he has therefore fallen into some mistakes. (See LONGUEIL.) *

Pole had acquired a considerable degree of reputation in Italy, which made his mother, now countess of Salisbury, and other friends, desirous of his return, that the same display of his talents might sanction the honours intended for him; and it was his design to set out for England in 1525; but being desirous of seeing the jubilee, which was celebrated this year at Rome, he resolved to visit that city first. On his journey to Rome he was, we are told, every where received with great respect; but at Rome he contented himself with viewing what was most curious, without appearing at the papal court. On his arrival in England, he was welcomed with great respect by the royal family, and by the public at large, which he seems to have merited by his elegant and accomplished manners, as well as the proficiency he had made in learning. That learning was still his favourite pursuit appears from his

* In February 1523-4, he was chosen a fellow of Corpus Christi college, Oxford, according to a note in Wood's Colleges and Halls, p. 390. This appears to have been done by bishop Fox the founder, although it is not certain that he ever took possession, and most probable that he did not. Fuller says, without giving his authority, that he was bred at Corpus.

requesting from the king a grant of the house dean Colet had built in the Carthusian monastery, where he had first been educated, and where he now devoted himself to study for about two years.

The affair of king Henry's divorce drew Pole from his retirement, and led to the singular vicissitudes of his life. This was a measure which he greatly disapproved, but he is said to have had some reasons for his disapprobation, different from what conscience, or his religious principles, might fairly have suggested. Notwithstanding his being an ecclesiastic, we are told that he had entertained hopes of espousing the princess Mary, and that this project was even favoured by queen Catherine, who had committed the care of the princess's education to the countess of Salisbury, Pole's mother. Whatever may be in this suspicion, which prevailed for many years, it appears that he wished to be out of the way while the matter was in agitation, and therefore obtained leave from the king to go to the university of Paris, under pretence of continuing his theological studies. Accordingly he spent a year at Paris, from Oct. 1529 to Oct. 1530, during which time the king having determined to consult the universities of Europe respecting the divorce, sent to Pole to solicit his cause at Paris. Pole, however, excused himself on account of his want of experience, and when Henry sent over Bellay, as joint commissioner, left the whole business to this coadjutor, and returning to England, went again to his favourite retirement at Sheen. Here he drew up his reasons for disapproving of the divorce, which were shown to the king, who probably put them into Cranmer's hands. Cranmer praised the wit and argument employed, and chiefly objected to committing the cause to the decision of the pope, which Pole had recommended. Pole's consent to the measure, however, appears to have been a favourite object with the king; and therefore in 1531, the archbishopric of York was offered him on condition that he would not oppose the divorce; but he refused this dignity on such terms, after a sharp contention, as he says in his epistle to king Edward, between his ambition and his conscience. He is said also to have given his opinion on this subject so very freely to the king, that he dismissed him in great anger from his presence, and never sent for him more.

Pole now resolved to leave the kingdom, from a dread

of Henry's revengeful temper, who, however, at first behaved rather better than might have been expected; for he not only permitted Pole to go abroad, but continued the pension which had been before granted, and which had always been regularly paid. Pole then passed a year at the university of Avignon in France, the air of which place disagreeing with him, he went in 1532 to Padua. Here he divided his time between that city and Venice, applying diligently to theological studies, and was respected, as he was before, by the learned of Italy. After he had been a considerable time abroad, his capricious relative, Henry VIII. solicited his return, but Pole, after many excuses, plainly told his majesty that he neither approved his divorce, nor his separation from the church of Rome. The king then sent him Dr. Sampson's book in defence of the proceedings in England, on which Pole embodied his full opinion on these proceedings, in his treatise entitled "De unitate ecclesiastica." Burnet and other protestant historians very naturally censure this work as devoid of sound argument, and Phillips and other popish writers have as highly praised it; but all must agree that in coarseness of invective it does not comport with the urbanity of style and manner hitherto attributed to Pole. Pole in fact seems to have written it as much in contempt of Henry, as with a view to convince him; and therefore, when Henry renewed his solicitations for his return, that he might talk all these matters over in an interview, he not only refused, but added to that refusal such a repetition of irritating language that no hope of reconciliation could be entertained. Henry therefore withdrew his pension, and stripped him of his ecclesiastical preferments.

About this time the pope, having resolved to call a general council for the reformation of the church, summoned several learned men to Rome, for that purpose, and among these he summoned Pole to represent England. As soon as this was known in that country, his mother and other friends requested him not to obey the pope's summons; and at first he was irresolute, but the importunities of his Italian friends prevailed, and he arrived at Rome in 1536, where he was lodged in the pope's palace, and treated with the utmost respect, being considered as one who might prove a very powerful agent in any future attempt to reduce his native land to the dominion of the pope. The projected scheme of reformation, in which

Pole assisted, came to nothing; but a design was now formed of advancing him to the purple, to enable him the better to promote the interests of the papal see. To this he objected, and his objections certainly do him no discredit, as a zealous adherent to the order and discipline of his church. He was not yet in holy orders, nor had received even the clerical tonsure, notwithstanding the benefices which had been bestowed on him; and he represented to the pope, that such a dignity would at this juncture destroy all his influence in England, by subjecting him to the imputation of being too much biassed to the interest of the papal see; and would also have a natural tendency to bring ruin on his own family. He, therefore, intreated his holiness to leave him, at least for the present, where he was, adding other persuasives, with which the pope seemed satisfied; but the very next day, whether induced by the imperial emissaries, or of his own will, he commanded Pole's immediate obedience, and he having submitted to the tonsure, was created cardinal-deacon of S. Nereus and Achilleus, on Dec. 22, 1536. Soon after he was also appointed legate, and received orders to depart immediately for the coasts of France and Flanders, to keep up the spirit of the popish party in England; and he had at the same time letters from the pope to the English nation, or rather the English catholics, the French king, the king of Scotland, and to the emperor's sister, who was regent of the Low Countries. Pole undertook this commission with great readiness, and whether from ambition or bigotry, consented to be a traitor to his country. In the beginning of Lent 1537, he set out from Rome, along with his particular friend, the bishop of Verona, and a handsome retinue. His first destination was to France, and there he received his first check, for on the very day of his arrival at Paris, the French king sent him word that he could neither admit him to treat of the business on which he came, nor allow him to make any stay in his dominions. Pole now learnt that Henry VIII. had proclaimed him a traitor, and set a price (50,000 crowns) on his head. Pole then proceeded to Cambray, but there he met with the same opposition, and was not allowed to pursue his journey. The cardinal bishop of Liege, however, invited him, and liberally entertained him in that city, where he remained three months, in hopes of more favourable accounts from the emperor and the king of France;

but nothing of this kind occurring, he returned to Rome after an expedition that had been somewhat disgraceful and totally unsuccessful. In 1538 he again set out on a similar design, with as little effect, and was now impeded by the necessary caution he was obliged to preserve for fear of falling into the hands of some of Henry's agents. In the mean time, he was not only himself attainted of high treason by the Parliament of England, but his eldest brother Henry Pole, lord Montague, the marquis of Exeter, sir Edward Nevil, and sir Nicholas Carew, were condemned and executed for high treason, which consisted in a conspiracy to raise cardinal Pole to the crown. Sir Geoffrey Pole, another brother of the cardinal's, was condemned on the same account, but pardoned in consequence of his giving information against the rest. Margaret, also, countess of Salisbury, the cardinal's mother, was condemned, but not executed until two years after. The cardinal now found how truly he had said to the pope that his being raised to that dignity would be the ruin of his family; but he appears to have at this time in a great measure subdued his natural affection, as he received the account of his mother's death with great composure, consoling himself with the consideration that she died a martyr to the catholic faith. When his secretary Beccatelli informed him of the news, and probably with much concern, the cardinal said, "Be of good courage, we have now one patron more added to those we already had in heaven."

In 1539, when Pole returned to Rome, the pope thought it necessary to counteract the plots of Henry's emissaries by appointing him a guard for the security of his person. He likewise conferred on him the dignity of legate of Viterbo, an office in which, while he maintained his character as an example of piety and a patron of learning, he is said to have shown great moderation and lenity towards the protestants. He was here at the head of a literary society, some of the members of which were suspected of a secret attachment to the doctrines of the reformation; and Immanuel Tremellius, who was a known protestant, was converted from Judaism to Christianity in Pole's palace at Viterbo, where he was baptised, the cardinal and Flaminius being his godfathers.

Pole continued at Viterbo till 1542, when the general council for the reformation of the church, which had been

long promised and long delayed, was called at Trent, and is known in ecclesiastical history as the famous "Council of Trent." It did not, however, proceed to business until 1545, when Pole went thither, with the necessary escort of a troop of horse. For the proceedings of this extraordinary assembly, we must refer the reader to father Paul's history. The principal circumstance worthy of notice respecting the cardinal was his writing a treatise on the nature and end of general councils, just before he left Rome, in which he proves himself the determined advocate for the boundless prerogative of the pope. He continued at Trent until a rheumatic disorder, which fell into one of his arms, obliged him to go to Padua for medical advice; and afterwards, the council being prorogued, he went to Rome at the request of the pope, who wished to avail himself of his pen in drawing up memorials and vindications of the proceedings of the see of Rome; and Pole, a man of superior talents to most of the Italian prelates, knew how to render these very persuasive, at a time when freedom of discussion was not allowed.

On the death of Henry VIII. in 1547, he endeavoured to renew his designs, in order, as his partial historian says, "to repair the breaches which Henry had made in the faith and discipline of the church." On this occasion he solicited the pope's assistance, and wrote to the privy-council of England, partly soothing and partly threatening them with what the pope could do; but all this had no effect, and the members of the privy-council refused to receive either the letter or him who brought it. The cardinal also drew up a treatise, and inscribed it to Edward VI. which contained an elaborate vindication of his conduct towards the late king, but it does not appear that it ever came into Edward's hands. Pole therefore remained still attainted, and was one of the few excepted in the acts of grace which passed at the accession of the young king.

In 1549, our cardinal had the prospect of advancement to all of power and dignity which the church of Rome had to bestow, the chair of St. Peter itself. On the death of pope Paul III. he was proposed in the conclave as his successor by cardinal Farnese, and the majority of votes appeared to be in his favour, when an opposition was excited by the French party, with cardinal Caraffa at their head, who hoped, if Pole were set aside, to be chosen himself. It was necessary, however, to show some strong

grounds for opposing cardinal Pole; and these, had they been proved, were certainly strong enough, heresy and incontinency: he had been lenient to the protestants at Viterbo, and he was the reputed father of a young girl, at this time a nun. But against both these charges Pole vindicated himself in the most satisfactory manner, and his party determined to elect him. Why they did not succeed is variously related. It is said that they were so impatient to bring the matter to a conclusion as to go late at night to Pole's house to pay their adorations to him, according to custom, and that Pole refused to accede to such a rash and unseasonable proceeding, and requested they would defer it until morning. They then retired, but immediately after two of the cardinals came again to him, and assured him that they required nothing of him but what was usual; upon which he gave his consent, but afterwards repented, and endeavoured to retract. The cardinals, in the mean time, of their own accord had deferred proceedings until next morning, when a very different spirit appeared in the conclave, and the election fell upon cardinal de Monte, who reigned as pope by the name of Julius III. a man of whom it is sufficient to say that he gave his cardinal's hat to a boy who had the care of his monkey. When Pole appeared, with the other cardinals, to perform his adoration to the new pope, the latter raised him up and embraced him, telling him, that it was to his disinterestedness he owed the papacy. How far our cardinal was really disinterested, is a matter of dispute. Some suppose that he still had in view a marriage with the princess Mary, and the hopes of a crown; and it is certain that he had hitherto never taken priest's orders, that he might be at liberty to return to the secular world, which his being only a cardinal would not have opposed.

The cardinal was at a convent of the Benedictines at Maguzano, in the territory of Venice, whither he had retired when the tranquillity of Rome was disturbed by the French war, when the important news arrived of the accession of the princess Mary to the throne of England, by the death of her brother Edward VI. It was immediately determined by the court of Rome that he should be sent as legate to England, in order to promote that object to which his family had been sacrificed, the reduction of the kingdom to the obedience of the holy see. Pole, however, who did not know that his attainder was taken off,

determined first to send his secretary to England to make the necessary inquiries, and to present letters to the queen, who soon dissipated his fears by an ample assurance of her attachment to the catholic cause. He then set out in Oct. 1553, but in his way through Germany, was detained by the emperor, who was then negociating a marriage between his son Philip and the queen of England, to which he imagined the cardinal would be an obstacle. This delay was the more mortifying as the emperor at the same time refused to admit him into his presence, although he had been commissioned by the pope to endeavour to mediate a peace between the emperor and the French king. But the greatest of all his mortifications came from queen Mary herself, who under various pretences, which the cardinal saw in their proper light, contrived to keep him abroad until her marriage with Philip was concluded.

All obstacles being now removed, he proceeded homewards, and arrived at Dover, Nov. 20, 1554, where he was received by some persons of rank, and reaching London, was welcomed by their majesties in the most honourable manner. No time was now lost in endeavouring to promote the great objects of his mission. On the 27th of November, the cardinal legate went to the House of Peers, where the king and queen were present, and made a long speech, in which he invited the parliament to a reconciliation with the apostolic see: from whence, he said, he was sent by the common pastor of Christendom, to bring back them who had long strayed from the inclosure of the church; and two days after the Speaker reported to the House of Commons the substance of this speech. What followed may be read with a blush. The two Houses of Parliament agreed in a petition to be reconciled to the see of Rome, which was presented to the king and queen, and stated, on the part of the parliament, that "whereas they had been guilty of a most horrible defection and schism from the Apostolic see, they did now sincerely repent of it; and in sign of their repentance, were ready to repeal all the laws made in prejudice of that see; therefore, since the king and queen had been no way defiled by their schism, they prayed them to intercede with the legate to grant them absolution, and to receive them again into the bosom of the church." This petition being presented by both Houses on their knees to the king and queen, their majesties made their intercession with the legate, who, in

a long speech, thanked the parliament for repealing the act against him, and making him a member of the nation, from which he was by that act cut off; in recompense of which, he was now to reconcile them to the body of the church. After enjoining them, by way of penance, to repeal the laws which they had made against the Romish religion, he granted them, in the pope's name, a full absolution, which they received on their knees; and he also absolved the whole realm from all ecclesiastical censure. But however gratifying to the court or parliament all this mummery might be, the citizens of London and the people at large felt no interest in the favours which the pope's representative bestowed. In London, during one of his processions, no respect was paid to him, or to the cross carried before him; and so remiss were the people in other parts in their congratulations on the above joyful occasion, that the queen was obliged to write circular letters to the sheriffs, compelling them to rejoice.

After the dissolution of parliament, the first thing taken into consideration was, in what manner to proceed against the heretics. Pole, as we have before noticed, had been charged by some with favouring the protestants; but he now expressed a great detestation of them, adding probably something of personal resentment to his constitutional bigotry, and would not now converse with any who had been of that party, except sir William Cecil. Since his arrival as legate, his temper appeared to have undergone an unpleasant alteration: he was reserved to all except Priuli and Ormaneto, two Italians whom he brought with him, and in whom he confided. Still for some time he recommended moderate measures with respect to heretics, while Gardiner laboured to hasten the bloody persecution which followed; but, either out-argued by Gardiner, or influenced by the court, we find that he granted commissions for the prosecution of heretics, as one of the first acts of his legantine authority. If in this he was persuaded contrary to his opinion and feelings, he must have been the most miserable of all men; for the consequences, it is well known, were such as no man of feeling could contemplate without horror.

In March *1555*, pope Julius III. died, and in less than a month, his successor Marcellus II. on which vacancy, the queen employed her interest in favour of cardinal Pole, but without effect; nor was he more successful when he

went to Flanders this year, to negociate a peace between France and the emperor. To add to his disappointments, the new pope, Paul IV. had a predilection for Gardiner, and favoured the views of the latter upon the see of Canterbury, vacant by the deposition of Cranmer; nor although the queen nominated Pole to be archbishop, would the pope confirm it, till after the death of Gardiner. The day after Cranmer was burnt, March 22, 1556, Pole, who now for the first time took priest's orders, was consecrated archbishop of Canterbury. Having still a turn for retirement, and being always conscientious in what he thought his duties, he would now have fixed his abode at Canterbury, and kept that constant residence which became a good pastor, but the queen would never suffer him to leave the court, insisting that it was more for the interest of the catholic faith that he should reside near her person. Many able divines were consulted on this point, who assured the cardinal that he could not with a safe conscience abandon her majesty, "when there was so much business to be done, to crush the heretics, and give new life to the catholic cause."

In November of the same year, he was elected chancellor of the university of Oxford, and soon after that of Cambridge, and in 1557 he visited both by his commissaries. It was on these occasions that the shameful ceremony was ordered, of disturbing the ashes of Peter Martyr's wife, at Oxford, and of Bucer and Fagius, at Cambridge. Other severities were exercised; all English Bibles, comments on them, &c. were ordered to be burnt, and such strict search made for heretics, that many fled, and, according to Wood, the university lost some good scholars. The only instance of the cardinal's liberality to Oxford, was his giving to All-Souls' college, the living of Stanton Harcourt.

It was cardinal Pole's misfortune that he was never long successful in that line of conduct which he thought would have most recommended him; and now, when he was doing every thing to gratify the Roman see, by the persecution of the protestants, &c. the pope, Paul IV. discovered a more violent animosity against him than before. The cause, or one of the causes, was of a political nature. Paul was now engaged in a war with Philip, king of Spain and husband to Mary, and he knew that the cardinal was devoted to the interests of Spain. He therefore wanted a

legate at the court of England like himself, vigorous and resolute; who, by taking the lead in council, and gaining the queen's confidence, might prevent her from engaging in her husband's quarrels. But while Pole remained in that station, he was apprehensive that by his instigation she might enter into alliances destructive to his politics. Upon various pretensions, therefore, Paul IV. revived the old accusation against the cardinal, of being a suspected heretic, and summoned him to Rome to answer the charge. He deprived him also of the office of legate, which he conferred upon Peyto, a Franciscan friar, whom he had made a cardinal for the purpose, designing also the see of Salisbury for him. This appointment took place in Sept. 1557, and the new legate was on his way to England, when the bulls came into the hands of queen Mary, who having been informed of their contents by her ambassador, laid them up without opening them, or acquainting Pole with them. She also directed her ambassador at Rome to tell his holiness, "that this was not the method to keep the kingdom steadfast in the catholic faith, but rather to make it more heretical than ever, for that cardinal Pole was the very anchor of the catholic party." She did yet more, and with somewhat of her father's spirit, charged Peyto at his peril to set foot upon English ground. Pole, however, who by some means became acquainted with the fact, displayed that superstitious veneration for the apostolic see which was the bane of his character, and immediately laid down the ensigns of his legantine power; and dispatched his friend Ormaneto to the pope with an apology so submissive, that, we are told, it melted the obdurate heart of Paul. The cardinal appears to have been restored to his power as legate soon after, but did not live to enjoy it a full year, being seized with an ague which carried him off Nov. 18, 1558, the day after the death of queen Mary. With them expired the power of the papal see over the political or religious constitution of this kingdom, and all its fatal effects on religion, liberty, and learning.

Cardinal Pole was, in person, of a middle stature, and thin habit; his complexion fair, with an open countenance and cheerful aspect. His constitution was healthful, although not strong. He was learned and eloquent, and naturally of a benevolent and mild disposition, but his bigoted attachment to the see of Rome occasioned his being concerned in transactions which probably would not

have originated with him; yet we have no reason to think that he dissuaded the court of queen Mary from its abominable cruelties; and it is certain that many of them were carried on in his name. Mr. Phillips, who wrote an elaborate biographical vindication of cardinal Pole, but who would not openly vindicate the cruelties of Mary's reign, has unfortunately asserted, that not one person was put to death in the diocese of Canterbury, after the cardinal was promoted to that see; but Mr. Ridley has clearly proved that no less than twenty-four were burnt in one year in that diocese, while Pole was archbishop. Gilpin, however, seems to be of opinion that he "would certainly have prevented those reproaches on his religion which this reign occasioned, had his resolution been equal to his judgment." Of both we have a remarkable example, alluded to already, but more fully quoted by the same author in his life of Latimer, which seems to be conclusive as to the cardinal's real character. When, in a council of bishops, it was agitated how to proceed with heretics, the cardinal said, "For my part, I think we should be content with the public restoration of religion; and instead of irritating our adversaries by a rigorous execution of the revived statutes, I could wish that every bishop in his diocese would try the more winning expedients of gentleness and persuasion." He then urged the example of the emperor Charles V. who, by a severe persecution of the Lutherans, involved himself in many difficulties, and purchased nothing but dishonour. Notwithstanding the liberality and humanity of these sentiments, when Gardiner, Bonner, and others equally violent, were heard in favour of severe measures, Pole had not the courage to dissent; and the result was a commission issued by himself, impowering the bishops to try and examine heretics, agreeably to the laws which were now revived.

Pole's private life appears to have been regular and unblameable. His behaviour in his last moments, says Dr. Neve, "shewed that his religion, though ill-directed, was sincere and genuine." He appears to have been charitable and generous, and a kind master to his domestics. He was naturally fond of study and retirement, and certainly better adapted to these than the more active and public scenes of life, in which, however, we have seen that he was very frequently employed. There is no part of his character, says the author just quoted, more amiable than when we

view him in his retirement, and in the social intercourses with private friends: here he appeared to great advantage, and displayed all the endearing good qualities of the polite scholar, the cheerful companion, and the sincere friend. It appears by Beccatelli that he was a man of wit, and many of his repartees would have done credit to the wits of a more refined age.

He left his friend Priuli, a Venetian man of quality, his executor and heir; but the latter, whose attachment to the cardinal was as disinterested as it was constant, after discharging the specific legacies, divided the whole of the property in the way that he thought would have been most agreeable to the cardinal, and reserved to himself only his friend's Breviary and Diary.

Pole published some other small pieces, besides those we have mentioned in the preceding account, and some translations from the fathers. He was several years employed in collecting various readings, emendations, &c. of Cicero's works, with a view to a new edition, but these are supposed to be lost. Dodd also mentions a collection of dispatches, letters, and dispensations, &c. during the time of his reforming the Church of England in queen Mary's reign, 4 vols. fol. which are preserved among the MSS. in the college of Doway; and Tanner notices a few other MSS. in our public libraries. In 1744—1752 a very valuable collection of letters which passed between Pole and his learned friends, with preliminary discourses to each volume, was published by cardinal Quirini, in 4 vols. 4to, This was followed, after Quirini's death, by a fifth volume, from his collections. The title, "Cardinalis Poli et aliorum ad ipsum Epistolæ." Of the life of Cardinal Pole much was discovered, and many mistakes rectified, in consequence of the controversy excited by Mr. Phillips's life (See PHILLIPS, THOMAS) and which was carried on with great spirit[1].

POLEMBERG (CORNELIUS), or Poelemburg, a celebrated Dutch painter, was born at Utrecht in 1586, where he became the disciple of Abraham Bloemart, but went to complete his studies at Rome. His first determination was to imitate the manner of Elsheimer; but when he contemplated the works of Raphael, he was so affected, that he was led irresistibly to copy after that much higher model.

[1] Biog. Brit.—Ath. Ox. vol. I.—Life by Phillips, and the Answers by Ridley, Neve, &c.—and Pye's Translation of Beccatelli's Life of Pole.—Dodd's Church History.—More's Life of Sir Thomas More, pp. 67, 266, 284, &c. &c.

This union of objects produced a mixed but original style; more free and graceful than the Flemish, though with far less grandeur and excellence of design than the Italian. He could not rise to the execution of large figures; his best pieces, therefore, are of the cabinet size; but he surpassed all his contemporaries in the delicacy of his touch, the sweetness of his colouring, and the choice of agreeable objects and situations. His skies are clear, light, and transparent; his back-grounds often ornamented with the vestiges of magnificent Roman edifices; and his female figures, which are usually without drapery, are highly beautiful. He returned rather reluctantly to Utrecht, where, however, his merit was acknowledged by the great Rubens. Charles I. invited him to London, where he was much employed, and richly paid; but, though he was much solicited to remain here, his love for his native country prevailed, and he returned to Utrecht, where he died in 1660, affluent and highly esteemed. The genuine works of Polemberg are extremely scarce; but figures by him may be found in the works of other artists, particularly those of Steenwyck, and Kierings; and his disciple John Vander Lis so successfully imitated his style, that the works of the pupil are frequently taken for those of the master.[1]

POLENI (JOHN), an Italian marquis, and a learned mathematician, was born at Padua in 1683. He was appointed professor of astronomy and mathematics in the university of his native city, and filled that post with high reputation. In three instances he gained prizes from the Royal Academy of Sciences, and in 1739 he was elected an associate of that body. He was also a member of the academy of Berlin, a fellow of the London Royal Society, and a member of the Institutes of Padua and Bologna, and contributed many valuable mathematical and astronomical papers to the Memoirs of these Societies. As he was celebrated for his skill and deep knowledge of hydraulic architecture, he was nominated by the Venetian government, superintendant of the rivers and waters throughout the republic: other states also applied to him for advice, in business belonging to the same science. He was sent for by pope Benedict XIV. to survey the state of St. Peter's church at Rome, and drew up a memoir on what he conceived necessary to be done.

[1] Pilkington.—D'Argenville, vol. III.—Descamps, vol. I.—Walpole's Anecdotes.

He died at Padua in 1761, at the age of 78. He appears to have acquired very distinguished reputation in his day, and was the correspondent of many learned contemporaries, particularly sir Isaac Newton, Leibnitz, the Bernouilli's, Wolff, Cassini, Gravesande, Muschenbroeck, Fontenelle, and others. Nor was he more esteemed as a mathematician than as an antiquary, and the learned world is indebted to him for a valuable supplement to the collections of Grævius and Gronovius, Venice, 1737, 5 vols. fol. but these volumes are rather scarce. Among his other most valued publications are, "Exercitationes Vitruvianæ, seu Commentarius Criticus de Vitruvii architectura," Venice, 1739, 4to; and "Dissertazione sopra al Tempio di Diana di Efeso," Rome, 1742. Fabroni gives a long list of his mathematical and astronomical essays, and of the MSS. he left behind him.[1]

POLIDORO. See CARAVAGGIO.

POLIGNAC (MELCHIOR DE) a celebrated French cardinal, was born Oct. 11, 1661, at Puy, in Velay, and was the son of Louis Armand, viscount de Polignac, descended from one of the most ancient families in Languedoc. He was sent early to Paris, where he distinguished himself as a student, and was soon noticed as a young man of elegant manners and accomplishments. In 1689, cardinal de Bouillon carried him to Rome, and employed him in several important negociations. It was at one of his interviews with pope Alexander VIII. that this pontiff said to him, "You seem always, sir, to be of my opinion, and yet it is your own which prevails at last." We are likewise told that when, on his return to Paris, Louis XIV. granted him a long audience, he said as he went out, "I have been conversing with a man, and a young man, who has contradicted me in every thing, yet pleased me in every thing." In 1693, he was sent as ambassador into Poland, where he procured the prince of Conti to be elected and proclaimed king in 1696; but, this election not having been supported, he was obliged to retire, and return to France, where he arrived in 1698, after losing all his equipage and furniture, which was seized by the Dantzickers. The king then banished him to his abbey at Bonport, but recalled him to court with great expressions of regard in 1702, and in 1706 appointed him auditor of the Rota. M. Polignac then set out again for Rome; and

[1] Fabroni Vitæ Italorum, vol. XII.—Dict. Hist.

cardinal de la Tremouille, who conducted the French affairs there, having the same opinion of him as cardinal de Bouillon had, employed him in several negociations. Going back to France three years after, his majesty sent him as plenipotentiary into Holland in 1710, with marechal d'Uxelles. He was also plenipotentiary at the conferences and peace of Utrecht, in 1712 and 1713. The king, satisfied with his services, obtained a cardinal's hat for him the same year, and appointed him master of his chapel. During the regency, cardinal de Polignac was banished to his abbey of Anchin in 1718, and not recalled till 1721. In 1724, he went to Rome for the election of pope Benedict XIII. and remained there eight years, being entrusted with the affairs of France. In 1726, he was made archbishop of Auch, returned to his native country in 1732, and died at Paris, November 10, 1741, aged 80. He was a member of the French academy, the academy of sciences, and that of belles lettres. He is now chiefly remembered for his elegant Latin poem, entitled "Anti-Lucretius," in which he refutes the system and doctrine of Epicurus, according to the principles of Descartes' philosophy. This he left to a friend, Charles de Rothelin, who published it in 1747, 2 vols. 8vo. It has since been often reprinted, and elegantly translated by M. de Bougainville, secretary to the academy of belles lettres. His Life was published at Paris, 1777, 2 vols. 12mo, by F. Chrysostom Faucher. The reviewer of this life very justly says, that the man who compiled the "Anti-Lucretius," and proposed a plan for forming a new bed for the Tiber, in order to recover the statues, medals, basso-relievos, and other ancient monuments, which were buried there during the rage of civil factions, and the incursions of the barbarians, deserves an eminent place in literary biography. Few works have been more favourably received throughout Europe than the cardinal's celebrated poem, although he was so much of a Cartesian. The first copy that appeared in England was one in the possession of the celebrated earl of Chesterfield, and such was its reputation abroad at that time, that this copy was conveyed by a trumpet from marshal Saxe to the Duke of Cumberland, directed for the earl of Chesterfield. It was sent to him both as a judge of the work, and a friend of the writer [1].

[1] Life as above.—Dict. Hist.—Chesterfield's Memoirs.—Monthly Review, vol. LVI.

POLITI (ALEXANDER), was born at Florence in 1679, and was early distinguished in the schools of philosophy and theology, for the extent of his memory and the sagacity of his mind. He became very early a teacher in the sciences above-mentioned, and in rhetoric at Genoa; but in 1733, was invited to Pisa to give lectures on the Greek language, whence he was promoted to the professorship of eloquence, which had been some time vacant, after the death of Benedict Averano. He died of an apoplexy, July 23, 1752. He distinguished himself as a commentator and as an author, by publishing, 1. An edition of Homer with Eustathius's commentary, to which he added, a Latin translation, and abundant notes, in 3 vols. folio, 1730, 1732, 1735. The fourth volume was in the press when he died, but has not since appeared. 2. "Martyrologium Romanum castigatum, ac commentariis illustratum," folio, Florence, 1751. 3. "Orationes 12 ad Academiam Pisanam, 1746." 4. "Panegyricus Imp. Francisco I. consecratus," Florence, 4to. 5. "De patria in condendis testamentis potestate," Florence, 1712, 12mo, in four books. [1]

POLITIAN (ANGELUS), a most ingenious and learned Italian, was born July 14, 1454, at Monte Pulciano in Tuscany; and from the name of this town, in Latin *Mons Politianus*, he derived the surname of Politian. His father was a doctor of the civil law. His name, according to M. Baillet, was Benedictus de Cinis, or, de Ambroginis, for he considers the former as a corruption of the latter.—Politian, who gave early proofs of an extraordinary genius, had the advantage of Christophero Landino's instructions in the Latin language. His preceptors in the Greek were Andronicus of Thessalonica and John Argyropylus. His abilities, at a very early period of his life, attracted the notice of Lorenzo and Julius de Medici. An Italian poem, the production of his juvenile pen, in which he celebrated an equestrian spectacle, or Giostra, wherein the latter bore away the prize, greatly contributed to establish his reputation. He was thence honoured with the peculiar patronage of the Medicean family; and, among other persons remarkable for genius and learning, whom the munificence of Lorenzo attracted to Florence, Politian was seen to shine as a star of the first magnitude. Lorenzo confided to him the education of his own children; and in this,

[1] Fabroni Vitæ Italorum.

honourable employment he passed a great part of his life, favoured with the peculiar friendship of his patron, and the society and correspondence of men of letters. Among the more intimate associates of Politian, was Picus of Mirandula, and between these eminent scholars there was a strict attachment, and a friendly communication of studies. The Platonic philosopher, Marsilius Ficinus, completed this literary triumvirate.

Politian had been indebted for his education to Lorenzo, who had early procured for him the citizenship of Florence; placed him in easy and affluent circumstances; probably conferred on him the secular priory of the college of S. Giovanni, which he held; and on his entrance into clerical orders, appointed him a canon of the cathedral of Florence. It was at this period that the arts and sciences began gradually to revive and flourish; philosophy "to be freed," to use the expression of antiquaries, "from the dust of barbarism," and criticism to assume a manly and rational appearance. The more immediate causes which brought about these desirable events, were, the arrival of the illustrious Grecian exiles in Italy; the discovery of ancient manuscripts; establishment of public libraries, and seminaries of education; and especially the invention of printing. No branch of science was cultivated with greater ardour than classical literature: under the peculiar patronage of Lorenzo, and of some of the chief of other states in Italy, who imitated his liberality, eminent scholars engaged with incredible ardour and diligence, in collating manuscripts, and ascertaining the genuine text of Greek and Latin authors: explaining their obscurities, illustrating them with commentaries, translating them into various languages, and imitating their beauties.

The "Miscellanea" of Politian were first published at Florence, in 1489, and were every where received with the greatest applause, and compared by the learned to the "Noctes Atticæ" of Aulus Gellius. His Latin version of Herodian is universally allowed to be a masterly performance, and perhaps no other translation of any Greek author has been so much and so generally admired. Some critics have declared, that if the Greek of Herodian could have been suppressed, this work might have passed among the learned for the classical and finished production of some original pen of antiquity. Yet amidst such general approbation, there were not wanting others who accused

him of having published as his own, a version previously made by Gregorius of Tiphernum: M. de la Monnoye maintains that Omnibuono, a native of Lunigo, near Vicenza, commonly denominated Omnibonus Vicentinus, was the author of this prior version; and endeavours to prove from a fragment of it, that Politian had seen and availed himself of it. These detractions, however, have not been generally admitted. Politian inscribed this version to Pope Innocent VIII. in a dedication which is prefixed to most of the ancient editions of the work, and which procured him a present from his holiness of two hundred gold crowns. Politian returned thanks in a courtly and somewhat adulatory epistle, in which he extols the pope's bounty, and promises to redouble his efforts to produce something more worthy of so exalted a patron.

The "Greek Epigrams" of Politian were written, for the most part, when he was very young, but from the address to the reader prefixed to them, in the volume of his works, they appear to have been published after his death, from the original manuscript, by Zenobius Acciajolus, who did not consider them as adding much to the fame of the author, and some of them might have been suppressed, without injury to literature, and certainly with advantage to the moral reputation of the author. He is supposed to have written a translation of Homer, but no part of it is now known to exist. Of his other Latin poems, the "Manto," "Rusticus," and probably the "Ambra," were occasional, and intended for public recitation; and appear to have been published at the instance of some of his pupils. Perhaps his most laboured production is the "Nutricia," which seems to be the poem sent by him to Matthias king of Hungary, as a specimen of his talents.

The labours of Politian on the pandects of Justinian: his collations and corrections of classic authors, and the less voluminous pieces that are contained in his works, are lasting monuments of his erudition and industry; but such was his confidence in his powers, that he affected to consider all his past works, merely as preludes to others of greater magnitude. These, however, he did not live to execute.

Serious charges have been alleged against the purity of his morals: but these are, for the most part, allowed to rest on the very questionable authority of Paulus Jovius; of whom it is said, that prejudice, resentment, or interest,

generally guided his pen. Politian has found able advocates in Pierius Valerianus "De Infelicitate Literatorum," in Barthius' "Adversaria," and in Mr. Roscoe. It must be acknowledged, however, says his late biographer, Mr. Gresswell, that the youthful muse of Politian did not always adhere to the strictness of decorum, a fault too common amongst the poetical writers of his age. A few of his Greek epigrams, as well as of his Latin verses, are very exceptionable.

The only probable account of the death of this distinguished scholar is, that it was prematurely occasioned by his grief for the misfortunes of the Medicean family, from whom he had received so many favours, and with whose prosperity and happiness, his own were so intimately connected. This event took place September 24, 1494, in the forty-first year of his age. His "Letters," which serve to illustrate his life and literary labours, were prepared for the press by himself, a very short time before his death, at the particular request of the son and successor of Lorenzo. The letters of Politian and his friends, in the earlier editions, at least in that printed by Jo. Badius Ascensius at Paris, 1512, are entitled "Angeli Politiani Epistolæ," but in a subsequent edition of 1519 from the same press, more properly "Virorum Illustrium Epistolæ."[1]

POLLEXFEN (Sir Henry), an English lawyer and judge, was descended from a good family in Devonshire, where he probably was educated, as Prince intimates that he was of no university. He studied the law, however, at one of the inns of court, and acquired very considerable practice in the reign of Charles II. He was counsel for the earl of Danby in 1679, whom he advised to plead his pardon; and the corporation of London afterwards engaged him to plead, with Treby, in behalf of their charter. In 1688 he sat as one of the members for the city of Exeter, and he was retained as one of the counsel for the bishops. After the revolution he was knighted, called a serjeant April 11, 1689, and appointed chief justice of the common pleas on May 5 following; but he held this office a very short time, dying in 1692. Burnet calls him "an honest and learned, but perplexed lawyer." In 1702 was published his "Arguments and Reports in some special cases in the King's Bench from 22 to 36 Car. II. with some cases

[1] Gresswell's Memoirs of Politian.—Roscoe's Lorenzo and Leo.

in the Common Pleas and Exchequer, together with divers decrees in the High Court of Chancery, upon Limitations of Trusts of Terms for years;" fol. with two tables. The copies of these reports, Mr. Bridgman informs us, are very incorrect, varying in the pages, and in the dates. In the pages there is a chasm from 173 to 176, and from 181 to 184, with other errors.[1]

POLLUX (JULIUS), an ancient Greek grammarian, was born at Naucrates, a town in Egypt, in the year 180. Having been educated under the sophists, he became eminent in grammatical and critical learning; taught rhetoric at Athens, and acquired so much reputation, that he was advanced to be preceptor of the emperor Commodus. He drew up for, and inscribed to this prince while his father Marcus Antoninus was living, an "Onomasticon, or Greek Vocabulary," divided into ten books. It is still extant, and contains a vast variety of synonymous words and phrases, agreeably to the copiousness of the Greek language, ranged under the general classes of things. The first edition of the "Onomasticon" was published at Venice by Aldus in 1502, and a Latin version was added in the edition of 1608, by Seberus; but there was no correct and handsome edition of it, till that of Amsterdam, 1706, in folio, by Lederlin and Hemsterhuis. Lederlin went through the first seven books, correcting the text and version, and subjoining his own, with the notes of Salmasius, Is. Vossius, Valesius, and of Kuhnius, whose scholar he had been, and whom he succeeded in the professorship of the Oriental languages in the university of Strasburgh. Hemsterhuis continued the same method through the three last books. Pollux died in the year 238. He is said to have written many other works, none of which are come down to us; but there was another of the same name, who is supposed to have flourished about the end of the fourth century, and wrote "Historia physica, seu chronicon ab origine mundi ad Valentis tempora." Of this Bianconi published the first edition at Bonon. 1779, fol. and Ignatius Hardt, a second in 1792, 8vo, without knowing of the preceding.[2]

POLO MARCO. See PAULO.

[1] Noble's Continuation of Granger.—Prince's Worthies.—Burnet's Own Times.—Bridgman's Legal Bibliography.

[2] Fabric. Bibl. Græc.—Vossius de Hist. Græc.—Blount's Censura.

POLYÆNUS is the name of many eminent personages recorded in ancient writers, particularly Julius Polyænus, of whom some Greek epigrams are extant, in the first book of the Anthologia. But the Polyænus who is best known, flourished in the second century, and is the author of the eight books of the "Stratagems of illustrious Commanders in war." He appears to have been a Macedonian, and probably was a soldier in the younger part of his life; but we are more certain that he was a rhetorician, and a pleader of causes; and that he enjoyed a place of trust and dignity under the emperors Antoninus and Verus, to whom he dedicated his work. The "Strategemata" were published in Greek by Isaac Casaubon, with notes, in 1589, 12mo; but no good edition of them appeared, till that of Leyden, 1690, in 8vo. The title-page runs thus: "Polyæni Stratagematum libri octo, Justo Vulteio interprete, Pancratius Maasvicius recensuit, Isaaci Casauboni nec non suas notas adjecit." This was followed, in 1756, by Mursinua's edition, Berlin, and by that of Coray, at Paris in 1809, 8vo. We have now an excellent English translation by Mr. R. Shepherd, 1793, 4to. It contains various stratagems, of above three hundred commanders and generals of armies, chiefly Greeks and Barbarians, which are at least entertaining, and illustrative of the manners of the times in which those commanders lived; but it may be doubted whether a modern soldier would gain much advantage by making himself master of this tricking study. The original has come down to us incomplete, and with the text considerably mutilated and corrupted; but the style is classical, and even elegant.

The whole collection, says the translator, if entire, would have consisted of nine hundred stratagems; containing the exploits of the most celebrated generals, of various nations, fetched from ages remote as the page of history will reach, and carried forward to our author's own time: so wide was the field he traversed of annals, histories, and lives, in the prosecution of his design; a manual, as he terms it, of the science of generalship. And in so large a collection, if some stratagems occur, that bear a resemblance to each other, sometimes with little variation employed by the same general, and sometimes, on different occasions, copied by others; the reader will be rather surprised that he finds so few instances of this kind, than led to have expected none. Some will strike him as unimpor-

tant, and some are not properly military stratagems. Some devices again will appear so ludicrous and absurd, as nothing but the barbarism of the times, the ignorance and superstition that in some states prevailed, will reconcile to credibility. The stratagems however that rank under those classes are few: the work in general was executed with great judgment; and, as the author himself observes, he had employed upon it no small degree of pains.

Polyænus composed other works besides his "Strategemata." Stobæus has produced some passages out of a book "De Republica Macedonum;" and Suidas mentions another concerning "Thebes," and three books of "Tactics." If death had not prevented, he would have written "Memorabilia of the emperors Antoninus and Verus:" for this he promises in the preface to his sixth book of Stratagems.[1]

POLYBIUS, an eminent Greek historian, was of Megalopolis, a city of Arcadia, and was the son of Lycortas, general of the Achæans, who were then the most powerful republic in Greece. He was born in the fourth year of the 143d olympiad, or in the 548th year of the building of Rome, or about 203 years before Christ. When twenty-four years of age, the Achæans sent him and his father Lycortas ambassadors to the king of Egypt; and the son had afterwards the same honour, when he was deputed to go to the Roman consul, who made war upon Perses, king of Macedon. In the consulships of Æmilius Pætus and Julius Pennus, a thousand Achæans were ordered to Rome, as hostages, for the good behaviour of their countrymen who were suspected of designs against the Romans; and were there detained seventeen years. Polybius, who was one of them, and was then thirty-eight years of age, had great talents from nature, which were well cultivated by education; and his residence at Rome appears to have been of great advantage to him; since he owed to it, not only the best part of his learning, but the important friendship he contracted with Scipio and Lælius; and when the time of his detention expired, he accompanied Scipio into Africa. After this he was witness to the sack and destruction of Corinth, and of the reduction of Achaia to the condition of a Roman province. Amidst these dreadful

[1] Voss. de Hist. Græc.—Fabric. Bibl. Græc.—Shepherd's Translation.—Saxii Onomast.

scenes, he displayed noble traits of patriotism and disinterestedness, which obtained for him so much credit, that he was entrusted with the care of settling the new form of government in the cities of Greece, which office he performed to the satisfaction both of the Romans and the Greeks. In all his journeys he amassed materials for his history, and took such observations as to render his descriptions very accurate. Although his chief object was the history of the Romans, whose language he had learned with great care, and the establishment of their empire, yet he had in his eye the general history of the times in which he lived; and therefore he gave his work the name of "Catholic or Universal:" nor was this at all inconsistent with his general purpose, there being scarcely any nations at that time in the known world, which had not some contest with, or dependence upon, the Romans. Of forty books which he composed, there remain but the first five entire; with an epitome of the twelve following, which is supposed to have been made by that great assertor of Roman liberty, Marcus Brutus. Brutus is said to have been so particularly fond of Polybius, that, even in the last and most unfortunate hours of his life, he amused himself not only in reading, but also in abridging his history. The space of time which this history includes, is fifty-three years, beginning, after two of introductory matter, at the third book.

How much this historian was valued by the ancients, appears by the number of statues erected to his honour, and Cicero, Strabo, Josephus, Plutarch, and others, have spoken of him in terms of the highest applause. Livy however has been censured for calling him only auctor haudquaquam spernendus, "an author by no means to be despised," after he had borrowed very largely from him; but Casaubon and Vossius think that according to the usual phraseology of the ancients, Livy's expression implies a very high eulogium. Polybius's style is by no means elegant, but the accuracy and fidelity of his narrative render his history a work of great importance. There is no historian among the ancients, from whom more is to be learned of the events which he professes to narrate, and it is much to be lamented that his history has not descended to us in a perfect state. We have only the first five books entire, and an abridgment of the twelve following, with some excerpta or extracts of this history, formerly made by

Constantinus Porphyrogenitus: which were first published in Greek by Ursinus in 1582, and in Greek and Latin by the learned Henry Valesius in 1634. Polybius lived to a great age; but concerning the particulars of his life much cannot be collected. He was highly honoured by the friendship of Scipio; who, when the other hostages from Achaia were distributed through the cities of Italy, obtained leave by his interest for Polybius to live at Rome. He died at eighty-two years of age, of an illness occasioned by a fall from his horse.

His history was first published at Haguenau, by Obsopæus, in 1530, fol. Gr. and Lat. and was reprinted by Isaac Casaubon at Paris, 1609, in folio, an edition very highly valued. The next is Gronovius's, with many additions, particularly the "Excerpta de legationibus, et virtutibus ac vitiis;" for the "Extracts of Constantine," published separately by Ursinus and Valesius, were upon those subjects. Gronovius's edition was published at Amsterdam, 1670, 3 vols. 8vo; but the best, and indeed an incomparable specimen of editorial learning and accuracy, is that of Leipsic, 1789, 9 vols. 8vo. Hampton's English translation has usually been reckoned a good one, but has been severely criticised by the late learned Mr. Whitaker in his "Course of Hannibal."[1]

POLYCARP, an apostolic father of the Christian church, was born in the reign of Nero, probably at Smyrna, a city of Ionia in Asia Minor, where he was educated at the expence of Calisto, a noble matron of great piety and charity. In his younger years he is said to be instructed in the Christian faith by Bucolus, bishop of that place; but others consider it as certain that he was a disciple of St. John the Evangelist, and familiarly conversed with others of the apostles. At a proper age, Bucolus ordained him a deacon and catechist of his church; and, upon the death of that prelate, he succeeded him in the bishopric. To this he was consecrated by St. John; who also, according to archbishop Usher, directed his "Apocalyptical Epistle," among six others, to him, under the title of the "Angel of the Church of Smyrna," where, many years after the apostle's death, he was also visited by St. Ignatius. Ignatius recommended his own see of Antioch to the care and superintendance of Polycarp, and afterwards sent an epistle

[1] Vossius de Hist. Græc.—Saxii Onomast.—Dibdin's Classics.

to the church of Smyrna from Troas, A. C. 107; when Polycarp is supposed to have written his "Epistle to the Philippians," a translation of which is preserved by Dr. Cave.

From this time, for many years, history is silent concerning him, till some unhappy differences in the church brought him into general notice. It happened, that the controversy about the observation of Easter began to grow very warm between the eastern and western churches; each obstinately insisting upon their own way, and justifying themselves by apostolical practice and tradition. To prevent the worst consequences of this contest, Polycarp undertook a journey to Rome, that he might converse with those who were the main supports and champions of the opposite party. The see of that capital of the Roman empire was then possessed by Anicetus; and many conferences were held between the two bishops, each of them urging apostolical tradition for their practice. But all was managed peaceably and amicably, without any heat of contention; and, though neither of them could bring the other into his opinion, yet they retained their own sentiments without violating that charity which is the great and common law of our religion. In token of this, they communicated together at the holy sacrament; when Anicetus, to do honour to Polycarp, gave him leave to consecrate the eucharistical elements in his own church. This done, they parted peaceably, each side esteeming this difference to be merely ritual, and no ways affecting the vitals of religion; but the dispute continued many years in the church, was carried on with great animosity, and ended at length in a fixed establishment, which remains to this day, of observing Easter on different days in the two churches: for the Asiatics keep Easter on the next Lord's day after the Jewish passover, and the church of Rome the next Sunday after the first full moon that follows the vernal equinox.

During Polycarp's stay at Rome, he employed himself particularly in opposing the heresies of Marcion and Valentinus, which he did with more zeal and warmth than on former occasions. Irenæus tells us, that upon Polycarp's passing Marcion in the street without the common salutation, the latter called out, "Polycarp, own us!" to which the former replied, with indignation, "I own thee to be the first-born of Satan." To this the same author adds,

that, when any heretical doctrines were spoken in his presence, he would presently stop his ears, crying out, "Good God! to what times hast thou reserved me, that I should hear such things!" and immediately quitted the place. In the same zeal he was wont to tell, that St. John, going into a bath at Ephesus, and finding the heretic Cerinthus in it, started back instantly without bathing, crying out, "Let us run away, lest the bath should fall upon us while Cerinthus, the enemy of truth, is in it." Polycarp governed the church of Smyrna with apostolic purity, till he suffered martyrdom in the seventh year of Marcus Aurelius, A. C. 167; the manner of which is thus related:

The persecution growing violent at Smyrna, and many having already sealed their confession with their blood, the general outcry was, "Away with the impious; let Polycarp be sought for." On this he withdrew privately into a neighbouring village, where he lay concealed for some time, continuing night and day in prayer for the peace of the church. He was thus occupied, when, one night falling into a trance, he dreamed that his pillow took fire, and was burnt to ashes; which he told his friends was a presage, that he should be burnt alive for the cause of Christ. Three days after this dream, in order to escape the search which was carried on incessantly after him, he retired into another village, where he was discovered, although some say he had time to escape; but he refused it, saying, "The will of the Lord be done." Accordingly he saluted his persecutors with a cheerful countenance; and, ordering a table to be set with provisions, invited them to partake of them, only requesting for himself one hour for prayer. This being over, he was set upon an ass, and conducted towards the city. Upon the road he was met by Herod, an Irenarch or justice of the province, and his father, who were the principal agents in this persecution. This magistrate taking him up into his chariot, tried to undermine his constancy; and, being defeated in the attempt, thrust him out of the chariot with so much violence, that he bruised his thigh with the fall. On his arrival at the place of execution, there came, as is said, a voice from heaven, saying, "Polycarp, be strong, and quit thyself like a man." Being brought before the tribunal, he was urged to swear by the genius of Cæsar. "Repent," continues the proconsul, "and say with us, Take away the impious." On this the martyr looking round the stadium, and beholding

the crowd with a severe and angry countenance, beckoned with his hand, and looking up to heaven, said with a sigh, quite in another tone than they intended, "Take away the impious." At last, confessing himself to be a Christian, proclamation was made thrice of his confession by the crier, at which the people shouted, "This is the great teacher of Asia, and the father of the Christians; this is the destroyer of our gods, that teaches men not to do sacrifice, or worship the deities." The fire being prepared, Polycarp, at his own request, was not, as usual, nailed, but only tied to the stake; and after pronouncing a short prayer, with a clear and audible voice, the executioner blew up the fire, which increasing to a mighty flame, "Behold a wonder seen," says Eusebius, "by us who were purposely reserved, that we might declare it to others; the flames disposing themselves into the resemblance of an arch, like the sails of a ship swelled with the wind, gently encircled the body of the martyr, who stood all the while in the midst, not like roasted flesh, but like the gold or silver purified in the furnace, his body sending forth a delightful fragrancy, which, like frankincense, or some other costly spices, presented itself to our senses. The infidels, exasperated by the miracle, commanded a spearman to run him through with a sword: which he had no sooner done, but such a vast quantity of blood flowed from the wound, as extinguished the fire; when a dove was seen to fly from the wound, which some suppose to have been his soul, cloathed in a visible shape at the time of its departure *." The Christians would have carried off his body entire, but were not suffered by the Irenarch, who commanded it to be burnt to ashes. The bones, however, were gathered up, and decently interred by the Christians.

Thus died this apostolical man, as supposed, in May 167. The amphitheatre whereon he suffered was remaining in a great measure not many years ago, and his tomb is in a little chapel in the side of a mountain, on the south-east part of the city, solemnly visited by the Greeks on his festival day; and for the maintenance and repairing of it, travellers were wont to throw a few aspers into an earthen pot that stands there for the purpose. He wrote some

* The miraculous part of this account is treated with ridicule by Middleton in his "Free Enquiry," and Defence of it; but something is offered in its favour, by Jortin, who observes, that "the circumstances are sufficient to create a pause and a doubt." Remarks on Eccl. Hist. vol. I.

homilies and epistles, which are all lost, except that to the "Philippians," which is a pious and truly Christian piece, containing short and useful precepts and rules of life, and which, St. Jerome tells us, was even in his time read in the public assemblies of the Asian churches. It is among archbishop Wake's "Genuine Epistles of the Apostolic Fathers," and the original was published by archbishop Usher in 1648, and has been reprinted since in various collections. [Wake has also given a translation of the account of Polycarp's death, written in the name of the church of Smyrna.] It is of singular use in proving the authenticity of the books of the New Testament; inasmuch as he has several passages and expressions from Matthew, Luke, the Acts, St. Paul's Epistles to the Philippians, Ephesians, Galatians, Corinthians, Romans, Thessalonians, Colossians, 1st Timothy, 1st Epistle of St. John, and 1st of Peter; and makes particular mention of St. Paul's Epistle to the Ephesians. Indeed his whole "Epistle" consists of phrases and sentiments taken from the New Testament.[1]

POLYCLETUS, a famous sculptor of antiquity, was a native of Sicyon, and flourished about the year 430 B. C. We know nothing of his history but from incidental notices of him in Pliny. His Doryphorus, one of his figures, for his excellence lay in single figures, was esteemed a canon of proportion; we read also of the statue of a boy, which was estimated at a hundred talents, or perhaps nearly 20,000*l.* according to our mode of reckoning. The emperor Titus had two naked boys playing at a game, by his hand, which was considered as a perfect performance. Lysippus the painter formed his manner on the study of the Doryphorus of this artist.[2]

POLYGNOTUS, a celebrated painter of Thasos, flourished about 422 B. C. and was the son and scholar of Aglaophon. He particularly distinguished himself by a series of pictures, including the principal events of the Trojan war. He refused the presents offered him by the Grecians on this occasion; which so pleased the Amphictyons, who composed the general council of Greece, that they thanked him by a solemn decree; and it was provided by the same decree, that this skilful painter should be lodged and entertained, at the public expence, in every town through

[1] Wake's Genuine Epistles.—Lardner's Works.—Cave.—Milner's Ch. Hist.—Saxii Onomast.

[2] Pliny, XXXIV. 8.—Fuseli's Lectures, Lecture I.

which he passed. The talents of Polygnotus are celebrated by many of the best authors of antiquity, as Aristotle and Plutarch, Dionysius Halicarnassensis, Pausanias, but especially Pliny, whose sentiments, as well as those of Pausanias, are criticised by Mr. Fuseli in his Lectures on Painting."[1]

POMBAL (SEBASTIAN JOSEPH CARVALHO), marquis of, a famous Portuguese minister of state, whom the Jesuits, whose banishment he pronounced, have defamed by all possible means, and others have extolled as a most able statesman, was born in 1699, in the territory of Coimbra; a robust and distinguished figure seemed to mark him for the profession of arms, for which, after a short trial, he quitted the studies of his native university. He found, however, a still readier path to fortune, by marrying, in spite of opposition from her relations, Donna Teresa de Noronha Almada, a lady of one of the first families in Spain. He lost her in 1739, and being sent on a secret expedition in 1745 to Vienna, he again was fortunate in marriage, by obtaining the countess of Daun, a relation of the marshal of that name. This wife became a favourite with the queen of Portugal, who interested herself to obtain an appointment for Carvalho, in which, however, she did not succeed, till after the death of her husband, John V. in 1750. Her son Joseph gave Carvalho the appointment of secretary for foreign affairs, in which situation he completely obtained the confidence of the king. His haughtiness, as well as some of his measures, created many enemies; and in 1758, a conspiracy, headed by the duke d'Aveiro, who had been the favourite of John V. broke out in an attempt to murder the king as he returned from his castle of Belem. The plot being completely discovered, the conspirators were punished, not only severely but cruelly; and the Jesuits who had been involved in it, were banished from the kingdom. At the death of Joseph, in 1777, Pombal fell into disgrace, and many of the persons connected with the conspirators, who had been imprisoned from the time of the discovery, were released. The enemies of Pombal did not, however, succeed in exculpating the principal agents, though a decree was passed in 1781, to declare the innocence of those who had been released from prison. Carvalho was banished to one of his estates,

[1] Pliny, XXXIV. 8.—Fuseli's Lectures, Lecture I.

where he died in May 1782, in his eighty-fifth year. His character, as was mentioned above, was variously represented, but it was generally allowed that he possessed great abilities. A book entitled "Memoirs of the Marquis of Pombal," was published at Paris in 1783, in four volumes, 12mo, but it is not esteemed altogether impartial.[1]

POMET (PETER), born April 2, 1658, obtained great wealth in the profession of a wholesale druggist; and being appointed to superintend the materia medica in the king's gardens, drew up a catalogue of all the articles in that collection, with some that were preserved in cabinets, under the title of "Histoire generale des Drogues," folio, which, besides passing through some editions in the original, was translated into English in 1725, 4to. He died Nov. 18, 1699, in his forty-first year, and the very day that the king sent him an order for a pension. His work was republished by his son in 1735, in two volumes, 4to, but the engravings in this edition are not thought so good as in the first.[2]

POMEY (FRANCIS), a Jesuit, most known for his "Pantheum mythicum," of which his French biographers assert that an "Englishman, named Tooke, gave a translation, prefixing his own name, without that of the author;" and this book has gone through a vast number of editions. He died at Lyons, in 1673, at an advanced age. He had been employed as a teacher of youth in that city, and most of his works are formed for the use of students. They consist of, a large dictionary, since superseded by that of Joubert; a small one in 12mo, entitled "Flos Latinitatis;" "Indiculus universalis," a kind of nomenclator; colloquies; a treatise on particles; and another on the funerals of the ancients; with a work on rhetoric. Pomey was well versed in the Latin authors, but his publications would have been more valuable had he been more attentive to method and exactness.[3]

POMFRET (JOHN), an English poet, was son of Mr. Pomfret, rector of Luton in Bedfordshire, and formerly of Trinity college, Cambridge. He was born about 1667. He was educated at a grammar-school in the country, and thence sent to Queen's college, Cambridge, where he took his bachelor's degree in 1684, and that of master in 1698. He then went into orders, and was presented to the living

[1] Dict. Hist. [2] Eloy, Dict. Hist. de Medicine. [3] Dict. Hist.

of Malden in Bedfordshire. About 1703, he came up to London for institution to a larger and very considerable living; but was stopped some time by Compton, then bishop of London, on account of these four lines of his poem entitled "The Choice:"

"And as I near approach'd the verge of life,
Some kind relation (for I'd have no wife)
Should take upon him all my worldly care,
While I did for a better state prepare."

The parenthesis in these lines was so maliciously represented, that the good bishop was made to believe from it, that Pomfret prefered a mistress to a wife; though no such meaning can be deduced, unless it be asserted, that an unmarried clergyman cannot live without a mistress. But the bishop was soon convinced, that this representation was nothing more than the effect of malice, as Pomfret at that time was actually married. The opposition, however, which his slanderers had given him, was not without effect; for, being obliged on this occasion to stay in London longer than he intended, he caught the small-pox, and died of it, in 1703, aged thirty-five.

A volume of his poems was published by himself in 1699, with a very modest and sensible preface. Two pieces of his were published after his death by a friend under the name of Philalethes; one called "Reason," and written in 1700, when the disputes about the Trinity ran high; the other, "Dies Novissima," or, "The Last Epiphany," a Pindaric ode. His versification is sometimes not unmusical; but there is not the force in his writings which is necessary to constitute a poet. A dissenting teacher of his name, and who published some rhimes upon spiritual subjects, occasioned fanaticism to be imputed to him; but from this his friend Philalethes has justly cleared him. Pomfret had a very strong mixture of devotion in him, but no fanaticism.

"The Choice," says Dr. Johnson, "exhibits a system of life adapted to common notions, and equal to common expectations; such a state as affords plenty and tranquillity, without exclusion of intellectual pleasures. Perhaps no composition in our language has been oftener perused than Pomfret's 'Choice.' In his other poems there is an easy volubility; the pleasure of smooth metre is afforded to the ear, and the mind is not oppressed with ponderous, or entangled with intricate sentiment. He pleases many, and he who pleases many must have merit."

His son, JOHN, had the office of Rouge-croix in the heralds' office, and wrote some satirical verses on the removal of the family portraits of the Howards from the hall of the heralds' college to Arundel castle. He died March 24, 1751, aged forty-nine.[1]

POMMERAYE (Dom. JOHN FRANCIS), a laborious Benedictine of the congregation de St. Maur, was born in 1617, at Rouen. After a suitable education, he refused all offices in his order, that he might devote himself wholly to study. He died of an apoplexy at the house of the learned M. Bulreau, to whom he was paying a visit, Oct. 28, 1687, aged seventy. His works are, "L'Histoire de l'Abbaye de S. Ouen de Rouen, folio; and a "History of the Archbishops of Rouen," folio, which is his best work. He published also a "Collection of the Councils and Synods of Rouen," 4to; "L'Histoire de la Cathédrale de Rouen," 4to; "Pratique journaliere de l'Aumône," a small book, exhorting to give alms to those who beg for the poor. This Benedictine's works are not written in a pleasing style, nor are they every where accurate, but they contain many curious observations.[2]

POMPADOUR. (JANE, ANTOINETTE, POISSON,) marchioness of, the celebrated mistress of Louis XV. was the daughter of a financier, and early distinguished by the beauty of her person, and the elegance of her talents. She was married to a M. d'Etioles when she attracted the notice of the king, and becoming his mistress, was created marchioness of Pompadour in 1745. Her credit was abundant, and she employed it chiefly in the patronage of talents, in all branches of the polite arts. She collected also a cabinet of books, pictures, and various curiosities. She died in 1764, at the age of forty-four; and, it is said, with much more resignation than could have been expected of a person so little advanced in years, and so situated. Two spurious works have been attributed to her since her death, the one, a set of "Memoirs," in two volumes, 8vo; the other, a collection of "Letters," in three volumes, which have at least the merit of painting her character with skill. The memoirs attribute to her, in conformity with the popular ideas, much more influence than she actually possessed.[3]

[1] Johnson's Lives.—Cibber's Lives.—Cole's MS Athenæ in Brit. Mus.—Noble's College of Arms.

[2] Moreri.—Dict. Hist.

[3] Dict. Hist. in art. Poisson.

POMPEI (JEROME), an Italian poet and a man of letters, was born of a noble family at Verona in 1731. He became an early proficient in classical literature, particularly the Greek, of which he was enthusiastically fond, and attained an excellent style. At this period the marquis Maffei and other eminent literary characters were resident at Verona, in whose society the talents of Pompei received the most advantageous cultivation. He was first known as an author by "Canzoni Pastorali," in two vols. 8vo. Able critics spoke in the highest terms of these pieces, on account of their sweetness and elegance: it was thought by some good judges that they were never surpassed by any productions of the kind. He next translated some of the Idylls of Theocritus and Moschus, in which he exhibited a very happy selection of Italian words, corresponding with the Greek. The next object of his attention was dramatic poetry, in the higher departments of which the Italians were at that time very deficient, and he published in 1768 and 1770, his tragedies of "Hypermestra" and "Callirhoe," which were represented with great success in several cities of the Venetian state. He now employed several years on a translation of "Plutarch's Lives," which appeared in 1774 in four vols. 4to. This work gave him considerable reputation as a prose writer and scholar, and it ranks among the very best classical versions in the Italian language. In 1778 he published two volumes of "Nuove Canzoni Pastorali:" he also published poetical versions of the "Hero and Leander of Musæus;" of the "Hymns of Callimachus;" "A hundred Greek Epigrams;" and the "Epistles of Ovid." He was a member of some of the academies, and he served his native city in the capacities of secretary to the tribunal of public safety, and to the academy of painting. He died at Verona in 1790, at the age of fifty-nine, and his memory was honoured by various public testimonies, and by the erection of his bust in one of the squares of the city. He was highly respected and esteemed, as well for his morals as for his literary talents, and his fame was not limited to the confines of Italy. An edition of his works was published after his death in six vols. 8vo.[1]

POMPEY, or POMPEIUS (CNEIUS), surnamed Magnus, or *the Great*, was of a noble Roman family, the son

[1] Fabroni Vitæ Italorum, vol. XV.—Athenæum, vol. IV.

of Pompeius Strabo, and Lucilia. He was born the same year with Cicero, but nine months later, namely, in the consulship of Cæpio and Serranus, 105 years before the Christian æra. His father was a general of great abilities, and under him he learned the art of war. When he was only twenty-three he raised three legions, which he led to Sylla. Three years after, he drove the opponents of Sylla from Africa and Sicily. Young as he was, he had already won the soldiers sufficiently, by his mildness and military talents, to excite the jealousy of Sylla, who therefore recalled him to Rome. His soldiers would have detained him in spite of the dictator's orders, but he obeyed, and was rewarded on his arrival by the name of Magnus, given him by Sylla, and soon after confirmed unanimously by his countrymen. He obtained also the honours of a triumph, which the dictator permitted rather unwillingly, and was the first instance of a Roman knight, who had not risen to any magistracy, being advanced to that elevation. This was in 81 B. C. In a short time, he had obtained as much power by the voluntary favour of the people, as Sylla had before by arms: and after the death of that extraordinary man, obliged Lepidus to quit Rome, and then undertook the war against Sertorius in Spain, which he brought to a fortunate conclusion. For this victory he triumphed a second time, B. C. 73, being still only in the rank of a knight. Not long afterwards he was chosen consul. In that office he re-established the power of the tribunes; and, in the course of a few years, exterminated the pirates who infested the Mediterranean, gained great advantages against Tigranes and Mithridates, and carried his victorious arms into Media, Albania, Iberia, and the most important parts of Asia; and so extended the boundaries of the Roman empire, that Asia Minor, which before formed the extremity of its provinces, now became, in a manner, the centre of them. When he returned to receive a triumph for these victories, he courted popularity by dismissing his troops and entering the city as a private citizen. He triumphed with great splendour; but not feeling his influence such as he had hoped, he united with Cæsar and Crassus to form the first triumvirate. He strengthened his union with Cæsar by marrying his daughter Julia; he was destined nevertheless to find in Cæsar not a friend, but too successful a rival. While Cæsar was gaining in his long Gallic wars a fame and a power that were soon to be invincible,

Pompey was endeavouring to cultivate his popularity and influence in Rome. Ere long they took directly contrary parties. Pompey became the hope and the support of the patricians and the senate, while Cæsar was the idol of the people. On the return of the latter from Gaul, in the year 51 A. C. the civil war broke out, which, terminated, as is well known, by the defeat of Pompey in the battle of Pharsalia, A. C. 49, and the base assassination of him by the officers of Ptolemy in Egypt. It appears that Pompey had not less ambition than Cæsar, but was either more scrupulous, or less sagacious and fortunate in his choice of means to gratify that passion. He was unwilling to throw off the mask of virtue and moderation, and hoped to gain every thing by intrigue and the appearance of transcendant merit. In this he might have been successful, had he not been opposed to a man whose prompt and decisive measures disconcerted his secret plans, drove things at once to extremities, and forced him to have recourse to the decision of arms, in which victory declared against him. The moderate men, and those who were sincerely attached to the republic of Rome, dreaded, almost equally, the success of Pompey and of Cæsar. Cato, who took the mourning habit on the breaking out of the civil war, had resolved upon death if Cæsar should be victorious, and exile if success should declare for Pompey.[1]

POMPIGNAN (JOHN JAMES LE FRANC), marquis of, a French nobleman, still more distinguished by his talents in poetry than by his rank, was born at Montauban in 1709. He was educated for the magistracy, and became advocate-general, and first president of the court of aids at Montauban. His inclination for poetry, however, could not be repressed, and at the age of twenty-five he produced his tragedy of "Dido," in which he approved himself not only one of the most successful imitators of Racine, but an able and elegant poet. After this success at Paris, he returned to his duties at Montauban, which he fulfilled in the most upright manner; but having suffered a short exile, on account of some step which displeased the court, he became digusted with the office of a magistrate. As he had now also increased his fortune by an advantageous marriage, he determined to remove to Paris, where at first he was received as his virtues and his talents deserved. His sincere

[1] Plutarch.—Roman History.

attachment to Christianity brought upon him a persecution from the philosophists, which, after a time, drove him back to the country. Voltaire and his associates had now inundated France with their deistical tracts; the materialism of Helvetius in his book de l'Esprit, had just been brought forward in the most triumphant manner; the enemies of Christianity had filled the *Encyclopédie* with the poison of their opinions, and had by their intrigues formed a powerful party in the French academy, when the marquis of Pompignan was admitted as an academician, in 1760. He had the courage, at his admission, to pronounce a discourse, the object of which was to prove that the man of virtue and religion is the only true philosopher. From this moment he was the object of perpetual persecution. Voltaire and his associates were indefatigable in pouring out satires against him: his religion was called hypocrisy, and his public declaration in its favour an attempt to gain the patronage of certain leading men. These accusations, as unjust as they were illiberal, mingled with every species of sarcastic wit, had the effect of digusting the worthy marquis with Paris. He retired to his estate of Pompignan, where he passed the remainder of his days in the practice of a true philosophy, accompanied by sincere piety; and died of an apoplexy in 1784, at the age of seventy-five, most deeply regretted by his neighbours and dependents. The shameful treatment of this excellent man, by the sect which then reigned in the academy, is a strong illustration of that conspiracy against religion, so ably detailed by M. Barruel, in the first volume of his Memoirs of Jacobinism. When once he had declared himself a zealous Christian no merit was allowed him, nor any effort spared to overwhelm him with disgrace and mortification. His compositions nevertheless were, and are, esteemed by impartial judges. His "Sacred Odes," notwithstanding the sarcasm of Voltaire, "sacred they are, for no one touches them," abound in poetical spirit, and lyric beauties; though it is confessed also that they have their inequalities. His "Discourses imitated from the books of Solomon," contain important moral truths, delivered with elegance, and frequently with energy. His imitation of the Georgics of Virgil, though inferior to that of the abbé De Lille (whose versification is the richest and most energetic of modern French writers), has yet considerable merit: and his "Voyage de Languedoc," though not equal, in easy and

lively negligence to that of Chapelle, is superior in elegance, correctness, and variety. He wrote also some operas which were not acted; and a comedy in verse, in one act, called "Les Adieux de Mars," which was represented with success at the Italian comic theatre in Paris. The marquis of Pompignan was distinguished also as a writer in prose. His "Eulogium on the Duke of Burgundy," is written with an affecting simplicity. His "Dissertations," his "Letter to the younger Racine," and his "Academical Discourses," all prove a sound judgment, a correct taste, and a genius improved by careful study of the classic models. He produced also a "Translation of some dialogues of Lucian," and some "Tragedies of Æschylus," which are very generally esteemed. He was allowed to be a man of vast literature, and almost universal knowledge in the fine arts. Yet such a man was to be ill-treated, and crushed if possible, because he had the virtue to declare himself a partizan of religion. Even his enemies, and the most inflexible of them, Voltaire, were unable to deny the merit of some of his poetical compositions. The following stanza in particular, in "An Ode on the Death of Rousseau," obtained a triumph for him in defiance of prejudice. The intention seems to be to illustrate the vanity of those who speak against religion:

"Le Nil a vu sur ses rivages
De noirs habitans des deserts
Insulter par leurs cris sauvages
L'Astre éclatant de l'univers.
Cris impuissans! fureurs bizarres!
Tandis que ces monstres barbares
Poussoient d'insolentes clameurs,
Le Dieu, poursuivant sa carriere,
Versoit des torrens de lumiere
Sur ses obscurs blasphémateurs."

"Thus on the borders of the Nile, the black inhabitants insult by their savage cries the star of day. Vain cries, and capricious fury! But while these barbarous monsters send up their insolent clamours, the God, pursuing his career, pours floods of light upon his dusky blasphemers."—"I have hardly ever seen," says M. la Harpe, "a grander idea, expressed by a more noble image, nor with a more impressive harmony of language. I recited the passage one day to Voltaire, who acknowledged that it united all the qualities of the sublime; and, when I named the author, still praised it more."

The marquis's brother, JOHN GEORGE LE FRANC, a prelate of great merit, was archbishop of Vienne, and like him combated the principles of the philosophists. He wrote various controversial and devotional works, and some of another description, as, "A Critical Essay on the present State of the Republic of Letters," 1743; "Pastoral Instructions for the Benefit of the new Converts within his Diocese; "Devotion not at enmity with Wit and Genius;" "Mandates prohibiting the Reading of the Works of Rousseau and the Abbé Raynal." He died, in 1790, soon after the revolution had begun its destructive work, which he in vain endeavoured to resist.[1]

POMPONATIUS (PETER), a modern Aristotelian, was born at Mantua in 1462. He delivered lectures on the philosophy of Aristotle and Averroes at Padua and Bologna, where his eloquence and talents procured him many auditors. He was at Bologna when he composed his celebrated little treatise "De immortalitate Animæ," in which he was supposed to call in question the immortality of the soul, at least he maintained that all natural reason was against it, but revelation for it, and upon the latter account he believed it. It is probable, however, that the impression it made on the public mind was not very favourable to the received opinions, as pope Leo X. thought it necessary to suppress the work by a bull; and it was at his request that Augustine Niphus wrote a treatise with the same title, "De immortalitate Animæ," in which he undertook to prove that this doctrine is not contrary to the principles of the Aristotelian philosophy. Some time after, Pomponatius's opinions were referred to the arbitration of Bembus, who endeavoured to justify him, and succeeded so far as to obtain permission for him to issue a second edition of the work, as well as to save the author from the vengeance of the church. Brucker is of opinion that notwithstanding Pomponatius's pretences, he had more respect for the authority of Aristotle, than for that of Jesus Christ. He adds, that though much addicted to superstition and fanaticism, and a zealous advocate for judicial astrology, as appears from his book "De Incantationibus," "On Enchantments," he had an understanding capable of penetrating into the depths of the Peripatetic system, in the study of which he chiefly followed the commentaries of

1 Dict. Hist.

Aphrodisæus. His writings, though barbarous and inelegant in style, discover great acuteness and subtlety of thought. He also wrote a treatise on "Fate and Free will." He died in 1525. He had many followers of great celebrity; among whom were Simon Porta, Julius Cæsar Scaliger, and Lazarus Bonamicus. Vanini, the Atheist, is said by some to have been his pupil; but this is impossible, for Pomponatius died in the year 1525, and Vanini was not born till the year 1586.

The first edition of Pomponatius "De Immortalitate," a copy of which is in Mr. Gresswell's possession, is without date; but the colophon informs us, that the author completed it in 1516. The first with a date, and along with his other tracts, is that of Venice 1525, folio; the second, of the "De immortalitate" only, is that of 1534, 12mo.[1]

POMPONIUS MELA. See MELA.

POMPONIUS LÆTUS (JULIUS), an eminent Italian antiquary, all whose names were of his own choice, was the illegitimate offspring of the illustrious house of Sanseverino, in the kingdom of Naples; but this was a circumstance on which he preserved an inflexible silence, and admitted no conversation or questions on the subject. Even when that family sent him an invitation to reside with them, he rejected it by a laconic note which is preserved by Tiraboschi: "Pomponius Lætus cognatis et propinquis suis salutem. Quod petitis fieri non potest. Valete." "Pomponius Lætus to his kinsmen and relations: what you ask cannot be granted. Farewell." He went young to Rome, where he studied first under a very able grammarian of that time, Pietro da Monopoli, and afterwards under Laurentius Valla. On the death of this eminent scholar in 1457, he was thought qualified to succeed him in his professorship. He now began to found an academy, the members of which were men of letters, fond of antiquary researches, like himself, but who sometimes entered upon philosophical discussions. They were mostly young men, and in their zeal for past times, the glorious days of Rome, adopted Latinized names. Our author took that of Pomponius Lætus, and Buonaccorsi that of Callimachus Experiens, &c. In their philosophical discussions, they went so far as to compare ancient with modern institutions, not much to the credit of the latter; and at length this was represented to

[1] Gen. Dict.—Brucker.—Niceron, vol. XXV.—Gresswell's Politian.—And Roscoe's Leo, ubi plura.

pope Paul II. (whom we have recently noticed as the persecutor of Platina) first as inferring a contempt for religion; secondly, as an attack on the church; and lastly, as a conspiracy against the pope himself. The pope, either really alarmed, or pretending to be so, ordered all the members of the academy to be arrested, that could be found, and imprisoned and put them to the torture, of which one very promising young scholar died: and although Pomponius was at this time (1468) at Venice, and had been indeed residing for three years with the Cornaro family, he was dragged in chains to Rome, and shared the same horrible fate as his fellow academicians; and although, after various examinations, conducted by the pope himself, no proof of guilt appeared, he and his companions remained in confinement a very considerable time. The death of their persecutor, however, restored them to liberty, and it was no inconsiderable testimony of their innocence that his successor Sixtus IV. equally strict in matters of heresy, made Platina librarian of the Vatican, and restored Pomponius to his professorship, in which office he continued to draw a great concourse of scholars. He also endeavoured to revive his academy, against which Paul II. had been so inveterate that he forbid its name to be mentioned either in jest or earnest, "*vel serio vel joco*," and we find two grand commemorations held by the members, in 1482 and 1483; the one on account of the death of Platina, the other to celebrate the foundation of Rome.

Pomponius was never rich, but it is a mistake that he died in an hospital. In 1484, during a public commotion, his library and goods were destroyed; but the loss was soon made up by his friends and scholars, so that at last his house was better furnished than before. He was indeed universally esteemed for the probity, simplicity, and even the occasional harshness of his manners. He died at Rome in 1498, and was interred with honourable solemnity. He wrote some works, illustrative of the manners, customs, and laws of the Roman republic, and the state of ancient Rome. These are, treatises on the priesthood, the magistrates, the laws, an abridgment of the history of the emperors, from the death of the younger Gordianus to the exile of Justin III. all which shew great research and erudition. He also was a commentator on some ancient authors: he corrected for the press the first edition of Sallust, and collated it with some antient MSS. although his name

is not mentioned by our bibliographers. He extended the same care to the works of Columella, Varro, Nonius Marcellus, Pliny the younger, and wrote notes on Quintilian and Virgil. His own works were collected in one vol. 8vo, very rare, printed at Mentz, 1521, under the title "Opera Pomponii Læti varia."[1]

PONTANUS (JOHN JOVIAN), a very learned Italian, was born at Cerreto, in Umbria, in 1426, and settled at Naples, where his merit procured him illustrious friends. He became preceptor to Alphonso the younger, king of Arragon, to whom he was afterwards secretary and counsellor of state. Having reconciled this prince to his father Ferdinand, and not being rewarded by the latter as he thought he deserved, he aimed against him "A Dialogue on Ingratitude," in which also he launched out into the praises of Charles VIII. of France, his great enemy. Ferdinand had the magnanimity to despise his censures, and suffer him to hold his appointments. Pontanus died, according to Moreri, in 1503, at the age of seventy-seven; according to others two years later. His epitaph is famous, and, though vain enough in the beginning, concludes with a fine thought, which seems to have suggested the still more sublime close of Dr. Foster's epitaph on himself.

Sum Johannes Jovianus Pontanus,
Quem amaverunt bonæ Musæ,
Suspexerunt viri probi,
Honestaverunt Reges, Domini.
Scis quis sim, aut quis potius fuerim.
Ego vero te, Hospes, noscere in tenebris nequeo;
Sed teipsum ut noscas, rogo.—Vale.

He wrote the "History of the Wars of Ferdinand I. and John of Anjou," and several works in prose, which were collected and published at Venice by D'Asola, in 1513, 1518, in 3 vols. 8vo. His poetical works were published by Aldus, in 1505, in 8vo, and again in 1513, 1518, in 2 vols. Many have considered him as the most accomplished poet and scholar of his age; but, like too many scholars, he was infected with the licentiousness which then prevailed.[2]

[1] Tiraboschi.—Ginguené Hist. Litt. d'Italie.—Beloe's Anecdotes.—Chaufepie.—Fabric. Bibl. Lat. Med.

[2] Tiraboschi.—Chaufepie.—Niceron, vols. VIII. and X.—Blount's Censura.—Roscoe's Leo.—Gresswell's Politian, &c.—Ginguené Hist. Litt. d'Italie.—For his works see Brunet's Manuel du Libraire.

PONTANUS (JOHN ISAAC), historiographer to his Danish majesty, and to the province of Guelderland, was of a family of Harlem, but was born in Denmark, in 1571, and died in 1640, aged 69, at Harderwick, where he had taught physic and mathematics. His works are, "Historia Urbis et Rerum Amstelodamensium," folio; "Itinerarium Galliæ Narbonensis," 12mo; "Rerum Danicarum Historia," folio. This history, which is esteemed, comes down to 1548; and M. de Westphal, chancellor of Holstein, printed the Supplement in vol. II. of his "Monumenta inedita Rerum Germanicarum," &c. Leipsic, 1740, folio; which includes the reigns of Christiern I. and the five succeeding kings, with a life of Pontanus. Pontanus wrote also, "De Rheni divortiis et accolis populis adversus Ph. Cluverium," 1617, 4to, a learned and judicious work; "Discussiones Historicæ," 8vo; "Historia Geldrica," fol.; "Origines Francicæ," 4to; the "Life of Frederic II. king of Denmark," published 1737, by Dr. George Krysing, a physician at Flensburg. Pontanus left several other works in MS.; among others, an account of women who have distinguished themselves by their learning. He also wrote some very indifferent verses published at Amsterdam in 1634, 12mo.[1]

PONTAS (JOHN), a celebrated casuist, was born December 2, 1638, at St. Hilaire de Harcourt, in the diocese of Avranches. He completed his studies at Paris, took holy orders at Toul in 1663, was admitted doctor of canon and civil law three years after, and appointed vicar of St. Genevieve at Paris. After he had zealously discharged the duties of this situation for twenty-five years, he became sub-penitentiary of Paris, and died in that city, April 27, 1728, aged ninety, leaving a large "Dictionary of Cases of Conscience;" the most complete edition of which is that of 1741, 3 vols. folio. M. Collet has published an abridgement of it in two volumes, 4to. His other works are, "Scriptura sacra ubique sibi constans," quarto; in which he reconciles the seeming contradictions in the Pentateuch; "Les entretiens spirituels pour instruire, exhorter, et consoler les Malades;" and a great number of other religious books.[2]

PONTAULT (SEBASTIAN BEAULIEU DE), an eminent French engineer, is considered as the first military topo-

[1] Chaufepie.—Niceron, vol. XXXII.—Moreri. [2] Moreri.—Dict. Hist.

grapher, or rather as the inventor of that art, in the time of Louis XIV. It was his practice to follow the army, and construct upon the spot plans of the battles and sieges, with historical and perspective accompaniments. We find many of his plans in the "Œvre de Delle-Bella;" but his most important work is entitled "Les glorieuses Conquêtes de Louis-le-Grand: ou Recueil de Plans et Vues des places assiegeés, et de celles ou se sont donneés des batailles, avec des Discours," 2 vols. folio. This work, one of the most magnificent of the kind, comprehends all the operations of war, from the battle of Rocroi, in 1643, to the taking of Namur, in 1692. De Pontault died in 1674; but the work was completed to the above date at the expence of his niece, the widow of the sieur Des Roches. This edition is usually called the *Grand Beaulieu*, to distinguish it from one on a reduced scale, in oblong quarto, called the *Petit Beaulieu*, of which there are two series, one in three volumes, comprehending views of the actions in the Netherlands; the other in four, which includes those of France. From the death of this able draftsman, military topography is said to have been productive of very few good specimens in France, until within the last fifty years.

Perrault informs us, that Pontault went into the army at the age of fifteen, and behaved with so much spirit at the siege of Rochelle, that the king gave him the post of commissary of artillery, although then so young. He was afterwards present at most of the battles and sieges which he has described, and did not quit a military life until the loss of an arm and other wounds, with the approach of old age, rendered retirement necessary.[1]

PONTE (FRANCIS DA), one of a family of artists, was originally of Vicenza, but settled at Bassano, a small town on the Brenta, whence he was called Bassan, or Bassano. He may be considered as the head of the Bassanese school: and his education is said to have been sufficiently learned. The different styles that discriminate his works clearly shew which were the first and which the last. He is diligent, but dry, in the St. Bartolomeo of the cathedral, more genial and mellow in another picture of the church of S. Giovanni at Bassano: but in the Pentecost which he painted in the village of Olero, he shews himself almost a modern painter;

[1] Biog. Univ. art. Beaulieu.—Perrault Les Hommes Illustres.

the arrangement is masterly, the colour has suavity, variety, harmony, the expression is warm, pleasing, and characteristic of the subject. He was the father and first instructor of Jacob da Ponte. He died about 1530.[1]

PONTE (JACOB DA), called also IL BASSANO, and IL BASSAN VECCHIO, was born at Bassano, 1510, and initiated in the first principles of the art by his father, of which the proofs are his earliest works in the church of S. Bernardino. He went to Venice, recommended to Bonifazio, a master not less jealous of his 'mystery' than Titian or Tintoretto; so that Jacob saw little more of his method than what he could discover through a key-hole or a crevice. The short time he staid at Venice was employed drawing from the designs of Parmegiano, and in making copies from the pictures of Bonifazio and Titian, whose scholar he is even called in some MS. and not without probability, if conformity of manner were sufficient to prove it, so much does his second style resemble that of Titian. The death of his father obliged him to return and to fix himself at Bassano, a small opulent town surrounded by a picturesque country, abounding in cattle and pastures, and conveniently situated for markets and fairs: from which objects arose his third style, natural, simple, and pleasing, the Italian prelude to that which afterwards distinguished the Flemish school. In the handling of the pencil he had two methods: one highly finished in blended tints, and only at last decided by bolder touches; the second, which must be the result of the first, was formed of simple pencil-strokes, and dashes of gay and lucid tints, laid on with conscious power, and a kind of contemptuous security, which, on close inspection, appear a confused mass, at a distance from a magic charm of colours. His composition in both is the same, and peculiar to himself, blending circular with triangular forms, and the most contrasted postures with parallel lines. He veils his light, and by its sober distribution, the frequent use of demi-tints, and little or no black, contrives to produce harmony from the most opposite colours. In the degradation of his lights, he often makes the shade of an interior figure serve for the ground of an exterior one, and strikes the strongest lights on the most angular parts, such as the top of the shoulders, the knee, the elbows. His drapery, simple in appearance, is

[1] Pilkington, by Fuseli.

disposed with great art for this purpose, and the folds are varied according to the difference of the stuffs with unusual refinement. His colours even now have the brilliancy of gems, especially the green, which has an emerald lustre peculiar to himself.

In the beginning he aimed at grandeur of style, and left some traces of it in certain pictures still existing in front of the house Michieli, chiefly remarkable for a figure of Samson slaying the Philistines, with a fierceness not unworthy of Michael Angelo. But whether prompted by nature or judgment, he soon confined himself to smaller proportions and subjects of less energy. Even in altar-pieces his figures are generally below the natural size, and seldom much alive; so that some one said, the elders of Tintoretto had all the rage of youth, and the youth of Bassano all the apathy of age. His situation, the monotony and meanness of the objects that surrounded him, limited his ideas, debased his fancy, and caused frequent repetitions of the same subjects without much variation. He had contracted the habit of working at his ease in his study assisted by his scholars, and of dispatching the produce to Venice, or the most frequented fairs. Hence those swarms of pictures of all sizes, which make it less a boast for a collector to possess a Bassan, than a disgrace not to have one. The Banquet of Martha and the Pharisee, the Prodigal Son, Noah's Ark, the Return of Jacob, the Annunciation to the Shepherds, the Queen of Sheba, the Three Magi, the Seizure of Christ, and the taking down from the Cross by torch-light, nearly compose the series of his sacred subjects. The profane ones consist chiefly in markets, rustic employments, kitchens, larders, &c. His daughters generally sat for his females, whether queens, Magdalens, or country wenches. The grand objection to his works is a repetition of similar conceits; but these, it must be allowed, he carried to a high degree of perfection. He lived equally employed by the public and the great, and highly esteemed, if not by Vasari, by the most celebrated of his contemporaries and rivals, Titian, Tintoretto, Annibal Caracci, and Paul Veronese. He died in 1592, aged eighty-two, leaving four sons, Francis, Leander, John Baptist, and Jerom; all of whom preserved the reputation of the family, in a considerable degree, for many years. [1]

[1] Pilkington, by Fuseli.—D'Argenville, vol. I.—Sir J. Reynolds's Works.

PONTIUS (CONSTANTINE), a Spanish divine and martyr, called also DE FUENTE, was a native of the town of St. Clement, in New Castille, and was educated at the university of Valladolid, where he became an excellent linguist. After taking his doctor's degree he obtained a canonry in the metropolitan church of Seville, and was made theological professor in that city. His learning and eloquence becoming known, he was appointed preacher to the emperor Charles V. and afterwards to his son Philip II., whom he attended into England, where he imbibed the principles of the Reformation. After his return to Spain, he resumed his employment of preacher at Seville, where the change in his sentiments was first suspected, and then discovered by a treacherous seizure of his papers. He did not, however, affect any denial, but boldly avowed his principles, and was therefore thrown into prison, where he was kept for two years, and would have been burnt alive, to which punishment he was condemned, had he not died of a dysentery, occasioned by the excessive heat of his place of confinement, and the want of proper food. This happened the day before his intended execution, and his enemies not only reported that he had laid violent hands on himself, to escape the disgrace, but burnt his remains and effigy, having first exposed them in a public procession. As an author, his works were "Commentaries" on the Proverbs, Ecclesiastes, the Song of Solomon, and Job; "A Summary of the Christian Doctrine;" "Sermons," and other smaller pieces.[1]

PONTOPPIDAN (ERIC), bishop of Bergen, who was born in 1698, at Aarhuus, in Denmark, and died in 1764, wrote several works respecting the history and geography of that kingdom; one of which, his "History of Norway," was translated into English in 1755. His other publications are less known in this country.—He must be distinguished from another Danish writer of both his names, author of a Danish grammar, a collection of epigrams and other articles of Latin poetry. He was born in 1616, and died in 1678.[2]

PONTORMO. See CARRUCCI.

POOL, or POOLE (MATTHEW), a learned Nonconformist, was born in the city of York in 1624. He was the son of Francis Pool, esq. by a daughter of alderman Toppin of York, and was descended from the ancient family of the Pools or Pooles, of Sprinkhill, in Derbyshire,

[1] Gen. Dict.—Moreri.—Bezæ Icones. [2] Moreri.—Dict. Hist.

but his grandfather, being obliged to leave that county on account of his attachment to the reformation, lived at Sike-house, and afterwards at Drax-abbey, in Yorkshire. Our author was educated at Emanuel-college, Cambridge, under the learned Dr. Worthington, and took the degree of M. A. in which he was incorporated at Oxford, July 14, 1657. Having long before this adopted the prevailing notions during the usurpation, concerning ecclesiastical polity, on the presbyterian plan, he was ordained according to the forms then used; and about 1648, was appointed rector or rather minister of St. Michael le Querne, in London, in which he succeeded Dr. Anthony Tuckney.

His first publication appeared in 1654, against the Socinian tenets of John Biddle, and was entitled "The Blasphemer slain with the sword of the Spirit, or a plea for the Godhead of the Holy Ghost, wherein the Deity of the Spirit is proved, against the cavils of John Biddle," 12mo. In 1657 he went to Oxford, to be present at the installation of Richard Cromwell, who then succeeded his father Oliver, as chancellor of that university, and it was upon this occasion that Mr. Pool was incorporated M. A. In the following year he published a scheme of education under the title of, "A model for the maintaining of students of choice abilities at the university, and principally in order to the ministry. Together with a Preface before it, and after it a recommendation from the university; and two serious exhortations recommended unto all the unfeigned lovers of piety and learning, and more particularly to those rich men who desire to honour the Lord with their substance," 1658, 4to. Among the learned persons who approved this scheme, we find the names of John Worthington, John Arrowsmith, Anthony Tuckney, Benjamin Whichcot, Ralph Cudworth, and William Dillingham. Its object was to provide a fund, out of which a certain number of young men might be maintained at the university, who could obtain no other maintenance by exhibitions, scholarships, &c. Dr. Sherlock, afterwards dean of St. Paul's, was indebted to this fund, being supported out of it in taking his bachelor's degree. The whole sum raised was about 900*l.* but the restoration put a stop to any farther accumulation.

In support of the opinions of himself and his party, he published in 1659, a letter, in one sheet 4to, addressed to the lord Charles Fleetwood, and delivered to him on the

13th of December, which related to the juncture of affairs at that time; and in the same year appeared "Quo Warranto: a moderate debate about the preaching of unordained persons: election, ordination, and the extent of the ministerial relation, in vindication of the Jus Divinum Ministerii, from the exceptions of a late piece, entitled 'The Preacher sent.'" 4to. In the title-page of this "Quo Warranto" it is said to be written by the appointment of the provincial assembly at London. In 1660 he took a share in the morning exercise, a series of sermons then preached by those of the London clergy who were deemed puritans; and he contributed some of the most learned and argumentative of their printed collection. The same year he published a sermon upon John iv. 23, 24, preached before the lord mayor of London at St. Paul's, Aug. 26, in the preface to which he informs us that he printed it exactly as it was preached, in consequence of some misrepresentations that had gone abroad; one of which, says he, was "that I wished their fingers might rot that played upon the organs." This expression he totally denies, but admits that he did dislike and speak against instrumental or vocal music when so refined as to take up the attention of the hearers—"I appeal," he adds, "to the experience of any ingenuous person, whether curiosity of voice and musical sounds in churches does not tickle the fancy with a carnal delight, and engage a man's ear and most diligent attention unto those sensible motions and audible sounds, and therefore must necessarily, in great measure, recall him from spiritual communion with God; seeing the mind of man cannot attend to two things at once with all it's might [to each], and when we serve God we must do it with all our might. And hence it is, that the ancients have some of them given this rule; that even vocal singing [in churches] should not be too curious, *sed legenti similior quam canenti.* And Paul himself gives it a wipe, Eph. v. 19, *Speaking to yourselves in psalms, and hymns, and spiritual songs, making melody in your hearts to the Lord.*" This sermon was revived in 1698, 4to, with the title of "A reverse to Mr. Oliver's Sermon of Spiritual Worship." The descendants of the nonconformists have, however, in our times effectually got rid of their prejudices against organs.

However Mr. Pool might vindicate himself against the misrepresentations of this sermon, he refused to comply

with the act of uniformity in 1662, and therefore incurred an ejectment from his rectory; upon which occasion he printed a piece in Latin, entitled "*Vox clamantis in deserto.*" He then submitted to the law with a commendable resignation, and enjoying a paternal estate of one hundred pounds per annum, sat down to his studies, resolving to employ his pen in the service of religion in general, without interfering with the controversies of the times. With this view, he formed the design of a very laborious and useful work, which procured him much credit at the time, and entitles him to the regard of posterity. This was his "Synopsis Criticorum," published in 1669, and following years, in 5 very large volumes in folio, some account of which may not be uninteresting, as it throws some light on the state of literary trade and public spirit in those days. As it was probable that this work, which was suggested by bishop Lloyd, would be attended with an enormous expence, Mr. Pool, after he had formed his plan, and partly prepared his materials, endeavoured first to discover what likelihood there was of public encouragement, and with this view published as a specimen of the work, the sixth chapter of Genesis, with an address and proposals. In these he solicited the subscriptions of "the friends of religion and learning" to the "Synopsis," which was to consist of three volumes folio, of 280 sheets each, at 4*l.* each copy, and the number of his subscribers, there is reason to think, was from the beginning very great, men of all parties discovering an eagerness to encourage a work the utility of which was so obvious. That the subscribers might be satisfied as to their money being properly expended, a committee of divines and gentlemen of property consented to act as trustees for the management of the fund. These were, sir James Langham, Dr. Patrick, Dr. Tillotson, Dr. Micklethwait, Dr. Wharton, John King, of the Inner-Temple, esq. and Mr. Stillingfleet, any three of whom might impower the treasurer, William Webb, esq. to issue money for carrying on the work.

Along with this specimen and proposals, Mr. Pool published the opinions of "several eminent, reverend, and learned persons, bishops and others," in favour of the work, and of his ability to execute it, of which he was authorized to make this use. Among the prelates who recommended the "Synopsis," as a work which they "were persuaded would tend very much to the advancement of

religion and learning, were Morley, bishop of Winchester, Reynolds of Norwich, Ward of Salisbury, Rainbow of Carlisle, Blandford of Oxford, Dolben and Warner of Rochester, Morgan of Bangor, and Hacket of Lichfield and Coventry; and among the other divines, several of whom afterwards were raised to the episcopal bench, were Dr. Barlow, provost of Queen's college, Oxford; Dr. Wilkins, Dr. Castell, Dr. Lloyd (whom some, as we have observed, make the first instigator), Dr. Tillotson, Mr. Stillingfleet, Dr. Patrick, Dr. Whichcot; Dr. Bathurst, president of Trinity college, Oxford, Dr. Wallis and Dr. Lightfoot, with the most eminent and learned of the nonconformists, Baxter, Owen, Bates, Jacomb, Horton, and Manton. Most of these signed their opinions in a body; but bishop Hacket, Dr. Barlow, Dr. Lightfoot, and Dr. Owen, sent him separate letters of encouragement, in language which could not fail to have its weight with the public. He also acknowledges, with great gratitude, the munificent aid he received from sir Peter Wentworth, K. B. who appears to have been his chief patron, and from sir Orlando Bridgman, the earls of Manchester, Bridgwater, Lauderdale, and Donegal; the lords Truro, Brooke, and Cameron, sir William Morrice, sir Walter St. John, sir Thomas Clifford, sir Robert Murray, &c. &c. &c.

With much encouragement he had also some difficulties to encounter. When the first volume was ready for the press, an obstruction which appeared very formidable was thrown in his way by Cornelius Bee, a bookseller, who, in a paper or pamphlet called "The case of Cornelius Bee," accused Mr. Pool of invading his property. To understand this it is necessary to know that this Mr. Bee, unquestionably a man of an enterprizing spirit*, equal perhaps to any instance known in our days among the trade, had published a very few years before, i. e. in 1660, the "Critici Sacri," or a body of criticisms of the most learned men in Europe, amounting to ninety, on the Old and New Testament, given at large from their works, and extending to nine volumes folio. Bee had a patent for this

* Fuller, after mentioning that Knighton's History was "fairly printed with other historians, on the commendable cost of Cornelius Bee," adds, in his quaint way, "Thus it is some comfort and contentment to such, whom nature hath denied to be mothers, that they may be drye nurses, and dandle babes in their laps, whom they cannot bear in their wombs. And thus this industrious stationer (though no father) hath been foster-father to many worthy books, to the great profit of posterity." Fuller's Worthies, Leicestershire, p. 133.

work, and unquestionably deserved every encouragement and protection the law could give, but the language of his patent seems to have given him a narrow notion of literary property. It stated that no person should print the Critics either in whole or *in part*, and therefore he considered Mr. Pool as prohibited from taking *any thing* from this vast collection of criticisms which separately were in every persons' hands, or from making any abridgment, or compiling any work that resembled the "Critici Sacri," however improved in the plan, or augmented, as Pool's was, from a variety authors not used in it. He also complained that he should sustain a double injury by the "Synopsis:" first, in the loss of the sale of the remaining copies of his own work, for which he did Mr. Pool the honour to think there would be no longer a demand; and secondly, in being prevented from publishing an improved edition of the "Critici Sacri" which he intended.

In answer to this, Mr. Pool said, that as soon as he heard of Mr. Bee's objections, he took the opinion of counsel, which was in favour of his proceeding with the "Synopsis;" that he also offered to submit the matter to arbitration, which Bee refused, and that he in vain proposed other terms of accommodation, offering him a fourth part of the property of the work, which Mr. Bee treated with contempt; "but," adds Pool, "I doubt not Mr. Bee will be more reconciled to it the next time that Mr. Pool shall make him such another offer," which we shall see proved to be true. With regard to the supposed injury that would accrue to Mr. Bee, part appears imaginary, and part contradictory. We learn from this controversy, that the price of the "Critici Sacri" (which, as well as of the "Synopsis," has been, in our time, that of waste paper) was originally 13*l.* 10*s.* and Bee says in his preface, and truly, that for this sum the purchaser had more works than he could have bought separately for 50*l.* or 60*l.* But as he had blamed Pool for occasioning a depreciation of the remaining copies of the "Critici Sacri," the latter tells him that if this was a crime, he was himself guilty of it in two ways; for first when he brought down the price of divers books from 50*l.* or 60*l.* to 13*l.* 10*s.* the possessors of those books were forced to sell them at far lower prices than they cost; and secondly, Pool contends that his projected new edition of the "Critici Sacri" would be a manifest injury to hundreds who bought the old one at a

dear rate, and would now find them worth little more than waste paper.

After some farther exchange of altercation, in which the prevailing opinions of the lawyers and others of that day are decidedly against Mr. Bee's monopoly of biblical criticism, the parties in 1668 agreed to refer to two of his majesty's privy-council, the marquis of Dorchester and the earl of Anglesey, who determined in favour of Mr. Pool, and, as it would seem, even to the satisfaction of Mr. Bee, whose name appears, as a vender in the title-page of vol. I, published in 1669. Pool had previously obtained his majesty's patent, expressed in the same terms as that granted to Bee for the "Critici Sacri," forbidding the printing of the "Synopsis" either in whole or in part, without his leave, for the space of fourteen years, under penalty of confiscation, &c. This is dated Oct. 14, 1667.

We have said that Mr. Pool intended to have comprized the whole in 3 vols. folio, for which the subscription price was 4*l.* but he had not proceeded far before he found that he had made a wrong calculation, and that it would be necessary to add a fourth. This appears to have given him great uneasiness, for he considered his first proposals as implying a sacred and inviolable compact. As soon, therefore, as he perceived his error, he issued "A Proposition" concerning this fourth volume, plainly showing that it was unavoidably necessary, but at the same time betraying very serious apprehensions as to the fate of it. His subscribers, however, soon dissipated his fears, and the bishops and other divines who had originally recommended the work to the public, being now better acquainted with his merit in executing it, and with the plan he had adopted, again came forward with a new and liberal testimonial in his favour. To the former names of his clerical patrons were now added those of Dr. Mews, Dr. Allestree, Dr. Pocock, Dr. Pearson, &c. The price of this volume to subscribers was 1*l.* and when it became farther necessary to extend it to the size of two, as usually bound, he left it to his subscribers' option to receive the fifth without paying more, or, if they pleased, to contribute another sum of ten shillings. He even *hopes* that this last will be the case, and trusts that "he shall not be censured by any ingenuous person, as a transgressor of the rules either of justice or modesty." The number printed of the whole work was four thousand, and it was so favourably received that before the fifth volume appeared, there

were not two hundred copies of the preceding four unsold. And notwithstanding many hindrances of the press, &c. for which Mr. Pool thought it his duty to be frequently apologizing, the other volumes appeared in the following order; vol. I. in 1669, vol. II. in 1671, vol. III. in 1673, vol. IV. in 1674, and vol. V. in 1676, the whole in about seven years, during which, according to his own account, he had very little copy before-hand, but continued supplying two presses with incredible diligence. Calamy informs us, that while employed on this work, "his common rule was to rise very early in the morning, about three or four o'clock; and take a raw egg about eight or nine, and another about twelve, and then continue his studies till the afternoon was pretty far advanced, when he went abroad, and spent the evening at some friend's house in cheerful conversation;" in which, he observes, "he was very facetious, as well as very true to his friend." It may be doubted whether the British press of the eighteenth century has produced many works of equal risk and value with Walton's "Polyglot," the "Critici Sacri," and the "Synopsis." The price of the two latter has within these few years advanced very considerably; but the reputation of the "Synopsis" seems to have been longer preserved abroad than in this country. Notwithstanding the impression extended to four thousand, many of which were probably disposed of on the continent, a second edition was printed at Francfort in 1678, 5 vols. fol. and a third at Utrecht, edited by Leusden, in 1686. A fourth edition was printed at Francfort in 1694, in 5 vols. 4to, in a very small type, and a fifth at the same place in 1709, 6 vols. folio. This last, as well as the former has additions and improvements, criticisms on the Apocrypha, and a defence of the learned author against the censures of father Simon.

In the midst of this employment Mr. Pool found leisure to testify his zeal against popery, in a treatise concerning the infallibility of the church, printed in 1666, 8vo, which was followed by another the next year, 8vo, entitled, "Dialogues between a Popish priest and an English Protestant, wherein the principal points and arguments of both religions are truly proposed, and fully examined." Besides these, he published a "Seasonable Apology for Religion," on Matthew xi. 14, London, 1673, 4to. The first of these pieces was reprinted in 1679: his other works

are some sermons, already mentioned, in the "Morning Exercise;" a poem and two epitaphs upon Mr. Jeremy Whitaker; two others upon the death of Mr. Richard Vines; and another on the death of Mr. Jacob Stock; a preface to twenty posthumous Sermons of Mr. Nalton's, together with a character of him. He also wrote a volume of "English Annotations on the Holy Scripture;" but was prevented by death from going farther than the 58th chapter of Isaiah. Others undertook to complete that work, whose names Ant. Wood has mistaken. From Calamy we learn that the 59th and 60th chapters of Isaiah were done by Mr. Jackson of Moulsey. The notes on the rest of Isaiah and on Jeremiah and Lamentations were drawn up by Dr. Collinges; Ezekiel by Mr. Hurst; Daniel by Mr. Cooper; the Minor Prophets by Mr. Hurst; the four Evangelists by Dr. Collinges; the Acts by Mr. Vinke; the Epistle to the Romans by Mr. Mayo; the two Epistles to the Corinthians, and that to the Galatians, by Dr. Collinges; that to the Ephesians by Mr. Veale; the Epistles to the Philippians and Colossians by Mr. Adams; the Epistles to Timothy, Titus, and Philemon, by Dr. Collinges; that to the Hebrews by Mr. Obadiah Hughes; the Epistle of St. James, two Epistles of St. Peter, and the Epistle of St. Jude, by Mr. Veale; three Epistles of St. John by Mr. Howe; and the Book of the Revelations by Dr. Collinges. These Annotations were printed at London 1685, in two volumes in folio, and reprinted in 1700, which is usually called the best edition, although it is far from correct. We have the original proposals for this work also before us; but there is nothing very interesting in them, unless that they inform us of the price, which was 1*l.* 5*s.* *per* volume, or a penny *per* sheet, which appears to have been the average price of folio printing at that time.

When Oates's depositions concerning the popish plot were printed in 1679, Pool found his name in the list of those that were to be cut off; and an incident befel him soon after, which gave him the greatest apprehension of his danger. Having passed an evening at alderman Ashurst's, he took a Mr. Chorley to bear him company home. When they came to the narrow passage which leads from Clerkenwell to St. John's-court, there were two men standing at the entrance; one of whom, as Pool came along, cried out to the other, "Here he is!" upon which the other replied, "Let him alone, for there is somebody

with him." As soon as they were passed, Pool asked his friend, if he heard what those men said? and upon his answering that he had, "Well," replied Pool, "I had been murdered to-night if you had not been with me." It is said, that, before this incident, he gave not the least credit to what was said in Oates's deposition; but then he thought proper to retire to Holland, where he died in Oct. of the same year, 1679, not without a suspicion of being poisoned, as Calamy relates. His body was interred in a vault belonging to the English merchants at Amsterdam.

It has been said that Pool lived and died a single man. This, however, was not the case. Niceron tells us that he had a son who died in 1697, a piece of information which he probably took from the account of Mr. Pool, prefixed to the Francfort edition of the "Synopsis," 1694; and in Smith's Obituary (in Peck's "Desiderata") we have a notice of the burial, Aug. 11, 1668, of "Mrs. Poole (wife to Mr. Matthew Poole preacher), at St. Andrew's Holborn, Dr. Stillingfleet preacher of her funeral sermon."[1]

POPE (ALEXANDER), the most elegant and popular of all English poets, was born in Lombard-street, London, May 22, 1688, where his father, a linen-draper, had acquired a property of 20,000*l*. His mother was daughter of William Turner, esq. of York, two of whose sons died in the service of Charles I, and a third became a general officer in Spain, and from this last Mrs. Pope is said to have inherited what sequestrations and forfeitures had left in the family. Both his parents were Roman catholics. He was from his birth of a constitution tender and delicate; but is said to have shewn remarkable gentleness and sweetness of disposition. The weakness of his body continued throughout life, and was so great that he constantly wore stays; but the mildness of his mind, says Johnson, perhaps ended with his childhood. His voice, when he was young, was so pleasing, that he was called in fondness "the little Nightingale."

He was taught to read by an aunt who was particularly fond of him, and to write by copying printed books, which he did all his life with great skill and dexterity, although his ordinary hand was far from elegant. At the age of eight he was placed under the care of Taverner, a Romish

[1] Biog. Brit.—Calamy.—Gen. Dict.—Birch's Tillotson.—Granger.—Ath. Ox. vol. II.—Comber's Life of Comber, p. 51.—Proposals respecting his Synopsis, in a volume of Tracts, in the possession of the Editor.—Niceron, vol. XXIV.

priest, who taught him the rudiments of the Greek and Latin languages at the same time, a method very rarely practised. Having improved considerably under Taverner, he was sent to a celebrated seminary of catholics at Twyford, near Winchester; but in consequence of his writing a lampoon on his master, one of his first efforts in poetry, he was again removed to a school kept near Hyde-park-corner. His master's name here is not mentioned by any of his biographers, but it was probably John Bromley, who was curate of St. Giles's in the fields in the beginning of James II.'s reign, soon after became a decided catholic, and losing his employment at the revolution, taught a school with good reputation. Dodd was informed that Pope was one of his pupils. Before his removal to this last place he had been much a reader of Ogilby's Homer, and Sandys' Ovid, and frequently spoke, in the latter part of his life, of the exquisite pleasure which the perusal of these two writers gave him. He now had an opportunity of visiting the playhouse, and became so delighted with theatrical exhibitions, that he formed a kind of play from the chief events of the Iliad as related by Ogilby, with some verses of his own intermixed. He persuaded a few of the upper boys to act in this piece; the master's gardener represented the character of Ajax; and the actors were dressed after the pictures of his favourite Ogilby, which indeed were designed and engraved by artists of note.

In 1700, when he had attained his twelfth year, he retired with his father to Binfield near Oakingham; and for some time was under the care of another priest named Dean, but with so little advantage, that the youth determined to study on a plan of his own, reading all such books as he could procure, but with a decided preference, even at this early age, to poetical works. It does not appear that any of the learned professions were pointed out to him*, or that his father attempted in any way to direct his studies. "He was," says Dr. Warton, "invariably and solely a poet, from the beginning of his life to the end." Of the poets which he read, Dryden soon became his favourite and model; and we are told that he entreated a friend to carry him to Button's coffee-house which Dryden

* Perhaps his deformity of person might suggest an unfitness for the learned professions. Whence this deformity arose has not been ascertained; but most probably it was from a rickety constitution.

frequented, that he might gratify himself with the bare sight of a man whom he so much admired, and of whom he continued to speak well throughout life.

How early Pope began to write cannot be ascertained: some think the "Ode to Solitude," written at twelve years of age, was his earliest production; but Dodsley, who lived in intimacy with him, had seen pieces of a still earlier date. At fourteen, he employed himself in some of those translations and imitations which appear in the first volume of his works; and still zealous in the prosecution of his poetical studies, he appears at this time ambitious to exhibit specimens of every kind of poetry. He wrote a comedy, a tragedy, and an epic poem, with panegyrics on all the princes of Europe; and, as he confesses, "thought himself the greatest genius that ever was." Most, however, of these puerile productions he afterwards destroyed. At sixteen he wrote his "Pastorals," which laid the foundation of lasting hostility between Philips and himself, but were the means of introducing him to the acquaintance and friendship of Sir William Trumbull, who had formerly been much in public life, as a statesman, and was then retired within a short distance of Binfield. Trumbull, who was pleased to find in his neighbourhood a youth of such abilities and taste as young Pope, circulated his "Pastorals" among his friends, and introduced him to Wycherley and Walsh, and the wits of that time. They were not however published until 1709, and then only in Tonson's Miscellany. Of their poetical merit, it seems now agreed that their chief excellence lies in correctness and melody of versification, and that the discourse prefixed to them, although much of it is borrowed from Rapin and other authors, is elegantly and elaborately written. From this time the life of Pope, as an author, may be computed, and having now declared himself a candidate for fame, and entitled to mix with his brethren, he began at the age of seventeen to frequent the places where they used to assemble. This was done without much interruption to his studies, his own account of which was, that from fourteen to twenty he read only for amusement, from twenty to twenty-seven for improvement and instruction: that in the first part of his time he desired only to know, and in the second he endeavoured to judge. His next performance greatly increased his reputation: this was the "Essay on Criticism," written in 1709, and published in 1711, which Dr. Johnson has cha-

racterized, as displaying "such extent of comprehension, such nicety of distinction, such acquaintance with mankind, and such knowledge both of ancient and modern learning, as are not often attained by the maturest age and longest experience." It found its way, however, rather slowly into the world; but when the author had sent copies to Lord Lansdowne, the Duke of Buckingham, and other great men, it began to be called for. It was in this "Essay" he made his attack on Dennis, which provoked those hostilities between them that never were completely appeased. Dennis's reply was sufficiently coarse, but he appears to have been the first who discovered that leading characteristic of Pope, his propensity to talk too frequently of his own virtues, and that sometimes when they were least visible to others.

The "Messiah" appeared first in the Spectator, 1712, with a warm recommendation by Steele, and raised the highest expectations of what the author was capable of performing; but he was not so happy in his "Ode on St. Cecilia's Day." This was followed by the beautiful little ode, "The Dying Christian to his Soul," written at Steele's desire, to be set to music. In this he owns his obligations to the verses of Adrian, and the fragment of Sappho, but says nothing of Flatman, whose ode he not only imitated, but copied some lines of it verbatim. The very pathetic "Elegy to the memory of an unfortunate Lady" was probably written about this time, but who the lady was remains a matter of conjecture. One story, in a note appended to Dr. Johnson's life of Pope, is, that her name was Withinbury, or Winbury; that she was in love with Pope, and would have married him; that her guardian, though she was deformed in person, looking upon such a match as beneath her, sent her to a convent, &c. where she committed suicide; but all this has been contradicted, and nothing substituted in its room much more worthy of belief.

In the same year, 1711, he produced the "Rape of the Lock," a poem which at once placed him higher than any modern writer, and exceeded every thing of the kind that had appeared in the republic of letters. It was occasioned by a frolic of gallantry, in which Lord Petre cut off a favourite lock of Mrs. Arabella Fermor's hair, and this familiarity being so much resented as to occasion a serious rupture between the two families, Mr. Caryl, a friend to both, desired Pope to write something that might bring them into

better humour. Two cantos were accordingly produced in a fortnight, and published in one of Lintot's Miscellanies; and finding these received with universal applause, he next year enlarged the poem to five cantos: and by the addition of the machinery of the Sylphs, placed the "Rape of the Lock" above all other mock heroic poems whatever.

It appears by a letter to Steele, dated Nov. 16, 1712, that he then first communicated to him "The Temple of Fame," though he had written it two years before. The descriptive powers of Pope, Warton thinks are much more visible and strong in this poem, than in the "Windsor Forest" which followed it in the order of publication, although the first part was published in 1704. The last of his separate publications which appeared about this time was the "Epistle from Eloisa to Abelard," in which it has been justly said that he excelled every composition of the same kind. Its poetical merit, however, great as it is, is scarcely sufficient to make the reader forget the inherent indelicacy of the story, or its pernicious tendency.

Having amply established his fame by so many excellent, and by two incomparable, poems, the "Rape of the Lock" and the "Eloisa," he now meditated what Warton, somewhat incautiously, calls "a higher effort," his translation of Homer. A higher effort it certainly was not than the poems just mentioned, but we may allow it was "something that might improve and advance his fortune as well as his fame." A clamour was raised at the time that he had not sufficient learning for such an undertaking; and Dr. Johnson says, that considering his irregular education, and course of life, it is not very likely that he overflowed with Greek; but this, it is known, he supplied by the aid of his friends, or by scholars employed, of whom he had no personal knowledge, as the celebrated Dr. Jortin, who, when a soph at Cambridge, made extracts from Eustathius for his notes. This translation Pope proposed to publish by subscription, in six vols. 4to. at the price of six guineas, and his list of subscribers soon amounted to 575, who engaged for 654 copies. The greatness of the design, and popularity of the author, and the attention of the literary world, naturally raised such expectations of the future sale, that the booksellers made their offers with great eagerness: but the highest bidder was Bernard Lintot, who became proprietor, on condition of supplying, at his own expence, all the copies which were to be delivered to subscribers, or pre-

sented to friends, and paying 200*l.* for every volume, so that Pope obtained, on the whole, the sum of 5320*l.* 4*s.* This money he partly laid out in annuities, particularly one of 200*l.* a year, or as some say 500*l.* from the Duke of Buckingham, and partly in the purchase of a house at Twickenham, to which he now removed, having persuaded his father to sell his little property at Binfield.

The publication of the first volume of the "Iliad" was attended by a circumstance which interrupted the friendship that had long subsisted between Pope and Addison. This was the appearance of a translation of the first book of the Iliad under the name of Tickell, which Pope had reason to think, and confidently asserted, was the work of Addison himself, and not of Tickell. In the collection of Pope's letters, in Johnson's life, and in the notes to Addison's life in the "Biographia Britannica," written by Mr. Justice Blackstone, are many particulars of this unhappy quarrel, the real cause of which is not very clear. Every candid reader will wish that a charge of disingenuity against so amiable a man as Addison, could be clearly refuted, and Blackstone has made considerable progress in this. Pope's biographers seem to think that much cannot be learned from the evidence of style, and that this translation of the first book of the Iliad is more likely to have been written by Tickell than by Addison. With his usual frankness and good nature, Steele once endeavoured to reconcile Pope and Addison; but, in the interview he procured, they so bitterly upbraided each other with envy, arrogance, and ingratitude, that they parted with increased aversion and ill-will. Pope was chiefly irritated at the calm and contemptuous unconcern with which Addison affected to address him in this conversation, and his mind had been alienated from him long before, owing to a notion that Addison was jealous of his fame. Of Tickell's translation no more appeared than this first book; and if we may be permitted to add one to the many conjectures already offered on this subject, we should say that probably no more was intended, and that this specimen was published rather to alarm Pope's vanity than to hurt his interest or his fame.

During the publication of the Iliad, Pope found leisure to gratify his favourite passion of laying out grounds, which he displayed with great taste and judgment at his newly purchased house at Twickenham. This spot was visited and admired by the first men of this country, and fre-

quently by Frederick, prince of Wales, who contributed some ornamental articles; and for nearly a century it continued to be an object of curiosity; but in 1807 the house was entirely pulled down, and the grounds, from the many alterations they have undergone, can no longer be associated with the taste and skill of Pope. Here in 1717 his father died, after having lived to spend the greater part of the 20,000*l.* which he acquired in trade, but which, being disaffected to government, he would not trust in any of its funds, and therefore he went on consuming the principal. His son celebrated him with equal elegance, tenderness, and gratitude, in the "Epistle to Arbuthnot." The year before he had published in folio a collection of all his poems, with that sensible preface which now usually stands at the head of his works.

In 1720, the publication of the "Iliad" was completed, and in 1721 he acted as editor of the poems of his friend Parnell, to which he prefixed the fine epistle to Lord Oxford. Pope loved money, and in 1720 had been one of the adventurers in the South Sea scheme, but from this he escaped without being a very great loser; the same motive, though his remuneration did not much exceed 200*l.* induced him to become editor of Shakspeare, for which he was totally unfit. Tonson wished to have a good name prefixed to his edition, and Pope's was then the first among living poets. His labours were attacked by Theobald, first in his "Shakspeare Restored," and afterwards in his own edition, to which Warburton contributed many remarks. Pope was much mortified by this failure, but is said to have recovered his tranquility by reflecting that he had a mind too great for the petty employments of collators, commentators, and verbal critics. It was on this occasion that Mallet obtained Pope's friendship by addressing to him an epistle on "Verbal Criticism." What sort of friend Mallet proved at last, we have already mentioned in our account of him.

Soon after this Pope issued proposals for a translation of the "Odyssey;" but of this he performed only twelve books, namely the third, fifth, seventh, ninth, tenth, thirteenth, fourteenth, fifteenth, seventeenth, twenty-first, twenty-second, and twenty-fourth. The rest were translated by Fenton and Broome, and Pope is said to have given the former three hundred, and the latter five hundred pounds for their assistance; but as the number of subscri-

bers equalled that of the Iliad, his own profits must have been very considerable. About this time he was full of grief and anxiety, on account of the impeachment of his friend bishop Atterbury, for whom he seems to have felt the greatest affection and regard; and being summoned before the Lords at the trial, to give some account of Atterbury's domestic life and employments, not being used to speak in a large assembly, he made several blunders in the few words he had to utter. It is remarkable that the day which deprived him of Atterbury, restored to him another friend, Bolingbroke, who continued in habits of intimacy with him during the whole of his life.

In 1727, Swift, who had long corresponded with him, coming to England, joined with Pope in publishing in 4 vols. 8vo, their miscellanies in prose and verse. To these, Pope wrote a preface, complaining, among other instances, of the ill usage he had received from booksellers, and of the liberty one of them (Curll) had taken in this same year, to publish his juvenile letters, purchased from a Mrs. Thomas, a mistress of his correspondent Mr. Cromwell. Pope had been intimate with this lady in his young days, but was now so seriously hurt at the publication of his letters, although he knew that she did it from distress, that he took a severe revenge in a poem called "Corinna," and in the "Dunciad," which appeared in the following year. The object of this celebrated satire was to crush all his adversaries in a mass, by one strong and decisive blow. His own account of this attempt is very minutely related by Pope himself, in a dedication which he wrote to Lord Middlesex, under the name of Savage the poet, who assisted Pope in finding out many particulars of these adversaries. If we may credit this narrative, Pope contemplated his victory over *Dunces* with great exultation; and such, says Dr. Johnson, was his delight in the tumult he had raised, that for a while his natural sensibility was suspended, and he read reproaches and invectives without emotion, considering them only as the necessary effects of that pain which he rejoiced in having given. He would not however have long indulged this reflection, if all the persons he classed among the Dunces had possessed the spirit which animated some of them. Ducket demanded and obtained satisfaction for a scandalous imputation on his moral character; and Aaron Hill expostulated with Pope in a manner so much superior

to all mean solicitation, that Pope "was reduced to sneak and shuffle, sometimes to deny, and sometimes to apologize: he first endeavours to wound, and is then afraid to own that he meant a blow." There are likewise some names introduced in this poem with disrespect which could receive no injury from such an attack. His placing the learned Bentley among dunces, could have occurred to Pope only in the moment of his maddest revenge: Bentley had spoken truth of the translation of the Iliad: he said it was "a fine poem, but not Homer." This, which has ever since been the opinion of the learned world, was not to be refuted by the contemptuous lines in which Bentley is mentioned in the "Dunciad." On the other hand, the real Dunces, who are the majority in this poem, were beneath the notice of a man who now enjoyed higher fame than any poetical contemporary, and greater popularity, and greater favour with men of rank. But it appears to have been Pope's opinion that insignificance should be no protection, that even neutrality should not be safe, and that whoever did not worship the deity he had set up, should be punished. Accordingly we find in this poem contemptuous allusions to persons who had given no open provocation, and were nowise concerned in the author's literary contests. The "Dunciad" indeed seems intended as a general receptacle for all his resentments, just or unjust; and we find that in subsequent editions he altered, arranged, or added to his stock, as he found, or thought he found new occasion; and the hero of the "Dunciad," who was at first Theobald, became at last Cibber.

The "Dunciad" first appeared in 1729; and two years after, Pope produced his "Epistle to Richard Earl of Burlington, occasioned by his publishing Palladio's designs of the Baths, Arches, Theatres, &c. of ancient Rome, &c." Of the merit of this highly-finished poem, there is no difference of opinion; but it gave rise to an attack on Pope's private character which was not easily repelled. Dr. Warton says, "The gang of scribblers immediately rose up together, and accused him of malevolence and ingratitude, in having ridiculed the house, gardens, chapel, and dinners, of the Duke of Chandos at Canons (who had lately, as they affirmed, been his benefactor) under the name of Timon. He peremptorily and positively denied the charge, and wrote an exculpatory letter to the Duke, with the asseve-

rations of which letter, as the last Duke of Chandos told me, his ancestor was not perfectly satisfied." It was not therefore the "gang of scribblers" who brought this accusation, but all the family and connections of the Duke of Chandos, and no defence has yet been advanced which can induce any impartial reader to think the accusation unjust. What seems to have injured Pope most at the time was, that the excuses he offered were of the same shuffling kind which he employed in the case of Aaron Hill, and which, wherever employed, have the effect of doubling the guilt of the convict. This was one of the circumstances which induce us to think that Pope greatly injured his personal character by the indiscriminate attacks in his "Dunciad," and by the opinion he seems to have taken up that no man was out of his reach.

In 1732, Pope published his epistle "On the use of Riches," addressed to Lord Bathurst, which he has treated in so masterly a way, as to have almost exhausted the subject. His observation of human life and manners was indeed most extensive, and his delineations most exact and perfect. It is very hazardous to come after him in any subject of ethics which he has handled. Between this year and 1734, he published the four parts of his celebrated "Essay on Man," the only work from his pen which equally engaged the attention of the moral, the theological, and the poetical world. He appears himself to have had some fears respecting it, for it appeared without his name; and yet it is wonderful that the style and manner did not betray him. When discovered it was still read as an excellent poem, abounding in splendid and striking sentiments of religion and virtue, until Crousaz endeavoured to prove, and not unsuccessfully, that it contained tenets more favourable to natural than to revealed religion. Crousaz was answered by a writer who a considerable time before had produced and read a dissertation *against* the doctrines of the "Essay on Man," but now appeared as their vigorous defender. This was the learned and justly celebrated Warburton, who wrote a series of papers in the monthly journals called "The Republic of Letters" and "The Works of the Learned," which were afterwards collected into a volume. Pope was so delighted with this vindication, that he eagerly sought the acquaintance of Warburton, and told him he understood his opinions better than he did himself; which may be true, if, as commonly understood, Bolingbroke

furnished those subtle principles by which Pope at first, and his readers afterwards, were deceived. The consequences of this acquaintance to Warburton were indeed momentous, for Pope introduced him to Murray, afterwards the celebrated Lord Mansfield, by whose interest he became preacher at Lincoln's Inn; and to Mr. Allen, "who gave him his niece and his estate, and by consequence a bishopric;" and when he died he left him the property of his works.

Few pieces, in Warton's opinion, can be found that, for depth of thought and penetration into the human mind and heart, excel the Epistle to lord Cobham, which Pope published in 1733, and which produced from his lordship two very sensible letters on the subjects and characters introduced in that epistle. In the same year appeared the first of our author's Imitations of Horace, and in 1734, the Epistle to Dr. Arbuthnot, which was considerably altered. It was first called "A Prologue to the Satires," and then "A Dialogue." Pope did not always write with a decided preference of form or manner, for his admirable poem on "The Use of Riches" he called an *epistle* to lord Bathurst, although that nobleman is introduced as speaking, and speaking so insignificantly, that, as Warton informs us, he never mentioned the poem without disgust. Pope's affectionate mention of his mother in this Epistle to Arbuthnot must always be quoted to his honour. Of all his moral qualities, filial affection was most predominant. He then, in 1735, produced the Epistle on the "Characters of Women," in an advertisement to which he asserted that no one character was drawn from life. Pope had already lost some credit with the public for veracity, and this assertion certainly was not believed, nor perhaps did he wish it to be believed, for in a note he informed his readers that the work was imperfect, because part of his subject was "Vice too high" to be yet exposed. This is supposed to allude to the character of the first duchess of Marlborough under the name of *Atossa*, which was inserted after her death, in a subsequent edition, although Pope received £1000. from her to suppress it. This is said to rest on the sole authority of the late Horace Walpole, lord Orford; but if told by him as we find it in Warton's and Bowles's editions of Pope's works, it confutes itself. The fact as they relate it is, that Pope received £1000. from the duchess, promising on these terms to suppress the characters and

that he took the money and then published it. But Pope could not have published it, for it did not appear, according to Warton's account, until 1746, two years after his death! It might then probably have been found among Mr. Pope's MSS. and inserted without any great blame by those who knew nothing of the bargain with the duchess, if there was even such a bargain.

In 1736 and 1737 he published more of his Imitations of Horace, all with his name, except the one entitled, "Sober Advice from Horace to the young Gentlemen about town," which he was ashamed to acknowledge although he suffered Dodsley to publish it as his own in a 12mo edition. In the last mentioned year appeared an edition of his "Letters" published in 4to by a large subscription. His friend Mr. Allen of Bath had such an opinion of Pope that he advised this publication, from which, he said, "a perfect system of morals might be extracted," and offered to be at the cost of a publication of them. Pope preferred the patronage of the public, but yet wanted some apology for publishing his own letters. Dr. Johnson relates where he found that, in the following words:

"One of the passages of Pope's life, which seems to deserve some inquiry, was a publication of Letters between him and his friends, which falling into the hands of Curll, a rapacious bookseller of no good fame, were by him printed and sold. This volume containing some letters from noblemen, Pope incited a prosecution against him in the House of Lords for breach of privilege, and attended himself to stimulate the resentment of his friends. Curll appeared at the bar, and knowing himself in no danger, spoke of Pope with very little reverence. 'He had,' said Curll, 'a knack of versifying, but in prose I think myself a match for him.' When the orders of the house were examined, none of them appeared to have been infringed: Curll went away triumphant, and Pope was left to seek some other remedy.

"Curll's account was, that one evening a man in a clergyman's gown, but with a lawyer's band, brought and offered to sale a number of printed volumes, which he found to be Pope's epistolary correspondence: that he asked no name, and was told none, but gave the price demanded, and thought himself authorized to use his purchase to his own advantage.—That Curll gave a true account of the transaction it is reasonable to believe, because no false-

hood was ever yet detected; and when, some years afterwards, I mentioned it to Lintot, the son of Bernard, he declared his opinion to be, that Pope knew better than any body else how Curll obtained the copies, because another parcel was at the same time sent to himself, for which no price had ever been demanded, as he made known his resolution not to pay a porter, and consequently not to deal with a nameless agent.

"Such care had been taken to make them public, that they were sent at once to two booksellers; to Curll, who was likely to seize them as a prey; and to Lintot, who might be expected to give Pope information of the seeming injury. Lintot, I believe, did nothing; and Curll did what was expected. That to make them public was the only purpose, may be reasonably supposed, because the numbers offered to sale by the private messenger, shewed that hope of gain could not have been the motive of the impression.

"It seems that Pope, being desirous of printing his letters, and not knowing how to do, without imputation of vanity, what has in this country been done very rarely, contrived an appearance of compulsion: that, when he could complain that his letters were surreptitiously published, he might decently and defensively publish them himself."

Such was the artifice, which, however, was soon detected, for no man could for a moment doubt that the letters were conveyed to Curll by Pope himself, that he might have a pretence for an edition, which, being avowed by himself, would obtain the preference over every other. Could a doubt remain, it must be removed by the notes and information respecting these letters in Mr. Bowles's edition of his works. As to the letters themselves, Warton says "they are all over-crowded with professions of integrity and disinterestedness, with trite reflections on contentment and retirement; a disdain of greatness and courts; a contempt of fame; and an affected strain of common-place morality." Affectation indeed pervades the greater part of the correspondence, and those objects are mentioned with the greatest disdain, which were the objects of their highest ambition.

Returning to his more original publications, Pope now issued those two dialogues which were named, from the year in which they appeared, "Seventeen hundred and thirty-eight," and are among the bitterest of satires. Every

species of sarcasm and mode of style are here alternately employed; ridicule, reasoning, irony, mirth, seriousness, lamentation, laughter, familiar imagery, and high poetical painting. Although many persons in power were highly provoked, he does not appear to have been very directly menaced with a prosecution; but Paul Whitehead, who about this time wrote his "Manners," and his publisher Dodsley, were called to an account, which was supposed to have been intended rather to intimidate Pope, than to punish Whitehead, and Pope appears to have taken the hint; for he discontinued a Third Dialogue, which he had begun, and never afterwards attempted to join the patriot with the poet. He had been led into this by his connection with the prince of Wales and the opposition, but he could not have long been of service to them. Had they come into office, he must have been either silent, or offensive, for he was both a jacobite and a papist. Dr. Johnson says very justly that he was *entangled* in the opposition now, and had forgot the prudence with which he passed, in his earlier years, uninjured and unoffending, through much more violent conflicts of faction.

Ceasing therefore from politics, for which he was so unfit, he amused himself, in 1740, in republishing "Selecta Carmina Italorum," taken, without acknowledgement, from the collection called "Anthologia," 1684, 12mo, attributed to Atterbury, falsely, as Warton asserts, but justly according to every other opinion. The work however is more imperfect than it would have been had he consulted other collections of the kind. His last performance shewed either that his own judgment was impaired, or that he yielded too easily to that of Warburton, who now advised him to write the fourth book of the "Dunciad;" and in 1743 he betrayed a yet greater want of judgment by printing a new edition of the Dunciad, in which he placed Cibber in the room of Theobald, forgetting how opposite their characters were. He had before this introduced Cibber with contemptuous mention in his satires, and Cibber resented both insults in two pamphlets which gave Pope more uneasiness than he was willing to allow.

The time was now approaching, however, in which all his contests were to end. About the beginning of 1744 his health and strength began visibly to decline. Besides his constant head-achs, and severe rheumatic pains, he had been afflicted, for five years, with an asthma, which was

suspected to be occasioned by a dropsy of the breast. In the month of May he became dangerously ill, and on the sixth was all day delirious, which he mentioned four days afterwards as a sufficient humiliation of the vanity of man; he afterwards complained of seeing things as through a curtain, and in false colours, and one day asked what arm it was that came out from the wall. He said that his greatest inconvenience was inability to think. Bolingbroke sometimes wept over him in this state of helpless decay: and being told by Spence, that Pope, at the intermission of his deliriousness, was always saying something kind either of his present or absent friends, and that his humanity seemed to have survived his understanding, answered, "It has so:" and added, "I never in my life knew a man that had so tender a heart for his particular friends, or more general friendship for mankind." At another time he said, "I have known Pope these thirty years, and value myself more in his friendship than"—his grief then suppressed his voice. Pope expressed undoubting confidence of a future state. Being asked by his friend Mr. Hooke, a papist, whether he would not die like his father and mother, and whether a priest should not be called; he answered, "I do not think it is essential, but it will be very right: and I thank you for putting me in mind of it." In the morning, after the priest had done his office, he said, "There is nothing that is meritorious but virtue and friendship, and indeed friendship itself is only a part of virtue." He died in the evening of May 30, 1744, so placidly, that the attendants did not discern the exact time of his expiration. He was buried at Twickenham, near his father and mother, where a monument was afterwards erected to him by Warburton.

Some idea of Pope's character may be derived from the preceding particulars, and more may be learned from his biographers Ruffhead, Johnson, Warton, and Bowles. Many circumstances, however, still want explanation, although upon the whole we cannot be said to be ignorant of the temper and character of a man whose publications and quarrels form a great part of the literary history of the first half of the eighteenth century, and of which some notice has been taken by every journalist, every critic, and every biographer, from his own to the present times. A large volume might be filled with even a moderate account of

Pope's contests, and less than such a volume perhaps would not be satisfactory.

We have already copied an expression of Dr. Warton's, that Pope was invariably and solely a poet from the beginning of his life to the end; and we may add from the same elegant critic, that his whole life, and every hour of it, in sickness and in health, was devoted with unremitting diligence, to cultivate that one art in which he had determined to excel, and in which he did excel. It is not our intention, however, to expatiate on his merits as a poet. What has been advanced by Dr. Johnson and Dr. Warton must supersede all other efforts; but we may be permitted to regret that he added so little to the dignity of the literary character, and that his passions were vulgar and vulgarly expressed. Never had the *genus irritabile* a more faithful representative. With abundant professions of philosophy, benevolence, and friendship, he thought no display of petty revenge, and no discharge of acrimony, beneath him; and was continually endeavouring to promote his interest by quackish stratagems and idle artifices, often so poorly disguised as to expose him to immediate contempt; and all this at a time when he was confessedly at the head of the poetical list, and when his wealth was so great that he was mean enough to upbraid his adversaries for their want of it. "It would be hard," says Johnson, "to find a man so well entitled to notice by his wit, that ever delighted so much in talking of his money. In his letters and in his poems, his gardens and his grotto, his quincunx and his vines, or some hints of his opulence, are always to be found. The great topic of his ridicule is poverty; the crimes with which he reproaches his antagonists are their debts, their habitation in the Mint, and their want of a dinner."

In constitution he was constantly a valetudinarian. His person was deformed, and he was so feeble as not to be able to dress or undress himself without assistance. Such a state of body generally produces a certain degree of irritability and peevishness, which must naturally be greatly exasperated by a life of literary warfare. This was surely not the proper life for a man who, in his private habits was capricious and offensive, and who expected that every thing should give way to his humour. He was thus provoking contradictions, and risking mortifications, from which he might have been free, if he could have lived on his own ample treasures of genius and fame.

But if Pope created enemies, he also conciliated friends, and had a pleasure in enumerating the men of high rank with whom he was acquainted, and to gain whose favour he practised no meanness or servility. It is indeed allowed that he never flattered those whom he did not love, or praised those whom he did not esteem. And as, from his infirmities and his capricious habits, he must have been a very disagreeable guest, his frequent reception in the houses and at the tables of men of high rank is a proof that there was much in his character to admire or esteem, and a presumption that some of the failings which have been reported of him may have been exaggerated by his enemies. "A man," says his ablest biographer, "of such exalted superiority, and so little moderation, would naturally have all his delinquencies observed and aggravated: and those who could not deny that he was excellent, would rejoice to find that he was not perfect." Unfortunately some of those imperfections were too obvious for concealment. Pope was, among other instances, with all his defects of person, a man of gallantry, and besides his presumptuous and ridiculous love for lady Mary Wortley Montague, carried on an intercourse with the Misses Blount, which certainly was not of the Platonic kind. From the account given by Mr. Bowles, in his recent Life of Pope, and the new Letters published in Mr. Bowles's edition of his works, no great obscurity now rests on the nature of that connection.

This transient notice of the Misses Blount leads to a remark that he was not always fortunate in his friendships. Martha Blount, to whom he was most attached, deserted him in his last illness; and Bolingbroke, whom we have seen weeping over the dying bard, and pouring out the effusions of the warmest affection for the friend he was about to lose, soon employed the hireling Mallet to blacken Pope's character in the very article for which he thought him most estimable, the purity and honour of his friendships. We have already noticed this affair in our account of Mallet, (vol. XXI. p. 195,) and shall now only briefly say that, on Pope's death, it was disclosed to Lord Bolingbroke by Mallet, who had his information from a printer, that Pope had printed an edition of the Essay on a "Patriot King." But, as there has been much misconception and misrepresentation respecting this affair, we are happy to be able, in this place, to state the circumstances attending

it on unquestionable authority, that of a gentleman to whom the following particulars were more than once related by the late earl of Marchmont, and who, besides the obliging communication of them, has conferred the additional favour of permitting us to use his name, the RIGHT HON. GEORGE ROSE.

"The Essay (on the Patriot King) was undertaken at the pressing instance of lord Cornbury, very warmly supported by the earnest entreaties of lord Marchmont, with which lord Bolingbroke at length complied. When it was written, it was shewn to the two lords, and one other confidential friend, who were so much pleased with it, that they did not cease their importunities to have it published, till his lordship, after much hesitation, consented to print it; with a positive determination, however, against a publication at that time, assigning, as his reason, that the work was not finished in such a way as he wished it to be, before it went into the world.

"Conformably to that determination, some copies of the Essay were printed, which were distributed to lord Cornbury, lord Marchmont, sir William Wyndham, Mr. Lyttelton, Mr. Pope, and lord Chesterfield; one only having been reserved. Mr. Pope put his copy into the hands of Mr. Allen, of Prior Park, near Bath, stating to him the injunction of lord Bolingbroke; but that gentleman was so captivated with it as to press Mr. Pope to allow him to print a small impression at his own expense, using such caution as should effectually prevent a single copy getting into the possession of any one, till the consent of the author should be obtained.

"Under a solemn engagement to that effect, Mr. Pope very reluctantly consented: the edition was then printed, packed up, and deposited in a separate warehouse, of which Mr. Pope had the key.

"On the circumstance being made known to lord Bolingbroke, who was then a guest in his own house at Battersea with lord Marchmont, to whom he had lent it for two or three years, his lordship was in great indignation; to appease which, lord Marchmont sent Mr. Grevenkop (a German gentleman who had travelled with him, and was afterwards in the household of lord Chesterfield when lord lieutenant of Ireland,) to bring out the whole edition, of which a bonfire was instantly made on the terrace at Battersea."

This plain unvarnished tale, our readers will probably think, tends very much to strengthen the vindication which Warburton offered for his deceased friend, although he was ignorant of the concern Allen had in the matter; but it will be difficult to find an excuse for Bolingbroke, who, forgetting the honourable mention of him in Pope's will, a thing quite incompatible with any hostile intention towards him, could employ such a man as Mallet to blast the memory of Pope by telling a tale of "breach of faith," with every malicious aggravation, and artfully concealing what he must have known, since lord Marchmont knew it, the share Allen had in the edition of the Patriot King.

Of the editions of Pope's works, it is unnecessary to mention any other than those of Warburton, and Johnson (the poems only), Warton, and the recent one by Mr. Bowles, which contains many additional letters and documents illustrative of Pope's character and connections.[1]

POPE (Sir THOMAS), founder of Trinity college, Oxford, was born at Dedington, in Oxfordshire, about the year 1508. His parents were William and Margaret Pope, the daughter of Edmund Yate, of Stanlake, in Oxfordshire. She was the second wife of our founder's father, and after his death in 1523, was again married to John Bustarde, of Adderbury, in the same county, whom she survived, and died in 1557. The circumstances of the family, if not opulent, were "decent and creditable."

Thomas was educated at the school of Banbury, kept by Thomas Stanbridge, of Magdalen college, an eminent tutor, and was thence removed to Eton college, from which he is supposed to have gone to Gray's Inn, where he studied the law. Of his progress at the bar we have no account; but his talents must have discovered themselves at an early period, and have recommended him to the notice of his sovereign, as in October 1533, when he was only twenty-seven years old, he was constituted by letters-patent of Henry VIII. clerk of the briefs of the star-chamber at Westminster, and the same month received a reversionary grant of the office of clerk of the crown in Chancery. Of this last he soon after became possessed, with an annual fee of twenty pounds from the hanaper, and also a robe with fur at the feast of Christmas and Pentecost, from the king's

[1] Johnson, Warton, and Bowles's Lives.—D'Israeli has an excellent chapter on Pope's Quarrels in his "Quarrels of Authors."—Biog. Brit. &c. &c. &c.

great wardrobe. Two years after, in November 1535, he was constituted warden of the mint, exchange, and coinage, in the Tower of London, which his biographer thinks he quitted about eight years after for some more valuable preferment. The same year he received a patent for a new coat of arms to be borne by him and his posterity, which are those of Trinity college. In October 1536, he received the honour of knighthood, at the same time with Henry Howard, afterwards the gallant and unfortunate earl of Surrey. In December, he was appointed to exercise, jointly with William Smythe, the office of clerk of all the briefs in the star-chamber at Westminster. In Feb. 1538, he obtained at his own instance, a new royal licence for exercising the office of clerk of the crown in conjunction with John Lucas, afterwards an eminent crown lawyer in the reign of Edward VI.

Some of these appointments, it is probable, he owed to Sir Thomas More, with whom he was early acquainted, and some to lord Audley, both lord chancellors; but in 1539, he received one of greater importance, being constituted by the king, treasurer of the court of augmentations on its first establishment by act of parliament. The business of this court was, to estimate the lands of the dissolved monasteries vested in the crown, receive their revenues, and sell the monastic possessions for the king's service; and it was so called from the increase which the royal revenue thus received. The treasurer's office was a post of considerable profit, and of considerable dignity, as the person holding it ranked with the principal officers of state, and was privileged to retain in his house a chaplain, having a benefice with cure of souls, who should not be compelled to residence. What the emoluments of this office were, is not so clear, but they were greater than the allowance of sir John Williams, treasurer in Edward VIth's reign, who had 320*l.* yearly: and it may be supposed the office gave those advantages in the purchase of the dissolved possessions, which probably formed the foundation of sir Thomas's vast fortune.

He held this office for five years, and during that time was appointed master, or treasurer, of the jewel-house in the Tower. In 1546, the court of augmentations was dissolved, and a new establishment on a more confined plan substituted. In this sir Thomas Pope was nominated master of the woods of the court on this side the river Trent,

and was now a member of the privy council. It has been asserted that he was appointed one of the commissioners or visitors under Cromwell, for dissolving the religious houses; but the only occasion, according to his biographer, in which he acted, was in the case of the Abbey of St. Albans. He was undoubtedly one of those into whose hands the seal of that abbey was surrendered in 1539, and it was to his interest with the king that we owe the preservation of the church now standing. But although there is no proof of his having been one of the visitors employed in the general dissolution, it is certain that his immense fortune arose from "that grand harvest of riches," and diverted his thoughts from the regular profession of the law. Before 1556, he appears to have been actually possessed of more than thirty manors in the counties of Oxford, Gloucester, Warwick, Derby, Bedford, Hereford, and Kent, besides other considerable estates and several advowsons. Some of these possessions were given him by Henry VIII. but the greatest part was acquired by purchase while he was connected with the court of augmentations, and many of his estates were bought of queen Mary.

During the reign of Henry VIII. sir Thomas Pope was employed in various services and attendances about court, but in none of more affecting interest than when he was sent by the king to inform his old friend and patron, sir Thomas More, of the hour appointed for his execution. (See MORE.) On the accession of Edward VI. as he was not of the reformed religion, sir Thomas Pope received no favour or office; but when queen Mary succeeded, he was again made a privy councillor and cofferer to the household, and was often employed in commissions of considerable importance; nor are we surprized to find his name in a commission for the more effectual suppression of heretics, in concert with Bonner and others; but his conduct, when the princess (afterwards queen) Elizabeth was placed under his care in 1555, was far more to his credit. After having been imprisoned in the Tower and at Woodstock, she was permitted by her jealous sister to retire with sir Thomas Pope to Hatfield-house, in Hertfordshire, then a royal palace, where he shewed her every mark of respect that was consistent with the nature of his charge, and more than could have been expected from one of his rigid adherence to the reigning politics. After a residence here of four years, she was raised to the throne on the death of her

sister Mary, Nov. 17, 1558, and on this occasion sir Thomas does not appear to have been continued in the privy-council, nor had he afterwards any concern in political transactions. He did not, indeed, survive the accession of Elizabeth above a year, as he died Jan. 29, 1559, at his house in Clerkenwell, which was part of the dissolved monastery there. No circumstances of his illness or death have been discovered. Mr. Warton is inclined to think that he was carried off by a pestilential fever, which raged with uncommon violence in the autumn of 1558. He was interred, in great state, in the parish church of St. Stephen's, Walbrook, where his second wife, Margaret, had been before buried, and his daughter Alice. But in 1567 their bodies were removed to the chapel of Trinity college, and again interred on the north side of the altar under a tomb of gothic workmanship, on which are the recumbent figures of sir Thomas in complete armour, and his third wife Elizabeth, large as the life, in alabaster.

Sir Thomas Pope was thrice married. His first wife was Elizabeth Gunston, from whom he was divorced July 11, 1536. His second was Margaret Dodmer, widow, to whom he was married July 17, 1536. Her maiden name was Townsend, a native of Stamford in Lincolnshire, and the relict of Ralph Dodmer, knight, sheriff and lord-mayor of London. By sir Thomas Pope she had only one daughter, Alice, who died very young, but she had two sons by her former husband, whom sir Thomas treated as his own. She died in 1538, after which, in 1540, he married Elizabeth the daughter of Walter Blount, esq. of Blount's Hall, in Staffordshire. She was at that time the widow of Anthony Basford, or Beresford, esq. of Bently, in Derbyshire, by whom she had one son, but no children by sir Thomas Pope. After Sir Thomas's death she married sir Hugh Powlett, of Hinton St. George, in Somersetshire, the son of sir Amias Powlett, who was confined in the Temple by the order of cardinal Wolsey. Sir Hugh joined her cordially in her regard and attentions to the college, of which she was now styled the foundress. She died at an advanced age, Oct. 27, 1593, at Tyttenhanger, in Hertfordshire, the favourite seat of sir Thomas Pope, and was interred, in solemn pomp, in the chapel of Trinity college.

Mr. Warton's character of sir Thomas Pope must not be omitted, as it is the result of a careful examination of his public and private conduct. He appears to have been a

man eminently qualified for business; and although not employed in the very principal departments of state, he possessed peculiar talents and address for the management and execution of public affairs. His natural abilities were strong, his knowledge of the world deep and extensive, his judgment solid and discerning. His circumspection and prudence in the conduct of negociations entrusted to his charge, were equalled by his fidelity and perseverance. He is a conspicuous instance of one, not bred to the church, who, without the advantages of birth and patrimony, by the force of understanding and industry, raised himself to opulence and honourable employments. He lived in an age when the peculiar circumstances of the times afforded obvious temptations to the most abject desertion of principle; and few periods of our history can be found which exhibit more numerous examples of occasional compliance with frequent changes. Yet he remained unbiassed and uncorrupted amid the general depravity. Under Henry VIII. when on the dissolution of the monasteries he was enabled by the opportunities of his situation to enrich himself with their revenues by fraudulent or oppressive practices, he behaved with disinterested integrity; nor does a single instance occur upon record which impeaches his honour. In the succeeding reign of Edward VI. a sudden check was given to his career of popularity and prosperity: he retained his original attachment to the catholic religion; and on that account lost those marks of favour or distinction which were so liberally dispensed to the sycophants of Somerset, and which he might have easily secured by a temporary submission to the reigning system. At the accession of Mary he was restored to favour; yet he was never instrumental or active in the tyrannies of that queen which disgrace our annals. He was armed with discretionary powers for the suppression of heretical innovations; yet he forbore to gratify the arbitrary demands of his bigoted mistress to their utmost extent, nor would he participate in forwarding the barbarities of her bloody persecutions. In the guardianship of the princess Elizabeth, the unhappy victim of united superstition, jealousy, revenge, and cruelty, his humanity prevailed over his interest, and he less regarded the displeasure of the vigilant and unforgiving queen, than the claims of injured innocence. If it be his crime to have accumulated riches, let it be remembered, that he consecrated a part of those riches, not

amid the terrors of a death-bed, nor in the dreams of old age, but in the prime of life, and the vigour of understanding, to the public service of his country; that he gave them to future generations for the perpetual support of literature and religion.

Sir Thomas Pope was certainly in the prime of life when he determined to found a college, the necessity of which was to him apparent, from the actual state of the university, and the increasing zeal for literature, which had in less than half a century produced three new colleges in Oxford, and four in Cambridge. Like some of the most learned of his predecessors in these munificent acts, he saw the necessity of providing for classical literature, and his teacher of humanity is specially enjoined to inspire his scholars with a just taste for the graces of the Latin language, and to explain critically the works of Cicero, Quintilian, Aulus Gellius, Plautus, Terence, Virgil, Horace, Livy, and Lucan. From these and other injunctions respecting the same subject, it may be inferred, that although Mr. Warton has not made it a prominent feature in his character, the founder's acquaintance with classical learning was not inferior to his other accomplishments.

The site chosen for his new foundation was at this time occupied by Durham college, which Edward VI. granted to George Owen, of Godstowe, the king's physician, a man of great learning and eminence, and William Martyn, gentleman, in 1552; and sir Thomas purchased the premises of these gentlemen by indenture dated Feb. 20, 1554. On March 8, and March 28, he obtained from Philip and Mary a royal licence and charter to create and erect a college within the university of Oxford, under the title of COLLEGIUM SANCTÆ ET INDIVIDUÆ TRINITATIS IN UNIVERSITATE OXON. EX FUNDATIONE THOMÆ POPE MILITIS. The society was to consist of a president, a priest, twelve fellows, four of whom should be priests, and eight scholars (afterwards increased to twelve) and the whole to be liberally and amply endowed with certain manors, lands, and revenues. They were to be elected out of the diocese and places where the college has benefices, manors, or revenues, more particularly in Oxfordshire, Gloucestershire, Warwickshire, Derbyshire, Bedfordshire, Hertfordshire, and Kent. The same charter empowered him to found and endow a school at Hokenorton, in Oxfordshire, to be called *Jesus Scholehouse:* and to give statutes both to the

college and to the first and second masters of the said school. And by deed, dated March 28, 1555, he declared his actual erection and establishment of the said college, and the same day delivered possession, before a large concourse of witnesses, to the president, fellows, and scholars. In May following he supplied his college with necessaries and implements of every kind, books, furniture for the chapel, of the most costly kind; and next year he transmitted a body of statutes to the society, dated May 1, 1556. These statutes he had submitted to the revision of cardinal Pole, from whom he received some valuable hints. On the 8th of the same month, May, he gave them one hundred pounds as a stock for immediate purposes; and the endowment, by thirty-five manors, thirteen advowsons, besides impropriations and pensions, was completed before, or upon the feast of Annunciation, in the same year; and the first president, fellows and scholars, nominated by himself, were formally admitted within the chapel, May 30, on the eve of Trinity Sunday. During his life-time, the founder nominated the fellows and scholars, and afterwards delegated the power to his widow, dame Elizabeth, of nominating the scholars, and presenting to the advowsons, and this she continued to exercise during her long life, but with some interruptions, and some opposition. On one occasion the college rejected her nomination to a scholarship, and chose another candidate; but on an appeal to the visitor, he decided in her favour. She sometimes also nominated the fellows, and once a president. But both she and her husband, sir Hugh Powlett, were so liberal and punctual in fulfilling the founder's intentions, and in contributing to the prosperity of the college, that she was in general obeyed with respect and gratitude.

On St. Swithin's day, July 15, 1556, the founder visited his college, accompanied by the bishops of Winchester and Ely, Whyte and Thirlby, and other eminent personages, who were entertained sumptuously in the hall, the whole expenses of which were paid by him to the bursar on the same day. Nor was this a singular act of liberality, for it appears that during his life-time he paid all the university expences of degrees, regencies, and determinations, for the fellows and scholars. He also continued to send various articles of rich furniture for the chapel and hall, and a great quantity of valuable plate, and made considerable additions to the permanent endowment, by new revenues

for five obits or dirges, yearly, to be sung and celebrated as festivals in his college. About the same time he founded four additional scholarships, from the endowment of the school intended to have been established at Hokenorton, but which intention he now abandoned, thinking it more beneficial to the public to increase the number of scholars in the university. In December 1557, he announced his intention of building a house at Garsington, near Oxford, to which the society might retire in time of the plague. This was built after his death, pursuant to his will, in a quadrangular form; and it appears from the college books that they took refuge here in 1570-1, and again in 1577. On the former occasion they were visited by sir Hugh Powlett. At this house they performed the same exercises, both of learning and devotion, as when in college. In 1563, before this house was completed, they retired, during a plague, to Woodstock.[1]

POPE (WALTER), a man of wit and learning in the seventeenth century, was born at Fawsley in Northamptonshire, in what year is not mentioned. He was half brother to Dr. John Wilkins, bishop of Chester, by the mother's side. He was admitted of Trinity college, Cambridge, in 1645, but is supposed for some reason to have left that soon for Wadham college, Oxford, where he obtained a scholarship, and took the degree of B. A. July 6, 1649. In July 1651 the parliamentary visitors admitted him probationer fellow, although he does not appear to have been of their principles, and in the same month he commenced master of arts. In 1658, while he served the office of junior proctor, a controversy took place respecting the wearing of caps and hoods, which the reigning party considered as reliques of popery, and therefore wished to abolish the statute which enjoined them. This he contrived to oppose with so much success that all the power of the republicans was not sufficient to carry the point, and these articles of dress continued to be worn until the restoration. Of this affair, which he calls "the most glorious action of his life," he has given a full account in his Life of Dr. Ward, bishop of Salisbury, and expresses his displeasure that Antony Wood should, in his "Annals," have passed over an event so honourable to him.

Towards the end of the above year, 1658, and before

[1] Warton's Life of sir Thomas Pope.—Chalmers's Hist. of Oxford.

his proctorship expired, he obtained leave to travel, but returned probably before 1660, as we then find him dean of Wadham college; and when, in the same year Mr. (afterwards, sir) Christopher Wren resigned the professorship of astronomy in Gresham college, Mr. Pope was chosen in his room, and Sept. 12 of that year was created doctor of physic; but the statutes not permitting him to hold both, he was obliged on this occasion to resign his fellowship in Wadham. In May 1663 he was chosen one of the first fellows of the Royal Society along with the other eminent men whom the nation then yielded, and soon after had licence to travel for two years, during which he made the tour of Italy, and remitted to the Royal Society various observations collected on his journey. In 1667 he was chosen into the council of the Royal Society, and in the following year, his half-brother Dr. Wilkins, being promoted to the bishopric of Chester, made him registrar of that diocese. In 1686 he was recovered of an inflammation in his eyes, which endangered the loss of sight, by Dr. Turbervile, an eminent oculist, as he gratefully acknowledged in an epitaph which he wrote upon him after his death. In the following year he resigned his Gresham professorship.

Dr. Pope was a man of humour and a satirist, and in both characters had published in 1670 the "Memoirs of Mons. Du Vall, with his last speech and epitaph." Du Vall was a notorious highwayman, who was hanged in 1669 at Tyburn, and having been much admired and bewailed by the ladies, our author by this piece of biography endeavoured to cure them of such weakness or affectation, and to direct their esteem to more worthy objects. In 1693, he published his well-known song called "The Wish," or "The Old Man's Wish," which may be seen in Mr. Nichols's collection of Miscellany Poems, and perhaps in every collection of English songs. Vincent Bourne wrote a beautiful imitation of it in Latin. This *wish* seems to have been in some measure accomplished in his own case, for in his life of bishop Ward, published in 1697, he says, "I thank God, I am arriv'd to a good old age without gout, or stone, with my external senses but little decayed; and my intellectuals, tho' none of the best, yet as good as ever they were." In the following year he was involved in a tedious law-suit, which gave him much uneasiness, but what the subject was, his biographer has not discovered.

In 1699 he withdrew from the Royal Society, designing very probably to retire into the country, and enjoy himself in some respects agreeably to his "Wish." Accordingly he spent much of his time afterwards at Epsom, but at last settled in Bunhill fields, then a suburb of London, where he died, in a very advanced age, in June 1714, and was buried in the church of St. Giles's Cripplegate.

He maintained an intimate friendship with two very eminent and learned men, Mr. Rooke and Dr. Barrow; but his greatest friend and patron, next to his brother bishop Wilkins, was Dr. Seth Ward, bishop of Salisbury, whose life he wrote, and from whom he had a pension of 100*l.* a year. His intimacy with this excellent prelate seems to contradict the character Anthony Wood gives of him, that he led "an "Epicurean and heathenish life," but there was some cause of quarrel between Wood and Dr. Pope, and the former, we know, was too apt to put his resentments in writing. Pope was a man of wit as well as learning, but certainly not a correct or elegant writer. He was a good French and Italian scholar, and well acquainted also with the Spanish language. In the Philosophical Transactions (April 1665), is by him "Extract of a letter from Venice to Dr. Wilkins, concerning the mines of mercury in Friuli, &c." and "Observations made at London upon an eclipse of the sun, June 22, 1666." His other works are, "The Memoirs of Mons. Du Vall," mentioned above, Lond. 1670, 4to; "To the Memory of the most renowned Du Vall, a Pindaric Ode," ibid. 1671, 4to, said in the title to be written by Butler, and since printed among his "Remains," and in his "Works." Dr. Pope wrote also "The Catholic Ballad," and other verses, which are inserted in Mr. Nichols's Collection; "Select Novels," 1694, from the Spanish of Cervantes and the Italian of Petrarch; "Moral and Political Fables, ancient and modern," ibid. 1698, 8vo. But his most useful publication is "The Life of the Right Rev. Seth, Lord Bishop of Salisbury," a small volume printed at London in 1697, which contains many anecdotes of that prelate's contemporaries, Wilkins, Barrow, Rooke, Turberville, &c. Dr. Thos. Wood, a civilian, and relation of Ant. Wood, published some severe animadversions on this life in what he entitled "An Appendix to the Life, &c. in a Letter to the Author, &c." 1697, 12mo, but this is much more scarce than the other.[1]

[1] Ward's Gresham Professors.—Ath. Ox. vol. II.—Nichols's Poems.

POPHAM (SIR JOHN), an English lawyer of eminence, was the eldest son of Edward Popham, esq. of Huntworth in Somersetshire, and born in 1531. He was some time a student at Baliol college in Oxford, being then, as Wood says, given at leisure hours to manly sports and exercises. When he removed to the Middle Temple, he is said at first to have led a dissipated life, but applying diligently afterwards to the study of the law, he rose to some of its highest honours. He was made serjeant at law about 1570, solicitor-general in 1579, and attorney-general in 1581, when he also bore the office of treasurer of the Middle Temple. In 1592, he was promoted to the rank of chief justice of the court of king's-bench; not of the common pleas, as, from some expressions of his own, has been erroneously supposed, and at the same time he was knighted. In 1601 he was one of the lawyers detained by the unfortunate earl of Essex, when he formed the absurd project of defending himself in his house; and on the earl's trial gave evidence against him relative to their detention. He died in 1607, at the age of seventy-six, and was buried at Wellington in his native country, where he had always resided as much as his avocations would permit. He was esteemed a severe judge in the case of robbers; but his severity was well-timed, as it reduced the number of highwaymen, who before had greatly infested the country. If Aubrey may be credited, his general character was liable to many serious exceptions. His works are, 1. "Reports and Cases, adjudged in the time of queen Elizabeth," London, 1656, fol. 2. "Resolutions and Judgements upon Cases and Matters agitated in all the Courts at Westminster in the latter end of queen Elizabeth," London, 4to. Both lord Holt and chief justice Hyde considered the Reports as of no authority.[1]

PORCACCHI (THOMAS), a learned Italian of the sixteenth century, was born at Castiglione Aretino. While resident at Venice in 1559, he assisted in making a collection of all the Greek historians, or annalists, from whose works he formed the "Collana Storica Græca;" or Greek Historical Necklace, divided into twelve rings, to which were added the jewels, or minor authors, serving to illustrate the greater. Porcacchi was likewise editor or trans-

[1] Ath. Ox. vol. I.—Lloyd's' State Worthies.—Letters by Eminent Persons, with the Aubrey MSS. 1813, 3 vols. 8vo.—Fuller's Worthies.—Bridgeman's Legal Bibliography.

lator of Pomponius Mela, Quintus Curtius, and various other authors, and published some original works in poetry, history, antiquities, and geography. The most valued of these is his "Funerali antichi di diversi populi, &c." Venice, 1574, 4to, the plates of which are very fine. He died in 1585.[1]

PORCELLUS, or PORCELLIO (PETER), a Neapolitan of the fifteenth century, is said to have been a swineherd in his youth, from which circumstance he had the name of Porcellus. He was born about 1400, and therefore could not have lived in the time of Petrarch, as Vossius and Baillet have asserted. How he emerged from obscurity is not known, but it is certain that he calls himself secretary to the king of Naples, and was much esteemed by Frederic, duke of Urbino, a celebrated general, who died 1482. He was also in the Venetian army in 1452, which gave him occasion to write the history of count James Piccinini, who fought for the Venetians at his own expence, and not only honoured Porcellus with his esteem, but lodged him in his house, and admitted him daily to his table. Muratori published this fragment of history, 1731, in vol. XX. of his historical collections. He had written a supplement to it which remains in MS. and some Epigrams, in a simple and natural style, which were printed with other Italian poems, Paris, 1539, 8vo. He died some time after 1452.[2]

PORCHERON (DAVID PLACIDE), a learned Benedictine, was born in 1652, at Chateauroux in Berry. He was well acquainted with languages, history, geography, heraldry, and medals; and had the office of librarian in the abbey of St. Germain-des-Prez, where he died, February 14, 1695, aged 42. He published an edition of the "Maxims for the Education of a young Nobleman," 1690, after having corrected the language, and added a translation of the emperor Basilius the Macedonian's instruction to his son Leo, with the lives of those two princes. An edition of the "Geography of the Anonymous Author of Ravenna," was also published by him at Paris, 1688, 8vo. with curious and learned notes; a work very useful for the geography of the middle ages, as this anonymous author lived in the 7th century. He also assisted in the new edition of St. Hilary.[3]

[1] Niceron, vol. XXXIV.—Moreri.—Tiraboschi.
[2] Moreri.—Baillet.—Dict. Hist. [3] Moreri.—Dict. Hist.

PORDENONE (JOHN ANTONY LICINIUS), known by the former name, from the village of Pordenone, about twenty-five miles from Udino, in which he was born in 1484, had a strong talent for historical painting, which he carried to a high degree of perfection, without any other aid than the careful study of the works of Giorgione. He painted at first in fresco, but afterwards in oil, and was particularly distinguished by his skill in foreshortening his figures. His invention was fertile, his taste good, his colouring not unlike that of Titian, and his designs had the merit of uniting force and ease. A strong emulation subsisted between him and Titian; and it is certainly no small merit that he was able to sustain any competition with such a master. It is said, however, that they who endeavoured to support him in this rivalship, were actuated by malignity and envy towards Titian. It is related also, that when he worked in the same town with Titian, he was so afraid of the effects of his jealousy, that he never walked out without arms offensive and defensive. Pordenone painted at Genoa for prince Doria, but did not there give entire satisfaction; he then returned to Venice, and was afterwards invited to Ferrara by the duke of that state, from whom he received many signal marks of favour and esteem. He died in 1540, at the age of fifty-six, and his death has been by some authors attributed to poison given by some painters at Ferrara, jealous of the distinctions he received at court. The most considerable picture which Rome possesses of him, is that with the portraits of his family, in the palace Borghese. But perhaps his most splendid work in oil is the altar-piece at S. Maria dell' Orto, at Venice, which represents a S. Lorenzo Giustiniani, surrounded by other saints, among whom a St. John Baptist surprises no less by correctness of forms, than a St. Augustin by a boldness of foreshortening which makes his arm start from the canvas.

The frescoes of Pordenone are spread over the towns and castles of Friuli; some are found at Mantua, Genoa, Venice, but the best-preserved ones are at Piacenza and Cremona. In these he is not always equal, but all bear marks of innate vigour and bold conception; of a mind, as eager to form as to resolve difficulties in variety of expression, singularity of perspective, novelty of fore-shortening, and magic resources of chiaroscuro. He had an imitator in Bernardino Licinio, who from the surname may be supposed to have been related to him: and Sandrart mentions, in

a high strain of praise, Giulio Licinio de Pordenone, as his nephew and scholar; who, according to that author, quitted Venice, and left frescoes of extraordinary beauty at Augsburg.[1]

PORE'E (CHARLES), a zealous and learned Jesuit, was born in 1675, at Vendées, near Caen, and after pursuing his theological studies at Paris, in 1708, he was nominated to the chair of rhetoric in the college of Louis le Grand, which he filled with great diligence, success, and reputation, for thirty-three years, and formed many pupils that did honour to the instructions of their master. He died in 1741, at the age of sixty-six. His writings are numerous, chiefly in the Latin language: there are two "Collections of Harangues," published in 1735 and 1747; also six Latin tragedies and five Latin comedies. He was also author of several fugitive pieces in prose and verse. He had a brother, CHARLES GABRIEL, who died in 1770, at the age of 85, a considerable writer, but known principally for a work entitled "Nouvelles Literaires de Caen," in 3 vols, 8vo, being a collection of pieces in prose and verse, written by the academicians of that city, and also for "Forty-four Dissertations on different subjects," read before the academy of Caen, of which he was a member more than thirty years.[2]

PORPHYRIUS, a philosopher of great name among the ancients, was born A. D. 233, in the reign of Alexander Severus. He was of Tyre, and had the name of Malchus, in common with his father, who was a Syrophœnician. St. Jerome and St. Augustin have called him Bataneotes; whence Fabricius suspects, that the real place of his nativity was Batanea, a town of Syria; and that he was carried thence with a colony to Tyre. His father very early introduced him to the study of literature and philosophy under the Christian preceptor Origen, probably while he was teaching at Cæsarea in Palestine. He then went to Athens, where he had the famous Longinus for his master in rhetoric, who changed his Syrian name Malchus, as not very pleasing to Grecian ears, into that of Porphyrius, which answers to it in Greek. It is in a great measure owing to this able teacher, that we find so many proofs of erudition, and so much elegance of style, in the writings of Porphyrius. From this time, we have little information concern-

[1] Pilkington.—D'Argenville, vol. 1. [2] Moreri.—Dict. Hist.

ing him until he proceeded to Rome, where, at thirty years of age, he heard Plotinus, whose life he has written, and inserted in it many particulars concerning himself*. Five years after, he went to reside at Lilybæum in Sicily, on which account he is sometimes called Siculus: and here, as Eusebius and Jerome relate, he composed those famous books against the Christians, which, for the name and authority of the man, and for the acuteness and learning with which they were written, were afterwards thought so considerable, as to be suppressed by particular edicts, under the reigns of Constantine and Theodosius. Some have surmised, that these books are still extant, and secretly preserved in the Duke of Tuscany's library; but there is little doubt that they were destroyed by the mistaken zeal of the Christians. The circumstances of Porphyrius's life, after his arrival in Sicily, are little known; except that he died at Rome, towards the end of Dioclesian's reign, about the year 304. Some have imagined that he was in the early part of his life a Christian, but afterwards, through some disgust or other, deserted that profession, and became its decided enemy; while others have hinted, that he embraced Christianity when he was old, and after he had written with great acrimony against it; but for neither of these opinions is there any good authority.

Porphyrius wrote a great number of books, the far greater part of which have perished. Some have wished that his books against the Christians had come down to us, because they are firmly persuaded that, among innumerable blasphemies against Christ and his religion, which might easily have been confuted, many admirable things would have been found. We doubt, however, whether the world

* "Porphyrius was six years a diligent student of the Eclectic system; and became so entirely attached to his master, and so perfectly acquainted with his doctrine, that Plotinus esteemed him one of the greatest ornaments of his school, and frequently employed him in refuting the objections of his opponents, and in explaining to his younger pupils the more difficult parts of his writings: he even intrusted him with the charge of methodising and correcting his works. The fanatical spirit of the philosophy, to which Porphyrius addicted himself, concurred with his natural propensity towards melancholy to produce a resolution, which he formed about the thirty-sixth year of his age, of putting an end to his life; purposing hereby, according to the Platonic doctrine, to release his soul from her wretched prison, the body. From this mad design he was, however, dissuaded by his master, who advised him to divert his melancholy by taking a journey to Sicily, to visit his friend Probus, an accomplished and excellent man, who lived near Lilybæum. Porphyrius followed the advice of Plotinus, and recovered the vigour and tranquillity of his mind." Brucker.

would have reaped any great benefit from these, since neither his judgment nor his integrity was equal to his learning; and neither the splendour of his diction, nor the variety of his reading, can atone for the credulity or the dishonesty, which fill the narrative parts of his works with so many extravagant tales; or interest the judicious reader in the abstruse subtleties, and mystical flights of his philosophical writings. Of his works which remain, the four following, "De abstinentia ab esu animalium;" "De vita Pythagoræ;" "Sententiæ ad intelligibilia ducentes;" "De Antro Nymphorum;" with a fragment "De Styge," preserved by Stobæus, were printed at Cambridge in 1655, 8vo, with a Latin version, and the Life of Porphyry subjoined, by Lucas Holstenius. The "Life of Pythagoras," which, however, is but a fragment, has since been published by Kusterus, at Amsterdam, 1707, in 4to, in conjunction with that written by Jamblichus, who was a disciple of this philosopher. It should have been observed, that the above pieces of Pythagoras, printed at Cambridge, were published jointly with Epictetus and Arrian's Commentary, and the Tabula Cebetis. His treatise "De Antro Nymphorum" was reprinted in Greek and Latin, with notes, by R. M. Van Goens, at Utrecht in 1765, 4to; and Jac. de Rhoer published a new edition of the treatise "De Abstinentia" at the same place in 1767.[1]

PORSON (RICHARD), a late eminent Greek scholar and most accomplished critic, was born at East Ruston, in Norfolk, Dec. 25, 1759, and was first initiated in knowledge by his father, Mr. Huggin Porson, the parish-clerk of East Ruston, who, though in humble life, and without the advantages himself of early education, laid the basis of his son's unparalleled acquirements. From the earliest dawn of intellect, Mr. Porson began the task of fixing the attention of his children, three sons and a daughter; and he had taught Richard, his eldest son, all the common rules of arithmetic, without the use of a book or slate, pen or pencil, up to the cube root, before he was nine years of age. The memory was thus incessantly exercised; and by this early habit of solving a question in arithmetic, he acquired such a talent of close and intense thinking, and such a power of arranging every operation that occupied his thought, as in process of time to render the most difficult

[1] Brucker.—Cave.—Lardner's Works.—Saxii Onomast.

problems, which to other men required the assistance of written figures, easy to the retentive faculties of his memory. He was initiated in letters by a process equally efficacious, and which somewhat resembled Dr. Bell's admirable plan. His father taught him to read and write at one and the same time. He drew the form of the letter either with chalk on a board, or with the finger in sand; and Richard was made at once to understand and imitate the impression. As soon as he could speak he could trace the letters; and this exercise delighting his fancy, an ardour of imitating whatever was put before him was excited to such a degree that the walls of the house were covered with characters delineated with great neatness and fidelity.

At nine years of age, he and his youngest brother, Thomas, were sent to the village school, kept by a Mr. Summers, a plain but intelligent man, who having had the misfortune in infancy to cripple his left hand, was educated for the purpose of teaching, and he discharged his duties with the most exemplary attention. He professed nothing beyond English, writing, and arithmetic; but he was a good accountant, and an excellent writing-master. He perfected Mr. Richard Porson in that delightful talent of writing, in which he so peculiarly excelled; but which we are doubtful whether to consider as an advantage, or a detriment to him, in his progress through life. It certainly had a considerable influence on his habits, and made him devote many precious moments in copying, which might have been better employed in composition. It has been the means, however, of enriching his library with annotations, in a text the most beautiful, and with such perfect imitation of the original manuscript or printing, as to embellish every work which his erudition enabled him to elucidate. He continued under Mr. Summers for three years; and every evening during that time he had to repeat by heart to his father the lessons and the tasks of the day; and this not in a loose or desultory manner, but in the rigorous order in which they had been taught; and thus again the process of recollection was cherished and strengthened, so as to become a quality of his mind. It was impossible that such a youth should remain unnoticed, even in a place so thinly peopled, and so obscure, as the parish of East Ruston. The reverend Mr. Hewitt, vicar of the parish, heard of his extraordinary propensities to study, his gift of attention to whatever was taught him, and the

wonderful fidelity with which he retained whatever he had acquired. He took him and his brother Thomas under his care, and instructed them in the classics. The progress of both was great, but that of Richard was most extraordinary, and when he had reached his fourteenth year, had engaged the notice of all the gentlemen in the vicinity. Among others, he was mentioned as a prodigy to an opulent and liberal man, the late Mr. Norris, of Grosvenor-place, who, after having put him under an examination of the severest kind, from which an ordinary boy would have shrunk dismayed, sent him to Eton in August 1774, when he was in his 15th year. In that great seminary, he almost, from the commencement of his career, displayed such a superiority of intellect, such facility of acquirement, such quickness of perception, and such a talent of bringing forward to his purpose all that he had ever read, that the upper boys took him into their society, and promoted the cultivation of his mind by their lessons, as well, probably, as by imposing upon him the performance of their own exercises *. He was courted by them as the never-failing resource in every difficulty; and in all the playful excursions of the imagination, in their frolics, as well as in their serious tasks, Porson was the constant adviser and support. He used to dwell on this lively part of his youth with peculiar complacency, and used to repeat a drama which he wrote for exhibition in their long chamber, and other compositions, both of seriousness and drollery, with a zest that the recollection of his enjoyment at the time never failed to revive in him. A very learned scholar, to whom the public was indebted for "A short account of Mr. Porson," published soon after his death, has the following remarks on his progress at Eton: "By his own confession he learnt nothing, or added little to his stock, at school: and perhaps for a good reason, since he had every thing that was given him to read, where he was first placed, by heart;

* "When he entered Eton, he was wholly ignorant of quantity, and after he had toiled up the arduous path to literary eminence, he was often twitted by his quondam schoolfellows with those violations of quantity which are common in first attempts at Latin verse. Our Greek professor always felt sore upon this point. One of his best friends and greatest admirers has preserved a copy of verses, which, indeed, evince the rapid progress of his mind, but would not do honour to his memory." Kidd's Imperfect Outline of the Life of R. P. p. xi. From the same we learn, that "the Rev. Dr. Davies, late provost of Eton, when head-master, presented R. P. with a copy of Toup's Longinus, as a mark of his regard for a *good* exercise. This book R. P. was wont to say, first biassed his mind to critical researches, and Bentley and Dawes cherished and confirmed that strong propensity: the rest he gave himself." Ibid.

that is, he could repeat all the Horace, and all the Virgil, commonly read at Eton, and the Iliad, and extracts from the Odyssey, Cicero, and Livy, with the Ambubaiarum of Horace, the Eclogues and Georgics, and the Culex, Ciris, and Catalecta, which they do not read. But still, though he would not own it, he was much obliged to the collision of a public school for the rapidity with which he increased his knowledge, and the correction of himself by the mistakes of others."

The death of Mr. Norris was the source of severe mortification to him; though, by the kindness of some eminent and liberal persons, particularly sir George Baker, he was continued at Eton, and afterwards placed at the university. To sir George Baker, his second protector, he inscribed one of his Greek plays, "Britanniarum APXIATPΩI." It is to the fostering hand of this second patron, says Mr. Weston, "that we are indebted for the noblest plant that ever grew in any garden with such spreading branches, so high a head, and so deep a root."

He was entered of Trinity college towards the end of 1777, and, his character having preceded him, he was from the first regarded as a youth whose extraordinary endowments would do honour to that society. Nor did he disappoint the hopes that had been formed of him. In every branch of study to which he applied himself, his course was so rapid as to astonish every competent observer. By circumstances common at Cambridge, he was drawn first to read in mathematics, in which, from his early exercises, he was eminently calculated to shine, but from which he drew no benefit; and then, having the prospect of a scholarship, he sat down to the classics, in which he soon acquired undisputed pre-eminence. He got the medal of course, and was elected a fellow in 1781. In 1785 he took his degree of master of arts; but long before the period had elapsed when he must either enter into holy orders or surrender his fellowship, he felt such powerful scruples in his mind with regard to subscription to the articles of the church, that he determined to decline it; and, so early as 1788, he had made up his mind to surrender his fellowship, though with an enfeebled constitution he had nothing to depend upon but acquirements that are very unprofitable to their owner. Accordingly, in 1791 his fellowship ceased*,

* "On this occasion he used to observe, with his usual good-humour (for nothing could depress him), that he was a gentleman living in London without a sixpence in his pocket." Kidd, p. xiv.

but soon after some private friends stept in, and in 1793 he was elected Greek professor of Cambridge, by an unanimous vote of the seven electors. The distinction of this appointment was grateful to him. The salary is but 40*l.* a-year. It was his earnest wish, however, to have made it an active and efficient office, and it was his determination to give an annual course of lectures in the college, if rooms had been assigned him for the purpose. The importance of such lectures as he could have given has been often revolved in the minds of some of his friends, while others have doubted whether his studies, which had been throughout life desultory, could have been concentrated to one point, and that point requiring unremitting assiduity, and a periodical regularity. No opportunity, however, was afforded for the trial.

From this time, instead of lectures, it is said he turned his thoughts to publication; but before this, he had been a contributor to some of the literary journals, of articles which displayed his critical acumen. In the 3d vol. of Maty's Review, he published a criticism on Schutz's Æschylus, dated from Trinity college, May 29, 1783. His other criticisms in that Review are, Brunck's Aristophanes, vol. IV.; Hermesianax, by Weston, vol. V.; Huntingford's Apology for his Monostrophics, vol. VI. He also furnished Mr. Maty with a transcript of the letters of Bentley and Le Clerc, vol. IX. p. 253. He was an occasional contributor to the Monthly Review, the Gentleman's Magazine, and, it is believed, to other publications. The account of Robertson's Parian Chronicle, in the Monthly Review, was written by him; and the review of Knight's Essay on the Greek Alphabet, January 1794, has, from internal evidence, been given to him. Of the ironical defence of Sir John Hawkins's Life of Johnson he was unquestionably the writer: this was comprised in three humourous letters inserted in the Gentleman's Magazine for 1787, under the signature of SUNDRY WHEREOF. Some letters upon the contested verse, 1 John, v. 7, appeared subsequently in the same work; which at length caused the publication of his letters to Archdeacon Travis, in which he is thought by many to have completely invalidated the authority of that much-disputed text*.

* It is unnecessary to notice all the occasional compositions which fell from Mr. Porson's pen, as the whole, or at least all that are certainly known to be his, have been collected, and recently published, by the Rev. Thomas Kidd, of Trinity college, Cambridge, under the title of "Tracts and Miscellaneous Criticisms," 8vo. 1815.

Not long after he had taken his first degree, it was in the contemplation of the syndics of the university press at Cambridge to publish Æschylus, with Stanley's commentaries, in MS. in the public library of that university. Mr. Porson offered to undertake the work, if allowed to conduct it according to his own ideas of the duty of an editor; but this offer was rejected, and in a manner so discouraging, that we are told it in a great measure operated, for a short period, to extinguish in him that ardent love of fame which is, generally speaking, the concomitant of learning and the emanation of genius. We shall find hereafter how much he had at heart the elucidation of this very difficult author, and in the mean time he was not reluctant to employ his pen in similar undertakings. In 1785, when Nicholson, the bookseller of Cambridge, was preparing a new edition of Xenophon's "Anabasis," he prevailed upon Mr. Porson to furnish him with some assistance, which he accordingly did to the extent of twenty-eight pages of addenda, which, although avowedly written in haste, attest the hand of a master. In the year 1787, he communicated to the delegates of the Clarendon press some notes upon Toup's Emendations on Suidas, which appeared with that important work in 1790. These notes were probably composed by him at the request of his friend Mr. Tyrwhitt; a gentleman of whose learning and genius he had the highest opinion, and not only used to mention the talents and acuteness of Mr. T. with approbation, but with reverence.

However mortified Mr. Porson was by the rejection of his proposals respecting Æschylus at Cambridge, he did not wholly forego the idea of publishing that author, and twice announced in Maty's Review, (vol. III. p. 168, and vol. IV. p. 238,) an intention to publish a new edition of Stanley's Æschylus, in 3 vols. and solicited the aid of English or foreign scholars. His first regular publication, however, was a play of Euripides. In 1797, he published the "Hecuba," which he intended as the precursor of all the dramas of that author. Accordingly, the next year was published the "Orestes;" the year after the "Phœnissæ;" and, in 1801, the "Medea" issued from the press at Cambridge, to which his name was prefixed. In 1802 was published a second edition of the "Hecuba," with a supplement to the preface, and a very copious addition to the notes.

The last work that Professor Porson published was a third

edition of the "Hecuba." He had also, it is said, made a considerable progress in the revision of the three other plays which he had formerly edited; but it has been lamented, that he spent so much time in revising what he had already given to the world, instead of proceeding to correct the text of the remaining plays.

The other literary labours of Professor Porson we shall briefly notice. When Heyne's Virgil was republished in London, he was engaged to superintend the press; but to this he did very little. The Grenville Homer had more of his assistance, as he collated the Odyssey with a Harleian MS. His last literary labour was his "Æschylus." The fate of this work was somewhat singular. According to the author of the "Pursuits of Literature," he had lent his MS corrections and conjectures on the text of Æschylus to a friend in Scotland, and these falling into the hands of Foulis, the printer, he published a magnificent edition of the text without the notes. This appeared in 1795, folio; but the edition was limited to the small number of 52 of the small paper, and eleven of the large. The professor's own edition was printed, in 2 vols. 8vo, as early as 1794; but for what reason we know not, was not published until 1806, and then without the notes. It still, however, is to be considered as a permanent advantage to Greek literature, as the text is, in almost numberless instances, improved by his sagacity.

In 1795, Mr. Porson married Mrs. Lunan, the sister of Mr. Perry, the proprietor and conductor of the Morning Chronicle, which had to boast of many of his fugitive pieces. This lady died, in consequence of a decline, in April 1797. He had long before enjoyed the friendship of her brother, who for many years contributed more to the comfort of Mr. Porson's life than any one man we are able to mention. Porson had a proud and independent spirit; it was difficult, therefore, to confer an obligation on him, although his situation rendered many such necessary; but Mr. Perry, by a thousand acts of kindness, had completely engaged his confidence, and had the art of conferring his favours in a manner which removed the painful sense of obligation. Porson knew that Mr. Perry was perfectly disinterested, and accepted from him what he would have rejected with indignation if offered by one who assumed the airs of the patron; and Mr. Perry, by carefully studying his temper, was enabled to anticipate his wishes, and on various occa-

sions contrived to exercise a salutary controul over his failings, which his delicacy and judgment rendered imperceptible.

Mr. Porson was in his latter days often afflicted with a spasmodic asthma, which interrupted his studies, and consequently, in a great degree, repressed his literary ardour. Whether this disease was a revival of a complaint which had afflicted his early youth, or was engendered by the severe and laborious study which had marked his middle age, is uncertain. It was probably increased by the latter, and certainly so by his irregularities, and neglect of the common means of health. There were times, however, when few men could display such patient and continued toil. An instance of this is mentioned which strongly marks his character. He had undertaken to make out and copy the almost obliterated manuscript of the invaluable Lexicon of Photius, which he had borrowed from the library of Trinity college. And this he had with unparalleled difficulty just completed, when the beautiful copy, which had cost him ten months of incessant toil, was burned along with the house of Mr. Perry, at Merton. The original, being an *unique* entrusted to him by the college, he carried with him wheresoever he went, and he was fortunately absent from Merton on the morning of the fire. Unruffled by the loss, he sat down without a murmur, and made a second copy as beautiful as the first, which is now in Trinity-college library.

When the London Institution was established, professor Porson was selected to fill the situation of principal librarian. This office, which was rewarded with a salary of 200*l.* a year, and a suite of rooms, provided very amply for a man in whose eyes money had little value, unless as it enabled him to pursue his studies; but it was rather convenient in that view, than gratifying with respect to its duties. The number of those who in his time availed themselves of the fine library of the Institution was too small to require the assistance of such a man as Porson: yet in the few instances which occurred of young men attending there for the serious purposes of study, he delighted to be their instructor; and, as one of his biographers has observed, "his mode of communication, liberal in the extreme, was truly amiable, as he told you all you wanted to know in a plain and direct manner, without any attempt to display his own superiority, but merely to

inform you." We have often been surprized that the business of tuition was never recommended to him; but perhaps in this, as in other instances, the irregularity of his habits would have been a great obstruction.

In the year 1808, his asthmatic complaint became so frequent as to interrupt his usual pursuits, and so painful that during the agony he never went to bed, and was forced to abstain from all sustenance. This greatly debilitated his body; and about a month before his death he was also afflicted with an intermittent fever. He had an unfortunate objection to medical advice, and therefore resorted to his usual remedy of abstinence: but on Monday, the 19th of September, 1808, he suffered an apoplectic stroke, from which he recovered only to endure another the next day. He languished in consequence until the Sunday night, and then expired without a struggle, at his rooms in the London Institution. His remains were removed for interment in the ante-chapel of Trinity-college, Cambridge, and were deposited in a grave close to the statue of sir Isaac Newton, and near the ashes of Bentley. The funeral was attended by the society of the college, and the service read by the master, the bishop of Bristol. The college afterwards purchased such of his books as contained his MS notes, which were very numerous, and from which two publications have since been made, one of his "Adversaria," and the other already mentioned, by Mr. Kidd.

"The principal qualities," says one of his biographers, "in this great man's mind, were his extraordinary acuteness of discernment, and solidity of judgment; and these, added to his intense application and stupendous memory, made him what the world, perhaps, never saw before, a complete critic, in the most honourable and extended sense of that appellation. His reading was immense: he was an excellent French scholar; but in his native language, in the Latin, and in the Greek, he was most familiarly and profoundly versed. He had, indeed, applied the knowledge which he had gained of the origin and structure of language in general, to all these dialects, if we may so express ourselves, of the universal language; and had not his eminence in classical literature, by its uncommon lustre, obscured other attainments, he would doubtless have been considered as one of the first English scholars. In Greek, however, we have no hesitation in pronouncing him the very first, not merely of his own age, but of every other.

In him were conspicuous boundless extent of reading, a most exact and well-ordered memory; unwearied patience in unravelling the sense of an author, and exploring the perplexities of a manuscript; perspicacity in discovering the corruptions of a text, and acuteness almost intuitive, in restoring the true reading. All this was tempered with a judgment which preserved him invariably from the rocks against which even the greatest of his critical predecessors have at some time or other split; we mean precipitation in determining that to be unsound, which after all had no defect; and rashness in applying remedies which only served to increase the disease." On the failings of this eminent man we have but gently touched: there is reason to think they have been exaggerated by vulgar report. Whatever they were, it is to his credit, that they who knew him most intimately, were most disposed to forget them in the splendour of his uncommon talents.

Mr. Porson left a sister, a most amiable and accomplished woman, the wife of Siday Hawes, esq. of Coltishall, Norfolk. Henry, his second brother, was settled in a farm in Essex, and died young, leaving three children. His brother Thomas, the companion of his juvenile studies, was an excellent scholar; he kept a boarding-school at Fakenham, and died in 1792 without issue.—His father, Mr. Huggin Porson, died in 1805, in his seventy-fourth year. His mother died in 1784, aged fifty-seven.[1]

PORTA (Baccio Della), an eminent Florentine artist, whose surname is not known, was called Baccio della Porta, from a study which he kept when a youth, near a gate of the city; and this name was afterwards changed to the more celebrated one of Frà Bartolommeo di S. Marco, when he entered the order of that Dominican convent. Sometimes he is only called "il Frate." He was born in 1469, and studied under Cosimo Roselli; but soon grew enamoured of the grand chiaro-scuro of Lionardo da Vinci, and strove to emulate it. His progress was rapid, and he became the instructor of Raphael in colour, who gave him lessons in perspective, and taught him to unite gracefulness with grandeur of form. The composition of his sacred subjects, and he painted little else, is that which adhered to Raphael himself, and was not dismissed by the

[1] Morning Chronicle for Oct. 6, 1808.—Athenæum, vol. IV. p. 426. 521. vol. V. p. 55.—Savage's Librarian, vol. I. p. 274.—Gent. Mag. vol. LXXVIII. Dibdin's Classics.

Florentine school before the epoch of Pontormo; but he disguised its formality by the introduction of architecture and majestic scenery. To repel the invidious charge of incapacity for large proportions, he produced the sublime figure of St. Marc, which alone fills an ample pannel, and is, or was lately, among the spoils of the Louvre. His St. Sebastian, for skill in the naked, and energy of colour, obtained every suffrage of artists and of critics, but being considered as indecent, the monks thought proper to sell and send it to France. In drapery he may be considered as an inventor; no artist of his school formed it with equal breadth or dignity, or so natural and expressive of the limits; and if he were the instructor, he was certainly not the slave, of the layman. One work of his, of prodigious grandeur and beauty, is unnoticed by Mr. Fuseli, whose account we have nearly followed hitherto, viz. the Assumption of the Virgin, at Lucca. Its situation being retired, this picture is little known to travellers, though it is one of the most sublime productions of the pencil. Mr. West, the president of the Royal Academy, has in his possession a considerable part of the Studies mentioned by Vasari as having been left to his scholar, a nun of St. Catharine at Florence; and among them several drawings for this picture and its various parts. They are accompanied by about two hundred drawings of figures, draperies, and limbs, studied from nature with great care and taste; and exhibit the industry and uncommon zeal with which he laid the basis of his justly-acquired fame. He died in 1517.[1]

PORTA (JOHN BAPTISTA), a Neapolitan gentleman, who made himself famous by his application to letters and to science, particularly mathematics, medicine, and natural history, was born in 1445, and becoming eminent for his knowledge, held a kind of literary assembly at his house, in which, according to the notions of those times, they treated occasionally on the secrets of magic. The court of Rome on this account forbad these meetings; but his house was always the resort of literary men, foreign as well as Neapolitan. He not only established private schools for particular sciences, but to the utmost of his power promoted public academies. He had no small share in establishing the academy at Gli Ozioni, at Naples; and that

[1] Pilkington by Fuseli.—Rees's Cyclopædia.

in his own house, called de Secreti, was accessible only to such as had made some new discoveries in nature. He composed dramas, both tragic and comic, which had some success at the time, but are not now extant. He died in 1515. The chief of his works now extant are, 1. "De Magia naturali," Amsterdam, 1664, 12mo; a work in which he teaches how to produce wonderful effects by natural causes; but in which are some extravagances. 2. "De Physiognomia," printed at Leyden in quarto, 1645. He judges of the physiognomy of men chiefly by comparing them to different animals; and with his other fancies mixes those of judicial astrology. 3. "De occultis literarum notis;" in which he treats of the modes of writing in cypher; which he does with great copiousness and diligence. 4. "Phytognomica," a pretended method of knowing the inward virtues of things by inspection, Naples, 1583, folio. 5. "De Distillationibus," Rome, quarto. To him is attributed the invention of the Camera Obscura, which was perfected by s'Gravesande. He is said to have formed the plan of an Encyclopædia. [1]

PORTES (PHILIP DES). See DES PORTES.

PORTEUS (BEILBY), a late eminent English prelate, was born at York May 8, 1731. He was the youngest but one of nineteen children. His father and mother were natives of Virginia, but retired to this country, much to the injury of their private fortune, solely for the honourable purpose of giving every possible advantage of education to their children. Dr. Porteus received the first rudiments of his education at York and at Ripon, whence at a very early age he became a member of Christ's college, Cambridge, where he was admitted a sizar. Humble as this station was, his private merits and studious accomplishments advanced him, as might naturally be expected, to a fellowship of his college, and the active exertions of his friends soon afterwards procured him the situation of squire beadle, an office of the university, both advantageous and honourable, but not precisely adapted to the character of his mind or habits of his life. He did not therefore long retain it, but wholly occupied himself with the care of private pupils, among whom was the late lord Grantham, who distinguished himself not only as secretary of state,

[1] Bullart's Academie des Sciences.—Martin's Biog. Philos.—Tiraboschi.—Saxii Onomast.

but as ambassador of Spain. Whilst employed in this meritorious office, he had some difficulty in obtaining a curacy, and has been heard to say, with good humour, that at this time, so limited was his ambition, he thought it an extraordinary piece of good fortune, to receive an invitation to go over every Sunday to the house of sir John Maynard, at Easton, a distance of sixteen miles from Cambridge, to read prayers to the family. In 1757 he was ordained deacon, and soon afterwards priest. His first claim to notice as an author was his becoming a successful candidate for Seaton's prize for the best English poem on a sacred subject. His subject was "Death," on which he produced an admirable poem, characterized by extraordinary vigour, warm sensibility, genuine piety, and accurate taste.

So much talent was not doomed long to remain unnoticed. In 1762 he became chaplain to archbishop Secker, and in 1765 married miss Hodgson, the eldest daughter of Brian Hodgson, esq. of Ashbourne in Derbyshire. His first church preferments were two small livings in Kent, which he soon exchanged for Hunton, in the same county, and a prebend in the cathedral church of Peterborough, an option of the archbishop; and not long afterwards he was promoted to the rectory of Lambeth. In the same year, 1767, he took his doctor's degree at Cambridge, and on this occasion preached the commencement sermon. From this period he became more and more an object of public esteem and attention. He divided his time between Hunton, which place he always visited with delight and left with regret, and Lambeth; and in 1769 he was made chaplain to his majesty, and master of the hospital of St. Cross, near Winchester.

In 1773 a circumstance occurred, which then excited considerable interest, and in which the part that Dr. Porteus took has been much misinterpreted and misunderstood. The following statement in his own words, will place the fact in its true point of view. "At the close of the year 1772, and the beginning of the next, an attempt was made by myself and a few other clergymen, among whom were Mr. Francis Wollaston, Dr. Percy, now bishop of Dromore, and Dr. Yorke, now bishop of Ely, to induce the bishops to promote a review of the liturgy and articles, in order to amend in both, but particularly in the latter, those parts which all reasonable persons agreed stood in

need of amendment. This plan was not in the smallest degree connected with the petitioners at the Feathers tavern, but, on the contrary, was meant to counteract that and all similar extravagant projects; to strengthen and confirm our ecclesiastical establishment; to repel the attacks which were at that time continually made upon it by its avowed enemies; to render the 17th article on predestination and election more clear and perspicuous, and less liable to be wrested by our adversaries to a Calvinistic sense, which has been so unjustly affixed to it; to improve true Christian piety amongst those of our own communion, and to diminish schism and separation by bringing over to the national church all the moderate and well-disposed of other persuasions. On these grounds, we applied in a private and respectful manner to archbishop Cornwallis, requesting him to signify our wishes (which we conceived to be the wishes of a very large proportion both of the clergy and the laity) to the rest of the bishops, that every thing might be done, which could be *prudently* and *safely* done, to promote these important and salutary purposes.

"The answer given by the archbishop, February 11, 1773, was in these words: 'I have consulted severally my brethren the bishops, and it is the opinion of the bench in general, that nothing can in prudence be done in the matter that has been submitted to our consideration.'"

There can be no question that this decision, viewed in all its bearings, was right; and Dr. Porteus, and those with whom he acted, entirely acquiesced in it. They had done their duty in submitting to the bench such alterations as appeared to them to be conducive to the credit and the interest of the church of England, and of religion in general; and their manner of doing it was most temperate and respectful. At the same time, it appeared to the majority then, as it does still, that the proposal was rejected on very satisfactory and sufficient grounds.

In 1776, Dr. Porteus was promoted to the bishopric of Chester, where he distinguished himself by a faithful discharge of the duties of his high station; and in the interval between this period and his promotion to the see of London, the bishop evinced his zeal and ardour for the promotion of piety, benevolence, and the public good, by the part which he took in various matters which were objects of popular discussion. The principal among these were the Protestant association against Popery; that abo-

minable nuisance, the Sunday debating society; the civilization of the negroes, and the establishment of Sunday schools. In the first of these, at the same time that the bishop demonstrated his universal charity and candour, he was not negligent in guarding those committed to his care against the dangerous and delusive tenets of popery. In the second, his exertions effectually put a stop to a very alarming evil, to meetings which were calculated to destroy every moral sentiment, and extinguish every religious principle. With respect to the civilization and conversion of the negroes, he indulged the feeling nearest to his heart; but, although he had the happiness to see the final accomplishment of his wishes, his first endeavours were not effectual. The plan of Sunday schools was first introduced by Mr. Richard Raikes, of Gloucester, and when the bishop was convinced by time and experience of their real utility and importance, he promoted them in his diocese, and by an admirable letter which he addressed to his clergy, he explained their advantages, and recommended their universal adoption.

In 1787, on the death of bishop Lowth, Mr. Pitt recommended Dr. Porteus to his majesty as a fit person to succeed to the diocese of London, and his majesty having given his entire approbation, he was accordingly installed. The first object which engaged his attention on his promotion to this important see, was the king's proclamation against immorality and profaneness; and the good effects of his exertions on this subject were immediate and important; but his pastoral zeal was displayed to most advantage a few years after, when all moral and religious principle became endangered by the pernicious influence of the French revolution. The object of the authors of that convulsion was to degrade and vilify the truths of revelation; and to propagate in its place a blasphemous and infidel philosophy. The attempt succeeded but too effectually in their own country, and the contagion soon spread to this. No efforts were spared, which could tend to contaminate the public mind, and obliterate from it all reverence for our civil and religious establishments; and had it not been for the vigorous measures of that great minister, who was then at the head of the administration, and to whom, under providence, we owe our preservation, we might have witnessed here the same frightful scenes, which convulsed and desolated a neighbouring kingdom.

At a crisis such as this, in which all that is dear to us hung suspended on the issue, it was plainly every man's bounden duty to exert himself to the utmost for the public welfare: and, in a situation so responsible as the see of London, comprehending a vast metropolis, where the emissaries of infidelity were most actively occupied in their work of mischief, the bishop felt himself called upon to counteract, as far as in him lay, the licentious principles which were then afloat, and to check, if possible, the progress they had too evidently made in the various ranks of society. The best mode, as he conceived, of doing this, was to rouse the attention of the clergy to what was passing around them; and nothing surely was ever better calculated to produce that effect, than the charge which he addressed to them in 1794. We know not where, in a short compass, the character of the French philosophy is more ably drawn, or its baneful influence more strikingly developed. He had marked its course with an observing eye... He had read all that its advocates could allege in its favour. He had traced the motives which gave it birth, the features by which it was marked, and the *real* objects which it was designed to accomplish. It was not therefore without much deliberation and a full knowledge of his subject, that he drew up for his second visitation that eloquent and most impressive address, in which he gave such a picture of the infidel school of that day, and of the industry which was then employed to disseminate its principles in this country, as at once carried conviction to the mind, and most powerfully awakened the attention of every serious and thinking man. But it was on the clergy, in an especial manner, that he was anxious to leave a strong and fixed persuasion of the necessity of increased assiduity and vigilance in the discharge of their religious functions. Christianity, attacked as it was on every side, required more than common efforts, and more than ordinary zeal on the part of its natural defenders; and he therefore called upon them to repel with vigour and effect all those charges of fraud, falsehood, and fanaticism, which had been so liberally thrown upon it; at such a perilous crisis to contend with *peculiar* earnestness for "the faith once delivered to the saints;" and to shew that it is not, as our enemies affirm, "a cunningly devised fable," but "a real revelation from heaven."

In particular he recommended it to them, with the view

of stemming more effectually the overwhelming torrent of infidel opinions, "to draw out from the whole body of the Christian evidences the principal and most striking arguments, and to bring them down to the understandings of the common people." "If this," says he, "or any thing of a similar nature, were thrown into a regular course of sermons or lectures, and delivered in an easy, intelligible, familiar language to your respective congregations, I know nothing that would, in these philosophic times, render a more essential service to religion." And to demonstrate that he was willing himself to take his full share of the burthen which he imposed upon others, he, in 1794, undertook to prepare and deliver at St. James's church, his justly-celebrated Lent lectures, which were received by the public with enthusiastic gratitude, both from the pulpit, in which they were repeated for some succeeding years, and from the press, where they passed through several editions.

This excellent prelate continued to exert all the influence of his high office, and to display all the energies of his character in whatever comprehended the extension and benefit of religion, morality, and literature. His address, in particular, to those who came to him for confirmation when he visited his diocese for the fourth time in 1802, is an admirable piece of eloquence. His charge on his last visitation, is more particularly deserving of attention, as it answered the objections of those who represented his lordship as friendly to sectaries. The part he took on the subject of the Curates' Bill, and residence of the clergy, evinces his tenacious zeal in whatever seemed in his opinion to be connected with his duty.

In 1805, he opposed the application for what was called Catholic Emancipation, as not being an application for liberty of conscience, but for political power. Among the last acts of his life were, his support of the English and Foreign Bible Society; his triumph on the successful termination of the question on the Slave trade; and his liberality in building and endowing a chapel at Sundridge, which was his favourite place of summer residence.

This worthy prelate had for some years been subject to ill health, which at length brought on a general debility, and on the 14th of May, 1808, he sunk under the pressure of accumulated disease, being in the 78th year of his age. He left behind him a justly-acquired reputation for

propriety of conduct, benevolence to the clergy, and a strict attention to episcopal duties. As a preacher, he obtained the character of an accomplished orator; his language was chaste, his manner always serious, animated, and impressive, and his eloquence captivating. He seemed to speak from conviction, and being fully persuaded himself of the truth of those doctrines which he inculcated, he the more readily persuaded others. In private life he was mild, affable, easy of access, irreproachable in his morals, of a cheerful disposition, and ever ready to listen to and relieve the distresses of his fellow-creatures. In his behaviour towards dissenters from the established church, he discovered great moderation and candour. While he was a sincere believer in the leading doctrines contained in the thirty-nine articles, he could make allowance for those who did not exactly come up to the same standard. Toward the latter part of his life, he was accused of becoming the persecutor of the rev. Francis Stone, a clergyman of his own diocese, against whom he formally pronounced a sentence of deprivation for preaching and publishing a sermon in direct hostility to the doctrines of the church to which he belonged. Mr. Stone had for many years avowed his disbelief of the articles of faith which he had engaged to defend, and for the support of which he had long received a handsome income, but no notice whatever was taken of the unsoundness of his creed. He preached the offensive sermon before many of his brethren of different ranks in the church; yet perhaps even this attack, which could scarcely be deemed prudent or even decent, would have been unnoticed, had he contented himself with promulgating his opinions from the pulpit only; but when he made the press the vehicle of disseminating opinions contrary to the articles of his church, the prelate took the part which was highly becoming the high office which he held.

The benefactions of the bishop of London were numerous, public as well as private. While he was living, he transferred nearly seven thousand pounds in three *per cents* to the archdeacons of the diocese of London, as a permanent fund for the relief of the poorer clergy of his diocese. He also transferred stock to Christ's college, Cambridge, directing the interest arising from it to be appropriated to the purchase of three gold medals, to be annually contended for by the students of that college: one medal,

value fifteen guineas, for the best Latin dissertation on any of the chief evidences of Christianity; another of the same value for the best English composition on some moral precept in the gospel; and one of ten guineas, to the best reader in and most constant attendant at chapel. He bequeathed his library for the use of his successors in the see of London, together with a liberal sum towards the expence of erecting a building for its reception at the episcopal palace at Fulham. At Hyde-hill, near Sundridge, in Kent, where the bishop had a favourite rural retreat, he built a chapel, under which he directed his remains to be deposited, and he endowed it with an income of 250*l.* a-year.

As his works are now printed in a collected form, it is unnecessary to give their titles or dates. The edition was preceded by an excellent life of him, written by his nephew, the rev. Robert Hodgson, rector of St. George's Hanover-square. To this we refer for many particulars of Dr. Porteus, which could not be included in the present sketch.[1]

PORTUS (FRANCIS), a learned writer of the sixteenth century, was a native of Candia, where he was born in 1511, but was brought up at the court of Renée of France, daughter of Louis XII. and consort of Hercules II. duke of Ferrara, and afterwards taught Greek in that city. There also an acquaintance with Calvin induced him to embrace the reformed religion, for the quiet enjoyment of which he went to Geneva in 1561, and was appointed Greek professor, an office which he appears to have held until his death in 1581. He published commentaries and annotations upon Pindar, Sophocles, some of the works of Xenophon, Thucydides, Aristotle's Rhetoric, Longinus, and some other writers, a Latin version of the Psalms, and the Hymns of Synesius, an improved edition of Constantine's Greek Lexicon, a reply to Peter Charpentier's defence of the massacre of St. Bartholomew, and other pieces.[2]

PORTUS (ÆMILIUS), son of the preceding, was born in 1551, and like his father became an accomplished Greek scholar and critic. He taught Greek at Lausanne, and, as some say, in the university of Heidelberg. He died in 1610. Among his useful labours we may enumerate, I.

[1] Life as above.—Brit. Crit. for 1811.—Forbes's Life of Beattie; see Index.
[2] Moreri.—Saxii Onomast.

An edition of "Euripides," printed at Geneva in 1602, 4to, with his own notes and those of Canter, Brodæus, and Stibilinus. This is a rare edition. 2. "Aristophanes," Geneva, 1607, fol. Gr. & Lat. 3. "Procli Diadochi commentaria in Platonis theologiam," Gr. & Lat. Hamburgh, 1618, fol. 4. "Onosandri Strategicus," Geneva, 1600, 4to. 5. "Suidæ Lexicon, Gr. & Lat." Colon. Allobr. 1619, (or as some copies have, Geneva, 1630,) 2 vols. fol. but this is the same edition. 6. "Aristotelis Ars Rhetorica," Gr. & Lat. the translation by Æmilius Portus, and the commentary by his father, Spire, 1598, 8vo. 7. "Pindar," 1598. Besides these he contributed notes to Leunclavius's edition of "Xenophon," translated into Latin Dionysius of Halicarnassus, and published a "Dictionarium Doricum Græco-Latinum," 1603, 8vo, a "Dict. Ionicum," Gr. & Lat. 8vo, lately reprinted at Oxford, and a "Lexicon Pindaricum," &c. &c.[1]

PORY (JOHN), a learned traveller and geographer, was born probably about 1570, and entered of Gonvil and Caius college, Cambridge, in 1587, where he took the degrees in arts. The time of his leaving the university does not appear; but in 1600, we find him mentioned by Hackluyt, with great respect, in the dedication to secretary Cecil, of the third volume of his voyages. He appears to have been in some measure a pupil of Hackluyt's, or at least caught from him a love for cosmography and foreign history, and published in the same year, 1600, what he calls the "blossoms of his labours," namely, "A Geographical History of Africa," translated from Leo Africanus, Lond. 4to. The reputation of his learning, and his skill in the modern languages, not very usual among the scholars of that age, soon brought him acquainted with his learned contemporaries, and in a visit to Oxford in 1610, he was incorporated M. A. About the same time he appears to have been a member of parliament. In Feb. 1612, he was at Paris, where he delivered to Thuanus, ten books of the MS commentaries of the reign of queen Elizabeth, sent over by sir Robert Cotton for the use of that historian. From his correspondence it appears that he was at various parts of the Continent before 1619, when he was appointed secretary to the colony of Virginia, in which office he remained until Nov. 1621, when he returned to England.

[1] Moreri.—Saxii Onomast.

Being however appointed, Oct. 24, 1623, by the privy-council of England, one of the commissioners to inquire into the state of Virginia, he went thither again in that character, but came back to his own country in the year following. From that time he appears from his letters, to have resided chiefly at London, for the rest of his life, the period of which cannot be exactly ascertained, but must be antecedent to the month of Oct. 1635, as he is mentioned as deceased in a letter of Mr. George Gerrards, of the third of that month. His letters, in the British Museum, addressed to Mr. Joseph Mead, sir Thomas Puckering, and others, will perhaps be thought inferior to none in the historical series, for the variety and extent of the information contained in them, respecting the affairs of Great Britain.[1]

POSSEVIN (ANTONY), a learned Jesuit, was born at Mantua in 1534, of a good but decayed family. He was educated principally at Rome, and made such progress in learning, that the cardinal Hercules de Gonzaga made him his secretary, and intrusted him with the education of Francis and Scipio de Gonzaga, his nephews. After studying divinity at Padua, he was admitted into the society of Jesuits in 1559. As a preacher, he had distinguished success, both in Italy and France; and having a very uncommon talent both for languages and for negociation, he was employed by pope Gregory XIII. in important embassies to Poland, Sweden, Germany, and other parts of Europe. When he returned to Rome, he laboured to effect a reconciliation between Henry IV. of France and the court of Rome. This, however, displeased the Spanish court, by whom he was compelled to leave that city. He died at Ferrara, Feb. 26, 1611, being then seventy-eight years old. Possevin, though so deeply skilled in politics and knowledge of mankind, was a man of profound erudition and exemplary piety. The most important of his works are, 1. "Bibliotheca selecta, de ratione studiorum," published at Rome in 1593, folio, and reprinted at Venice in 1607, in 2 vols. folio, with many augmentations. This work was intended as a general introduction to knowledge; at once to facilitate the approach to it, and to serve as a substitute for many books, the perusal of which the author

[1] Life by Dr. Birch; see Ayscough's Catalogue, and Maty's Review, vol. V.

considered as dangerous for young minds. It treats distinctly of every science, with great extent of learning, but not always with sufficient correctness. 2. "Apparatus sacer," Cologne, 1607, 2 vols. folio. The intention of this book was to give a general knowledge of the commentators on the Scriptures, and other theological writers. Though the catalogues it contains were from the first imperfect and ill-digested, it was much circulated, as the best book of the time, and it contains notices of above six thousand authors. It is now become almost entirely useless. 3. "Moscovia," 1587, folio; a description of Russia, the fruit of some of his travels. 4. Some controversial and other theological books. 5. Some smaller works, written and published in Italian. Possevin's Life was published by father Dorigny at Paris, 1712, 12mo.[1]

POSTEL (WILLIAM), a very ingenious but visionary man, was by birth a Norman, of a small hamlet called Dolerie; where he was born in 1510. Never did genius struggle with more vigour against the extremes of indigence. At eight years old, he was deprived of both his parents by the plague: when only fourteen, unable to subsist in his native place, he removed to another near Pontoise, and undertook to keep a school. Having thus obtained a little money, he went to Paris, to continue his studies; but there was plundered; and suffered so much from cold, that he languished for two years in an hospital. When he recovered, he again collected a little money by gleaning in the country, and returned to Paris, where he subsisted by waiting on some of the students in the college of St. Barbe; but made, at the same time, so rapid a progress in knowledge, that he became almost an universal scholar. His acquirements were so extraordinary, that they became known to the king, Francis I. who, touched with so much merit, under such singular disadvantages, sent him to the East to collect manuscripts. This commission he executed so well, that on his return, he was appointed royal professor of mathematics and languages, with a considerable salary. Thus he might appear to be settled for life; but this was not his destiny. He was, unfortunately for himself, attached to the chancellor Poyet, who fell under the displeasure of the queen of Navarre;

[1] Life by Dorigny.—Dupin.—Niceron, vol. XXII.—Blount's Censura.—Saxii Onomasticon.

and Postel, for no other fault, was deprived of his appointments, and obliged to quit France. He now became a wanderer, and a visionary. From Vienna, from Rome, from the order of Jesuits, into which he had entered, he was successively banished for strange and singular opinions; for which also he was imprisoned at Rome and at Venice. Being released, as a madman, he returned to Paris, whence the same causes again drove him into Germany. At Vienna he was once more received, and obtained a professorship; but, having made his peace at home, was again recalled to Paris, and re-established in his places. He had previously recanted his errors, but relapsing into them, was banished to a monastery, where he performed acts of penitence, and died Sept. 6, 1581, at the age of seventy-one.

Postel pretended to be much older than he was, and maintained that he had died and risen again; which farce he supported by many tricks, such as colouring his beard and hair, and even painting his face. For the same reason, in most of his works, he styles himself, "Postellus restitutus." Notwithstanding his strange extravagances, he was one of the greatest geniuses of his time; had a surprising quickness and memory, with so extensive a knowledge of languages, that he boasted he could travel round the world without an interpreter. Francis I. regarded him as the wonder of his age; Charles IX. called him his philosopher; and when he lectured at Paris, the crowd of auditors was sometimes so great, that they could only assemble in the open court of the college, while he taught them from a window. But by applying himself very earnestly to the study of the Rabbins, and of the stars, he turned his head, and gave way to the most extravagant chimeras. Among these, were the notions that women at a certain period are to have universal dominion over men; that all the mysteries of Christianity are demonstrable by reason; that the soul of Adam had entered into his body; that the angel Raziel had revealed to him the secrets of heaven; and that his writings were dictated by Jesus Christ himself. His notion of the universal dominion of women, arose from his attachment to an old maid at Venice, in consequence of which he published a strange and now very rare and high-priced book, entitled "Les tres-marveilleuses victoires des Femmes du Nouveau Monde, et comme elles doivent par raison à tout le monde commander, et même à ceux qui auront la monarchie du Monde viel," Paris, 1553,

16mo. At the same time, he maintained, that the extraordinary age to which he pretended to have lived, was occasioned by his total abstinence from all commerce with that sex. His works are as numerous as they are strange; and some of them are very scarce, but very little deserve to be collected. One of the most important is entitled "De orbis concordia," Bale, 1544, folio. In this the author endeavours to bring all the world to the Christian faith under two masters, the pope, in spiritual affairs, and the king of France in temporal. It is divided into four books; in the first of which he gives the proofs of Christianity; the second contains a refutation of the Koran; the third treats of the origin of idolatry, and all false religions; and the fourth, on the mode of converting Pagans, Jews, and Mahometans. Of his other works, amounting to twenty-six articles, which are enumerated in the "Dictionnaire Historique," and most of them by Brunet as rarities with the French collectors, many display in their very titles the extravagance of their contents; such as, "Clavis absconditorum à constitutione mundi," Paris, 1547, 16mo; "De Ultimo judicio;" "Proto-evangelium," &c. Some are on subjects of more real utility. But the fullest account of the whole may be found in a book published at Liege in 1773, entitled "Nouveaux eclaircissemens sur la Vie et les ouvrages de Guillaume Postel," by father des Billons. The infamous book, "De tribus impostoribus," has been very unjustly attributed to Postel, for, notwithstanding all his wildness, he was a believer.[1]

POSTLETHWAYT (MALACHI), a writer of reputation on subjects of trade and commerce, was slightly mentioned in our last edition, but without any particulars of his life; nor have we yet many to communicate. He was born about the year 1707; but where, of what parents, or how educated, we have not discovered. In the introductory discourse to his work entitled "Great Britain's true System," he informs us, that nature having given him a very tender and weak constitution, he studiously declined and avoided, as much as he could, every degree of public life, as being inconsistent with, and indeed destructive of, that small share of health which he had several years enjoyed, and which his studies had not mended; and yet

[1] Chaufepie.—Niceron, vol. VIII.—Bullart's Academie des Sciences.—Blount's Censura.—Saxii Onomasticon.

he preferred the studious life, as being more independent. He complains, however, of want of encouragement; and "humbly hopes that some people will be candid and ingenuous enough to think that he has a right to be treated upon a footing something different from that of an upstart idle schemist or projector, who has never given proof of any talents that might deserve the public regard and attention." Whether this complaint was redressed, we know not. He died Sept. 17, 1767, and probably not in very opulent circumstances, as he was buried in Old-street church-yard. The coffin, at his own request, was filled with unslacked lime. His death was sudden, as he always wished it might be.

His most valuable publications were, the "Universal Dictionary of Trade and Commerce," 2 vols. folio, of which a second edition was published in 1757; and "Great Britain's true System;" one part of which is to recommend, during war, to raise the supplies within the year. His other publications, with the merits of which we are less acquainted, were, "1. "The Merchant's public Counting House," 4to. 2. "State of the French Trade and Navigation," 8vo. 3. "Britain's Commercial Interest explained and improved," 2 vols. 8vo. 4. "The Importance of the African Expedition considered," &c. In the papers of 1763, we find mention of a James Postlethwayt, F. R. S. who wrote "The History of the public Revenue," folio, but whether related to Malachi is uncertain. Malachi was chosen F. S. A. March 21, 1734.[1]

POTENGER, or POTTINGER (JOHN), an English gentleman of talents, was the son of John Potenger, D. D. who was appointed master of Winchester School Aug. 1, 1642, which he was obliged to resign, in order to preserve his loyalty and principles, and died in Dec. 1659. He was born in St. Swithin's parish, Winchester, July 21, 1647, admitted on the foundation of the college in 1658, and thence removed to a scholarship of Corpus Christi college, Oxon, where he took the degree of B. A. and afterwards entered of the Temple, and was regularly called to the bar. The office of comptroller of the pipe, which he held to the day of his death, he purchased, in 1676, of sir John Ernle, then chancellor of the Exchequer, whose daughter he married. Speaking of his father, in one of

[1] Cens. Lit. vol. I.—Month. and Crit. Reviews.

his writings, he expresses himself thus:—"About the thirteenth year of my age, the Christmas before the return of king Charles the Second, I lost a loving father; I was not so young but I was deeply sensible of the misfortune, knowing at what an unseasonable time I was deprived of him, when he should have received a reward for his loyal sufferings. He would often discourse with me, though young, about the unhappy times, and lament the church's and the king's misfortunes, which made a great impression on me; and laid the foundation, I hope, of my being a true son of the church of England, and an obedient subject to my lawful prince." In 1692 his wife died, leaving him only one daughter, who, in 1695, was married to Richard Bingham, esq. of Melcombe Bingham, in the county of Dorset. Thither he retired many years before his death, which happened on Dec. 18, 1733, in the 87th year of his age. He was buried by his wife in Blunsden church, in the parish of Highworth, Wilts. Mr. Potenger also published "A Pastoral Reflection on Death," a poem, in 1691; and "The Life of Agricola," from Tacitus, and perhaps other select pieces; but the far greater part of his works, consisting of "Poems, Epistles, Translations, and Discourses," both in prose and verse, was reserved only for the entertainment of his private friends, who often importuned him to make them public. Two original letters to him from Dr. South, are printed in Nichols's Select Collection of Poems. [1]

POTHIER (ROBERT JOSEPH) son of a counsellor to the presidial of Orleans, was born in that city January 9, 1699, and was appointed counsellor to the same presidial himself at the age of twenty-one. A particular taste induced him to study the Roman law; and the public are indebted to his labours on that subject for an edition of Justinian's Pandects, very exactly arranged, which he published 1748, 3 vols. folio. This work made M. Pothier known to the chancellor D'Aguesseau, who appointed him, unsolicited, to the professorship of French law, vacant at Orleans in 1749; after which, he applied particularly to that branch. He died, unmarried, at Orleans, May 2, 1772. Though constantly employed in the service of his fellow citizens, and of all those who consulted him, he found opportunity, by his indefatigable diligence, to publish the following

[1] Nichols's Poems, vol. VIII.—Lloyd's Memoirs, folio, p. 616.

works: 1. "Coutume d'Orleans," 1740, 1760, 2 vols. 12mo, and 1773, 4to. 2. "Coutumes du Duché, &c. d'Orleans," 2 vols. 12mo, and 1760 and 1772, 4to. The introductions to this work are reckoned masterly. 3. "Tr. des Obligations," 1764, 2 vols. 12mo, which has been followed by, 4. "Le Contrat de Vente; de Constitution; de Louage; de Société et à Cheptels; de Bienfaisance; de Dépôt, et Nantissement:" these form five volumes, which are sold separately. "Traité des Contrats aléatoires," 3 vols.; "de Mariage," 2 vols.; "Traité du Douaire," 1 vol.; "Tr. du Droit d'Habitation;" "Don mutuel," &c. 1 vol.; "Traité du Domaine, de Propriété de Possession," 2 vols. All these works were reprinted, 1774, 4 vols. 4to. A Treatise on Fiefs has since appeared, Orleans, 1776, 2 vols. folio. He left many other manuscript works, which have not been printed[1].

POTT (PERCIVAL), an English surgeon of the highest eminence, was born in Threadneedle-street, London, in December 1713. His father dying before he was quite four years old, he was left, in some degree, to the protection and patronage of Wilcox, bishop of Rochester, who was a distant relation of his mother. The profession of surgery was his own decided choice, though the connection above mentioned might naturally have led him to the church; and, in 1729, he was bound apprentice to Mr. Nourse, one of the surgeons of St. Bartholomew's hospital, under whom he was profoundly instructed, in what, at that time, was taught only by a few, the science of anatomy. His situation brought with it an abundance of practical knowledge, to which his own industry led him to add all that can be gained from a sagacious and careful perusal of the early writers on surgery. Thus qualified, he was admirably calculated to reform the superfluous and awkward modes of practice which had hitherto disgraced the art. In 1736, having finished his apprenticeship, he took a house in Fenchurch-street, and quickly was distinguished as a young man of the most brilliant and promising talents. In 1745, he was elected an assistant surgeon; and, in 1749, one of the principal surgeons of St. Bartholomew's hospital. It was one of the honours of Mr. Pott's life, that he divested surgery of its principal horrors, by substituting a mild and rational mode of practice (notwithstanding the

[1] Dict. Hist.—Nécrologie des Hommes celebres, pour année 1773.

opposition of the older surgeons), instead of the actual cautery, and other barbarous expedients which had hitherto been employed; and he lived to enjoy the satisfaction of seeing his improved plan universally adopted. Though he possessed the most distinguished talents for communicating his thoughts in writing, it seems to have been by accident that he was led to become an author. Immersed in practice, it does not appear that hitherto he had written any thing, except a paper "on tumours attended with a softening of the bones," in the forty-first volume of the Philosophical Transactions; but, in 1756, a compound fracture of the leg, occasioned by a fall of his horse in the streets, gave him leisure to plan, and in part to write, his Treatise on Ruptures. The flattering reception of his publications attached him afterwards to this mode of employing his talents, so that he was seldom long without being engaged in some work. His leg was with difficulty preserved, and he returned to the labours of his profession. In 1764, he had the honour of being elected a fellow of the Royal Society; and in the ensuing year he began to give lectures at his house, which was then in Watling-street; but finding it necessary, from the increase of his business, to choose a more central situation, he removed, in 1769, to Lincoln's-inn-fields, and in 1777 to Hanover-square. His reputation had now risen nearly to the greatest height, by means of his various publications, and the great success of his practice. He was universally consulted, and employed by persons of the first rank and situation; and received honorary tributes to his merit from the royal college of surgeons at Edinburgh and in Ireland. In 1787, he resigned the office of surgeon to St. Bartholomew's hospital, "after having served it," as he expressed himself, "man and boy, for half a century;" and in December 1788, in consequence of a cold caught by going out of town to a patient in very severe weather, he died, at the age of seventy-five. He was buried near his mother, in the church of St. Mary Aldermary, Bow-lane, where a tablet was affixed to his memory, inscribed by his son, the rev. J. H. Pott, the present archdeacon of London, and vicar of St. Martin's-in-the-fields.

The genius of Mr. Pott was certainly of the first order. As an author, his language is correct, strong, and animated. There are few instances, if any, of such classical elegance united with so much practical knowledge and

acuteness. His reading was by no means confined to professional works, but was various and extensive; and his memory suffered nothing to escape. As a teacher he acquired the faculty of speaking readily, with great point and energy, and with a most harmonious and expressive elocution. As a practitioner in surgery, he had all the essential qualifications; sound judgment, cool determination, and great manual dexterity. The following is a list of his works: 1. "An Account of Tumours which soften the Bones," Philos. Trans. 1741, No. 459. 2. "A Treatise on Ruptures," 1756, 8vo, second edition, 1763. 3. "An Account of a particular kind of Rupture, frequently attendant upon new-born Children, and sometimes met with in Adults," 1756, 8vo. 4. "Observations on that Disorder of the corner of the Eye commonly called Fistula Lachrymalis," 1758, 8vo. 5. "Observations on the Nature and Consequences of Wounds and Contusions of the Head, Fractures of the Skull, Concussions of the Brain," &c. 1760, 8vo. 6. "Practical Remarks on the Hydrocele, or Watery Rupture, and some other Diseases of the Testicle, its Coats and Vessels. Being a Supplement to the Treatise on Ruptures, 1762," 8vo. 7. "An Account of an *Hernia* of the Urinary Bladder including a Stone," Philos. Transact. vol. LIV. 1764. 8. "Remarks on the Disease commonly caled a Fistula in Ano," 1765, 8vo. 9. "Observations on the Nature and Consequences of those Injuries to which the Head is liable from external Violence. To which are added, some few general Remarks on Fractures and Dislocations," 8vo, 1768. This is properly a second edition of No. 5. 10. "An Account of the Method of obtaining a perfect or radical Cure of the Hydrocele, or Watry Rupture, by means of a seton," 1772, 8vo. 11. "Chirurgical Observations relative to the Cataract, the Polypus of the Nose, the Cancer of the Scrotum, the different kinds of Ruptures, and the Mortification of the Toes and Feet," 1775, 8vo. 12. "Remarks on that kind of Palsy of the lower Limbs, which is frequently found to accompany a Curvature of the Spine, and is supposed to be caused by it; together with its Method of Cure," 1779, 8vo. 13. "Further Remarks on the useless State of the lower Limbs in consequence of a Curvature of the Spine;" being a supplement to the former treatise, 1783, 8vo. These works were published collectively by himself, in quarto; and since his death, in 3 vols. 8vo, by his son-in-law, Mr. (now

sir James, Earle, with occasional notes and observations, and the last corrections of the author. This edition was published in 1790; and Mr. Earle has prefixed a life of Mr. Pott, from which the present account is taken.

We are assured, that Mr. Pott was no less amiable in private life than eminent in his profession. While his mother lived, he declined matrimonial engagement; but, in 1746, soon after her death, he married the daughter of Robert Cruttenden, esq. by whom he had four sons and as many daughters. Diligent as he was in his profession, he never suffered his attention to its avocations to interfere with the duties of a husband or a father; but though he was pleasing as a companion, his professional manners had much of the roughness of the old school of surgery. In his person he was rather lower than the middle size, with an expressive and animated countenance. For the chief part of his life his labours were without relaxation; but latterly he had a villa at Neasden, and usually passed about a month at Bath, or near the sea. [1]

POTTER (BARNABAS), a pious prelate of the church of England, was born within the barony of Kendall, in the county of Westmoreland, in 1578 or 1579. In his fifteenth year he entered Queen's college, Oxford, as a poor student, or tabarder, but made such progress in his studies, that he took his degrees with great reputation; and when master of arts, was chosen fellow of his college. During his fellowship he became tutor to the sons of several gentlemen of rank and worth, whom he assiduously trained in learning and religion. After taking orders, he was for some time lecturer at Abington, and at Totness in Devonshire, where he was highly respected as an affecting preacher, and was, according to Wood, much followed by the puritans. In 1610 he was chosen principal of Edmund Hall, but resigned, and was never admitted into that office. In 1615 he completed his degrees in divinity; and being presented the following year to a pastoral charge, by sir Edward Giles of Devonshire, he married the daughter of that gentleman, and intended to settle in that country. Such, however, was the character he had left behind him at Oxford, that on the death of Dr. Airay, the same year, he was unanimously elected provost of Queen's college, entirely without his knowledge. This station he retained about ten years; and being then one of the king's chap-

[1] Life, prefixed to his works.

lains, resigned the provostship in favour of his nephew, the subject of our next article. He was now again about to settle in Devonshire; when king Charles, passing by, as we are told, many solicitations in favour of others, peremptorily nominated him bishop of Carlisle in 1628. Wood adds, that in this promotion he had the interest of bishop Laud, "although a thorough-paced Calvinist." He continued, however, a frequent and favourite preacher; and, says Fuller, "was commonly called the puritanical bishop; and they would say of him, in the time of king James, that organs would blow him out of the church; which I do not believe; the rather, because he was loving of and skilful in vocal music, and could bear his own part therein."

In the beginning of the long parliament he preached at Westminster, and inveighed against the corruptions and innovations that had crept into the church, and his sentiments were generally approved of; but, in the confusion and prejudices which ensued, he did not escape without the usual crimes imputed to men of rank in the church, and was censured as popish, merely because he was a bishop. This treatment, and a foresight of the calamities about to fall on his church and nation, are said to have hastened his death, which happened at his lodgings in Covent-garden, in January 1642. He was interred in the church of St. Paul, Covent-garden. He died, says Fuller, "in honour, being the last bishop that died a member of parliament."

Wood mentions, as his writings, "Lectures on some chapters of Genesis," but knows not whether printed; and several sermons; one, "The Baronet's Burial," on the burial of Sir Edmund Seymour, Oxon. 1613, 4to; and another, on Easter Tuesday, one of the Spital sermons.[1]

POTTER (CHRISTOPHER), nephew to the preceding, was born also within the barony of Kendal in Westmorland, about 1591, and became clerk of Queen's college, Oxford, in the beginning of 1606. On April 30, 1610, he took the degree of B.A. and July 8, 1613, that of M.A.; and the same year was chosen chaplain of the college, and afterwards fellow of it. He was then a great admirer of Dr. Henry Airay, provost of that college, some of whose works he published, and who was a zealous puritan, and a lecturer at Abingdon in Berks, where he was much resorted to for his preaching. On March the 9th, 1620, he took the degree of bachelor of divinity, and February 17, 1626-7, that of doctor, having

[1] Ath. Ox. vol. II.—Clark's Lives of Modern Divines.—Fuller's Worthies.—Lloyd's Memoirs, folio, where is the fullest account of his character.

succeeded his uncle Dr. Barnabas Potter in the provostship of his college on the 17th of June, 1626. "Soon after," says Mr. Wood, "when Dr. Laud became a rising favourite at court, he, after a great deal of seeking, was made his creature, and therefore by the precise party he was esteemed an Arminian." On March the 15th, 1628, he preached a Sermon on John xxi. 17. at the consecration of his uncle to the bishopric of Carlisle at Ely House in Holborn; which was printed at London, 1629, in 8vo, and involved him in a short controversy with Mr. Vicars, a friend of his, who blamed him for a leaning towards Arminianism. In 1633 he published his "Answer to a late Popish Pamphlet, entitled, Charity mistaken." The cause was this. A Jesuit who went by the name of Edward Knott, but whose true name was Matthias Wilson, had published in 1630, a little book in 8vo, called "Charity mistaken, with the want whereof Catholicks are unjustly charged, for affirming, as they do with grief, that Protestancy unrepented destroies Salvation." Dr. Potter published an answer to this at Oxford, 1633, in 8vo, with this title: "Want of Charitie justly charged on all such Romanists as dare (without truth or modesty) affirme, that Protestancie destroyeth Salvation; or, an Answer to a late Popish pamphlet, intituled, Charity mistaken, &c." The second edition revised and enlarged, was printed at London, 1634, in 8vo. Prynne observes, that bishop Laud, having perused the first edition, caused some things to be omitted in the second. It is dedicated to King Charles I. and in the dedication Dr. Potter observes, that it was "undertaken in obedience to his majesty's particular commandment."

In 1635 he was promoted to the deanery of Worcester, having before had a promise of a canonry of Windsor, which he never enjoyed. In 1640 he was vice-chancellor of the university of Oxford, in the execution of which office he met with some trouble from the members of the long parliament. Upon breaking out of the civil wars, he sent all his plate to the king, and declared, that he would rather, like Diogenes, drink in the hollow of his hand, than that his majesty should want; and he afterwards suffered much for the royal cause. In consideration of this, upon the death of Dr. Walter Balcanqual, he was nominated to the deanery of Durham in January 1645-6; but was prevented from being installed by his death, which happened at his college March the 3d following. He was

interred about the middle of the chapel there; and over his grave was a marble monument fastened to the north wall, at the expence of his widow Elizabeth, daughter of Dr. Charles Sonibanke, some time canon of Windsor, afterwards wife of Dr. Gerard Langbaine, who succeeded Dr. Potter in the provostship of Queen's college. He was a person esteemed by all that knew him to be learned and religious; exemplary in his behaviour and discourse, courteous in his carriage, and of a sweet and obliging nature, and comely presence. But he was more especially remarkable for his charity to the poor; for though he had a wife and many children, and expected daily to be sequestered, yet he continued his usual liberality to them, having, on hearing Dr. Hammond's sermon at St. Paul's, been persuaded of the truth of that divine's assertion, that charity to the poor was the way to grow rich. He translated from Italian into English, "Father Paul's History of the Quarrels of Pope Paul V. with the State of Venice," London, 1626, 4to; and left several MSS. prepared for the press, one of which, entitled "A Survey of the Platform of Predestination," falling into the hands of Dr. William Twisse, of Newbury, was answered by him. This subject perhaps is more fully discussed in his controversy with Mr. Vicars, which was republished at Cambridge in 1719, in a "Collection of Tracts concerning Predestination and Providence." The reader to whom this "Collection" may not be accessible, will find an interesting extract, from Dr. Potter's part, in Dr. Wordsworth's "Ecclesiastical Biography," vol. V. p. 504, &c. Chillingworth likewise engaged in the controversy against Knott.

Dr. Potter had a son, CHARLES, who was born at Oxford in 1633, and admitted a student of Christ Church in 1647, but after completing his master's degree, he left the university, and when abroad with James Crofts, afterwards created duke of Monmouth, he embraced the Roman Catholic religion. He was afterwards one of the gentlemen ushers to his great uncle, Dr. Barnabas Potter, bishop of Carlisle. The "Theses Quadragesimales in scholis Oxoniensibus publicé pro forma discussæ," Oxon, 1649, 12mo, was published with his name, but the real author was his college tutor, Mr. Thomas Severn.[1]

POTTER (FRANCIS), a learned English divine, son of Mr. Richard Potter, a native of Oxfordshire, and vicar of

[1] Ath. Ox. vol. II.—Gen. Dict.—Fuller's Worthies.

Meyre in Wiltshire, was born in the vicarage house there on Trinity Sunday 1594, and educated in grammar learning in the king's school at Worcester under Mr. Henry Bright. He became a commoner of Trinity college, in Oxford, under his elder brother Hannibal Potter, in the latter end of the year 1609. On July 8, 1613, he took the degree of B. A.; June 26, 1615, that of M. A.; and July 8, 1625, that of B. D. He continued a close student in his college till the death of his father, in 1637; and then succeeded him in the rectory of Kilmington, left the university, and retired to his living, where he lived in a very retired manner till his death. In 1642 he published at Oxford in 4to, a treatise entitled "An Interpretation of the number 666. Wherein not onely the manner how this number ought to be interpreted is clearly proved and demonstrated; but it is also shewed, that this number is an exquisite and perfect character, truly, exactly, and essentially describing that state of government, to which all other notes of Antichrist do agree. With all knowne objections solidly and fully answered, that can be materially made against it." Prefixed to it is the following opinion of the learned Joseph Mede: "This discourse or tract of the number of the beast is the happiest that ever yet came into the world, and such as cannot be read (save of those that perhaps will not beleeve it) without much admiration. The ground hath been harped on before, namely, that that number was to be explicated by some ἀντιστοιχία to the number of the Virgin-company and new Hierusalem, which type the true and Apostolical Church, whose number is always derived from XII. But never did any worke this principal to such a wonderfull discovery, as this author hath done, namely, to make this number not onely to shew the manner and property of that state, which was to be that beast, but to designe the city wherein he should reigne; the figure and compasse thereof; the number of gates, cardinall titles or churches, St. Peter's altar, and I know not how many more the like. I read the book at first with as much prejudice against the numerical speculation as might be, and almost against my will, having met with so much vanitie formerly in that kinde. But by the time I had done, it left me possest with as much admiration, as I came to it with prejudice."

This treatise was afterwards translated into French, Dutch, and Latin. The Latin version was made by several hands. One edition was all or most translated by Mr.

Thomas Gilbert, of Edmund Hall, in Oxford, and printed at Amsterdam 1677, in 8vo; part of the Latin translation is inserted in the second part of the fourth volume of Pool's "Synopsis Criticorum." Our author's treatise was attacked by Mr. Lambert Morehouse, minister of Prestwood, near Kilmington, who asserts, that 25 is not the true, but propinque root of 666. Mr. Potter wrote a Reply to him. Mr. Morehouse gave a manuscript copy of this dispute to Dr. Seth Ward, bishop of Sarum, in 1668. Our author, while he was very young, had a good talent at drawing and painting, and the founder's picture in the hall of Trinity college is of his copying. He had likewise an excellent genius for mechanics, and made several inventions for raising of water, and water-engines; which being communicated to the Royal Society, about the time of its first establishment, were highly approved of, and he was admitted a member of that society. Mr. Wood likewise observes, that about 1640, "he entertained the notion of curing diseases by transfusion of blood out of one man into another; the hint whereof came into his head from Ovid's story of Medea and Jason; which matter he communicating to the Royal Society about the time of its first erection, it was entered into their books. But this way of transfusion having (as it is said) been mentioned long before by Andr. Libavius, our author Potter (who I dare say never saw that writer) is not to be the first inventor of that notion, nor Dr. Richard Lewen, but rather an advancer." He became blind before his death, and died at Kilmington about April 1678, and was buried in the chancel of the church there. His memory was preserved in Trinity college until 1670 by a dial, which he constructed and placed on the north side of the old quadrangle, but there is now another in its room. There are many anecdotes of him in the Aubrey MSS. but none perhaps more worth transcribing than the following. "The last time I saw him," says Aubrey, "I asked him why he did not get some cousin or kinsman to be with him, and look to him now in his great age? He answered me, that he had tried that way, and found it not so well; for they did begrudge what he spent, that it was too much, and went from them, whereas his servants (strangers) were kind to him, and took care of him." Aubrey adds, that in the "troublesome times it was his happiness never to be sequestered. He was once maliciously informed against to the committee at

Wells (a thing very common in those times); but when he came before them, one of them (I have forgot his name) gave him a pint of wine, and gave him great praise, and bade him go home, and fear nothing." He seems to have wanted only opportunities of conversing more frequently with his learned contemporaries to have made a distinguished figure in the infancy of the Royal Society.

His brother, Dr. Hannibal Potter, who had been his tutor at college, was, upon the death of Dr. Kettle, elected president of Trinity college, but was ejected by the parliamentary chancellor, lord Pembroke in person, attended by the parliamentary visitors and a guard of soldiers. His only subsistence afterwards was a poor curacy of 20*l.* a year, from which he was also ejected for using some part of the Liturgy.[1]

POTTER (JOHN), archbishop of Canterbury, was the son of Thomas Potter, a linen draper at Wakefield in Yorkshire, where he was born about the year 1674. He was educated at a school at Wakefield, and it is said, made an uncommon progress, in a short time, especially in the Greek languague. That this, however, was a *private* school seems to be taken for granted by Dr. Parr, who, after mentioning that our author's Latin productions are not free from faults, says that he would have been taught to avoid these "in our best public seminaries." At the age of fourteen, Mr. Potter was sent to Oxford, and entered a battler of University college in the beginning of 1688. There is every reason to think that his diligence here was exemplary and successful; for, after taking his bachelor's degree, he was employed by the master of his college, the learned Dr. Charlett, to compile a work for the use of his fellow students, entitled, "Variantes lectiones et notæ ad Plutarchi librum de audiendis poetis, item Variantes lectiones, &c. ad Basilii Magni orationem ad juvenes, quomodo cum fructu legere possint Græcorum libros," 8vo. This was printed at the University press, then in the Theatre, in 1693, at the expence of Dr. Charlett, who used to present copies of it, as a new-year's-gift, to the young students of University college, and to others of his friends.

In 1694 he was chosen fellow of Lincoln college, and proceeding M. A. in October of the same year, he took pupils and went into orders. Still pursuing his private

[1] Ath. Ox. vol. II.—Aubrey MSS. in Letters of Eminent Persons, 3 vols. 8vo, 1813.—Gen. Dict.—Walker's Sufferings of the Clergy.

studies, he produced, in 1697, his beautiful edition of Lycophron's "Alexandra," fol. the second edition of which, in 1702, Dr. Harwood pronounces "an everlasting monument of the learning of the illustrious editor." It is no inconsiderable proof of his having distinguished himself in the republic of letters, that we find him already corresponding with many eminent scholars on the continent, and among Dr. Mead's letters are some from Mr. Potter to Grævius, from whom he received the Basil edition of Lycophron, 1546, collated with ancient vellum MSS. and by this assistance he was enabled to correct and enlarge the commentaries of Tzetzes in no less than two hundred places, and throw much additional light on this very obscure poem. In the same year he printed the first volume of his Archæologia Græca," or Antiquities of Greece, and in the following year, 1698, the second volume. Several improvements were introduced by him in the subsequent editions of this valuable work, which has hitherto been unrivalled, and he lived to see at least five editions printed. It still continues a standard book for Greek students. It was incorporated in Gronovius's Thesaurus. In the preface to the fifth edition he speaks of a Latin edition printed in Holland, the publisher of which pretended it was corrected by the author; but he assures us that "he never saw it till it was all printed, and therefore the many errors in it must not be imputed to him."

In July 1704 he commenced bachelor of divinity, and being about the same time appointed chaplain to archbishop Tenison, he removed from Oxford to reside at Lambeth palace. He proceeded D. D. in April 1706, and soon after became chaplain in ordinary to queen Anne. In 1707 appeared his first publication connected with his profession, entitled a "Discourse of Church Government," 8vo. In this he asserts the constitution, rights, and government, of the Christian church, chiefly as described by the fathers of the first three centuries against Erastian principles; his design being to vindicate the church of England from the charge of those principles. In this view, among other ecclesiastical powers distinct from the state, he maintains the doctrine of our church, concerning the distinction of the three orders of bishops, priests, and deacons, particularly with regard to the superiority of the episcopal order above that of presbyters, which he endeavours to prove was settled by divine institution: that this distinction was

in fact constantly kept up to the time of Constantine: and in the next age after that, the same distinction, he observes, was constantly reckoned to be of divine institution, and derived from the apostles down to these times.

In the beginning of 1708, he succeeded Dr. Jane as regius professor of divinity, and canon of Christ Church, who brought him back to Oxford. This promotion he owed to the interest of the celebrated duke of Marlborough, and to the opinion held concerning him that he was a Whig; whereas Dr. Smalridge, whom the other party wished to succeed in the professorship and canonry, had distinguished himself by opposition to the whig-measures of the court. In point of qualification these divines might be equal, and Dr. Potter certainly, both as a scholar and divine, was liable to no objection. It was probably to the same interest that he owed his promotion, in April 1715, to the see of Oxford. Just before he was made bishop he published, what had occupied his attention a very considerable time, his splendid and elaborate edition of the works of Clemens Alexandrinus, 2 vols. fol. Gr. and Lat. an edition, says Harwood, "worthy of the celebrity of the place where it was published, and the erudition of the very learned prelate, who has so happily illustrated this miscellaneous writer." In this he has given an entire new version of the "Cohortations," and intended to have done the same for the "Stromata," but was prevented by the duties of his professorship. In his preface he intreats the reader's candour as to some typographical errors, he being afflicted during part of the printing by a complaint in his eyes, which obliged him to trust the correction of the press to others.

For some time after his being made bishop of Oxford, he retained the divinity chair, and filled both the dignities with great reputation, rarely failing to preside in person over the divinity disputations in the schools, and regularly holding his triennial visitation at St. Mary's church; upon which occasions his charges to the clergy were suited to the exigencies of the times. In 1717, Dr. Hoadly, then bishop of Bangor, having advanced some doctrines, respecting sincerity, in one of his tracts, which our prelate judged to be injurious to true religion, he took occasion to animadvert upon them in his first visitation the following year; and his charge having been published, at the request of his clergy, Dr. Hoadly answered it, which produced a reply,

from our prelate. In this short controversy, he displayed more warmth than was thought consistent with the general moderation of his temper; but such were his arguments and his character, that Hoadly is said to have been more concerned on account of this adversary than of any other he had then encountered.

Some time after this he became much a favourite with queen Caroline, then princess of Wales; and upon the accession of George II. preached the coronation sermon, Oct. 11, 1727, which was afterwards printed by his majesty's express commands, and is inserted among the bishop's theological works. It was generally supposed that the chief direction of public affairs, with regard to the church, was designed to be committed to his care; but as he saw that this must involve him in the politics of the times, he declined the proposal, and returned to his bishopric, until the death of Dr. Wake, in January 1737, when he was appointed his successor in the archbishopric of Canterbury. This high office he filled during the space of ten years with great reputation, and towards the close of that period fell into a lingering disorder, which put a period to his life Oct. 10, 1747, in the seventy-fourth year of his age. He was buried at Croydon.

He left behind him the character of a prelate of distinguished piety and learning, strictly orthodox in respect to the established doctrines of the church of England, and a zealous and vigilant guardian of her interests. He was a great advocate for regularity, order, and œconomy, but he supported the dignity of his high office of archbishop, in a manner which was by some attributed to a haughtiness of temper. Whiston is his principal accuser, in this respect, but allowances must be made for that writer's prejudices, especially when we find that among the heaviest charges he brings against the archbishop is his having the Athanasian Creed read in his chapel. He had a numerous family of children, of whom three daughters and two sons survived him. One of his daughters, Mrs. Sayer, died in 1771.

His eldest son, JOHN POTTER, born in 1713, after a private education, was entered a member of Christ Church, Oxford, in 1727, and took his master's degree in 1734. After he went into orders, he obtained from his father the vicarage of Blackburne, in the county of Lancaster, and in 1739, the valuable sinecure of Elme cum Emneth, in the isle of Ely. In 1741 his father presented him to the arch-

deaconry of Oxford. His other promotions were the vicarage of Lydde in Kent, the twelfth prebend of Canterbury, and the rich benefice of Wrotham in Kent, with which he retained the vicarage of Lydde. In 1766 he was advanced to the deanery of Canterbury, on which he resigned the archdeaconry of Oxford. He died at Wrotham Sept. 20, 1770. He offended his father very much by marrying one of his servants, in consequence of which, although the archbishop, as we have seen, gave him many preferments, he left his personal fortune, which has been estimated at 70,000*l.* some say 90,000*l.* to his second son, Thomas Potter, esq. who followed the profession of the law, became recorder of Bath, joint vice-treasurer of Ireland, and member of parliament for Aylesbury and Oakhampton. He died June 17, 1759.

The archbishop's works were published in 1753, 3 vols. 8vo, under the title of "The Theological Works of Dr. John Potter, &c. containing his Sermons, Charges, Discourse of Church-government, and Divinity Lectures." He had himself prepared these for the press; his divinity lectures form a continued treatise on the authority and inspiration of the Scriptures. Some letters of his, relative to St. Luke's Gospel, &c. are printed in "Atterbury's Correspondence."[1]

POTTER or POTER (PAUL), an excellent landscape painter, was born at Enkhuysen, in 1625, and learned the principles of painting from his father, Peter Potter, who was but a moderate artist; yet, by the power of an enlarged genius and uncommon capacity, which he discovered even in his infancy, his improvement was so extraordinary, that he was considered as a prodigy, and appeared an expert master in his profession at the age of fifteen.

Paul's subjects were landscapes, with different animals, but principally cows, oxen, sheep, and goats, which he painted in the highest perfection. His colouring is soft, agreeable, and transparent, and appears to be true nature; his touch is free, and exceedingly delicate, and his outline very correct. His skies, trees, and distances, shew a remarkable freedom of hand, and a masterly ease and negligence: but his animals are exquisitely finished, and touched with abundance of spirit. On these accounts he is esteemed one of the best painters of the Low Countries. His only amusement was walking into the fields; and even

[1] Biog. Brit.—Ath. Ox. vol. II.—Nichols's Bowyer.—Whiston's Life.

that amusement he so managed, as to make it conduce to the advancement of his knowledge in that art; for he always sketched every scene and object on the spot, and afterwards composed his subjects from his drawings; frequently he etched those sketches, and the prints are deservedly very estimable.

The paintings of Potter are exceedingly coveted, and bear a high price; because, beside their intrinsic merit, the artist having died young, in his twenty-ninth year, in 1654, and not painted a great number of pictures, they are now scarcely to be procured at any rate. One landscape, which originally he painted for the countess of Solms, was afterwards sold (as Houbraken affirms) to Jacob Van Hoeck, for 2000 florins. Lord Grosvenor has in his collection a small work of Potter's, for which his lordship gave 900 guineas.[1]

POTTER (ROBERT), an excellent classical scholar and translator, was born in 1721; but where, or of what family, we have not discovered. He was educated at Emmanuel college, Cambridge, and took his bachelor's degree in 1741, but that of master not until 1788, according to the published list of Cambridge graduates, probably owing to his being then made a dignitary in Norwich cathedral. His first preferment was the vicarage of Scarning in Norfolk, in the gift of the Warner family; and, until he completed his translation of Sophocles, he held no higher preferment. In 1774, he published, in octavo, a volume of poems, some of which had appeared before separately; they consist of, "A Birth-day Thought;" "Cynthia;" "Verses to the same;" "Retirement, an epistle to Dr. Hurd;" "A Fragment;" "Verses to the painter of Mrs. Longe's picture at Spixworth;" "An Ode to Philoclea;" "Verses to the same, exemplifying the absurdity of an affected alliteration in poetry;" "Two Pieces in imitation of Spenser;" "Holkham, inscribed to the earl of Leicester;" "Kymber, to Sir A. Woodhouse;" and a chorus from the "Hecuba" of Euripides, his intended translation of whose tragedies he announces in an advertisement. In most of these poems, particularly the "Holkham," and "Kymber," he shews himself a successful imitator of Pope. In the following year he published a very judicious tract, entitled "Observations on the Poor Laws, on the present state of the Poor, and on houses of

[1] Pilkington.—Rees's Cyclopædia.—Argenville, vol. III.—Descamps, vol. II.

Industry," in which his principal object was, to recommend houses of industry, upon the plan of those already established in some parts of Norfolk and Suffolk, particularly that at Bulcamp."

Although Mr. Potter had announced his "Euripides" as in a state of preparation for the press, he first published, in 1777, his translation of "Æschylus," in a quarto volume, indisputably the best translation of any Greek poet that had appeared in the English language. In the same year appeared his "Notes on the Tragedies of Æschylus," about eighty pages in quarto. These were dedicated to Mrs. Montague, at whose request they were written, and were printed and distributed at her expence gratis to the purchasers of the tragedies. A second edition appeared in 1779, in two volumes octavo, corrected in many places, and with the notes inserted in their respective places. In 1781, he published the first volume of his translation of "Euripides," in quarto; and, the following year, the second; and, in 1788, that of "Sophocles," in the same size. These last-mentioned versions are, on the whole, inferior to his first production, yet they are each of them excellent performances, and thought even superior to those of Mr. Wodhull and Dr. Franklin. Besides these very laborious works, Mr. Potter published, in 1783, in quarto, "An Enquiry into some passages of Dr. Johnson's Lives of the Poets;" in which we are sorry to observe a degree of petulance unworthy of liberal criticism; and, in 1785, in quarto, "A Translation of the Oracle concerning Babylon, and the Song of Exultation, from Isaiah, chap. xiii. and xiv." and "A Sermon on the Thanksgiving for the Peace, 1802."

In 1788 he was promoted by the lord chancellor Thurlow to the dignity of a prebendary in the cathedral of Norwich. He had been a schoolfellow of lord Thurlow, and had constantly sent his publications to that nobleman, without ever soliciting a single favour from him. On receiving a copy of the "Sophocles," however, his lordship wrote a short note to Mr. Potter, acknowledging the receipt of his books from time to time, and the pleasure they had afforded him, and requesting Mr. Potter's acceptance of a prebendal stall in the cathedral of Norwich. In the following year, and during his residence at Norwich, the united vicarages of Lowestoft and Kessingland were presented to him, without solicitation from any quarter, by

Dr. Bagot, then bishop of Norwich. His mind was sensibly impressed by such a disinterested and honourable mark of that prelate's favour, which was the greater, as these united vicarages were the best subject of patronage that fell vacant during the seven years that Dr. Bagot held the see. Mr. Potter died suddenly, in the night-time, at Lowestoff, Aug. 9, 1804, in the eighty-third year of his age. He was a man of unassuming simple manners, and his life was exemplary. His translations are a sufficient proof of his intimate acquaintance with classical learning, and in this character he was highly respected by the literati of his time. It is said that he left a manuscript biography of the learned men of Norfolk, but into whose hands this has fallen, we have not heard.[1]

POUGET (FRANCIS AMÉ), a French divine, successively priest of the oratory, doctor of the Sorbonne, and abbé of Chambon, was born at Montpellier in 1666. He was some time at the head of an ecclesiastical seminary, under Colbert, bishop of Montpellier; where he was of infinite service, not only by the excellence of his instructions, but the purity of his example. He was vicar of St. Roch at Paris, in 1692, and had there the credit of contributing to the penitence of the celebrated La Fontaine, of which the English reader may see his own curious account in the "New Memoirs of Literature," vol. X. His latter days were passed at Paris, in the religious house of St. Magloire, where he died in 1723, at the age of fifty-seven. Father Pouget was the author of some works, of which the most remarkable is, "The Catechism of Montpellier," the best edition of which is that of Paris in 1702, in 4to. It is a kind of body of divinity, and has been considered by the clergy of his communion as the most precise, clear, and elegantly simple statement of the doctrines and practices of religion that has ever been produced. He was concerned in some other works, which were not entirely his own; such as "The Breviary of Narbonne;" "Martinay's edition of St. Jerom; Montfaucon's Greek Analects; and a book of instructions for the Knights of Malta.[2]

POULLAIN (FRANCIS.) See BARRE'.

[1] Gent. Mag. vol. LXXIV. and LXXXIII.—Forbes's Life of Beattie.—Nichols' Bowyer.—Monthly Review.

[2] Moreri.—Dict. Hist.

POUPART (FRANCIS), a celebrated anatomist and physician, was born at Mans, and after receiving some education under the fathers of oratory, went to Paris, where he applied himself, with great assiduity, to natural history and philosophy. In the study of the former he had been led to the examination and dissection of insects, which turned his mind to anatomy and surgery, as the means of support; for which purpose he presented himself at the Hotel Dieu, and passed his examinations with great applause, which occasioned the more surprise, as he avowed that he had had no opportunity of obtaining practical information, and knew no more of surgery than to let blood. He subsequently received the degree of doctor in medicine at Rheims, in 1699, and was admitted a member of the Academy of Sciences. He did not long survive to receive the rewards of his industry; for he died at Paris, in October 1708, in a state of considerable poverty, which he supported with cheerfulness. His success in anatomical investigation may be estimated from the transmission of his name, attached to an important ligament. The Memoirs of the Academy comprize many of his papers, besides a "Dissertation sur la Sangue," published in the Journal des Savans; viz. a "Mémoire sur les Insectes Hermaphrodites;" "L'Histoire du Formica Leo;" that of the "Formica Pulex;" "Observations sur les Moules;" "Dissertation sur l'Apparition des Esprits," on the occasion of the adventure of St. Maur, and some other papers. He is also considered as the editor of a "Chirurgie complette," which is a compilation from many works upon that art. [1]

POURCHOT (EDMUND), an eminent French professor of philosophy, was born at Poilly, a village in the diocese of Sens, in the year 1651, and studied at the university of Paris, where he distinguished himself by his talents and great diligence, and in 1673 he was admitted to the degree of M. A. In the year 1677 he was appointed professor of philosophy in his own college, whither his reputation soon attracted a multitude of students; and at the opening of the "Collège des Quatre Nations," he was appointed to fill the philosophical chair in that seminary. Mr. Pourchot soon became dissatisfied with the Aristotelian philosophy, and embraced the principles of Des Cartes, applying mathematical principles and reasonings to the discovery of

[1] Eloy, Dict. Hist. de Medecine.—Niceron, vol. XI.

physical and moral truths. He now drew up a system of philosophy, which he published under the title of "Institutiones Philosophicæ," which was very generally applauded, and met with an astonishing sale. His reputation as a philosopher, at this time, stood so high, that his lectures were always attended by a numerous concourse of students. His acquaintance was eagerly courted by the most celebrated literary characters of his time: Racine, Despreaux, Mabillon, Dupin, Baillet, Montfaucon, and Santeul, were his intimate associates. He was honoured with the esteem of M. Bossuet and M. de Fenelon. The latter would have procured for him the appointment of tutor to the younger branches of the royal family, but he preferred to employ his talents in the service of the university; and was seven times chosen to fill the post of rector of that body, and was syndic for the long space of forty years. At a very advanced age he began to apply himself to the study of the Hebrew language, with a degree of ardour which soon enabled him to deliver a course of lectures upon it at the college of St. Barbe. In the midst of his numerous engagements, he found leisure to improve his "Philosophical Institutions," of which he was preparing the fourth edition for the press, when he lost his eyesight. He died at Paris in 1734, in the 83d year of his age. Besides his "Institutions," he was author of numerous "Discourses," which were given to the public in the "Acts of the University," and various "Memoirs." He assisted the learned Masclef in greatly improving the second edition of his "Grammatica Hebraica," and he aided him in drawing up the Chaldee, Syriac, and Samaritan grammars, which are combined in that edition.[1]

POUSSIN (NICHOLAS), an eminent French painter, was born at Andely, a little town in Normandy, in 1594. His family, however, were originally of Soissons; in which city there were some of his relations officers in the Presidial court. John Poussin, his father, was of noble extraction, but born to a very small estate. His son, seeing the narrowness of his circumstances, determined to support himself as soon as possible, and chose painting for his profession, having naturally a strong inclination to that art. At eighteen, he went to Paris, to learn the rudiments of it. A Poictevin lord, who had taken a liking to him, placed

[1] Moreri.—Dict. Hist.

him with Ferdinand, a portrait-painter, whom Poussin left in three months to place himself with Lallemant, with whom he staid but a month: he saw he should never learn any thing from such masters, and he resolved not to lose his time with them; believing he should profit more by studying the works of great masters, than by the discipline of ordinary painters. He worked a while in distemper, and performed it with extraordinary facility. The Italian poet Marino being at that time in Paris, and perceiving Poussin's genius to be superior to the small performances on which he was employed, persuaded him to go with him into Italy: Poussin had before made two vain attempts to undertake that journey, yet by some means or other was hindered from accepting this opportunity. He promised, however, to follow in a short time; which he did, though not till he had painted several other pictures in Paris, among which was the Death of the Virgin, for the church of Nôtre-Dame. Having finished his business, he set out for Rome in his thirtieth year.

He there met with his friend, the cavalier Marino, who rejoiced to see him; and that he might be as serviceable as he could, recommended him to cardinal Barberini, who desired to be acquainted with him. Yet by some means or other, he did not emerge, and could scarcely maintain himself. He was forced to give away his works for sums that would hardly pay for his colours. His courage, however, did not fail; he prosecuted his studies assiduously, resolving, at all events, to make himself master of his profession. He had little money to spend, and therefore the more leisure to retire by himself, and design the beautiful objects in Rome, as well antiquities as the works of the famous Roman painters. It is said, that he at first copied some of Titian's pieces, with whose colouring, and the touches of whose landscapes, he was infinitely pleased. It is observable, indeed, that his first pieces are painted in a better style of colouring than his last. But he soon shewed, by his performances, that, generally speaking, he did not much value the part of colouring; or thought he knew enough of it, to make his pictures as perfect as he intended. He had studied the beauties of the antique, the elegance, the grand gusto, the correctness, the variety of proportions, the adjustments, the order of the draperies, the nobleness, the fine air and boldness of the heads; the manners, customs of times and places, and every thing that

is beautiful in the remains of ancient sculpture, to such a degree, that one can never enough admire the exactness with which he has enriched his painting in all those particulars.

He used frequently to examine the ancient sculptures in the vineyards about Rome, and this confirmed him more and more in the love of those antiquities. He would spend several days together in making reflections upon them by himself. It was in these retirements that he considered the extraordinary effects of nature with respect to landscapes, that he designed his animals, his distances, his trees, and every thing excellent that was agreeable to his taste. He also made curious observations on the works of Raphael and Domenichino; who of all painters, in his opinion, invented best, designed most correctly, and expressed the passions most vigorously: three things, which Poussin esteemed the most essential parts of painting. He neglected nothing that could render his knowledge in these three parts perfect: he was altogether as curious about the general expression of his subjects, which he has adorned with every thing that he thought would excite the attention of the learned. He left no very large compositions behind him; and all the reason we can give for it is, that he had no opportunity to paint them; for we cannot imagine that it was any thing more than chance, that made him apply himself wholly to easel pieces, of a size proper for a cabinet, such as the curious required of him.

Louis XIII. and de Noyers, minister of state and superintendant of the buildings, wrote to him at Rome to oblige him to return to France; to which he consented with great reluctance. He had a pension assigned him, and a lodging ready furnished at the Thuilleries. He drew the picture of "The Lord's Supper," for the chapel of the castle of St. Germain, and that which is in the Jesuit's noviciate at Paris. He began "The Labours of Hercules," in the gallery of the Louvre; but Vouet's school railing at him and his works, put him out of humour with his own country. He was also weary of the tumultuous way of living at Paris, which never agreed with him. For these reasons he secretly resolved to return to Rome, pretending he went to settle his domestic affairs and fetch his wife; but when he was there, whether he found himself in his proper situation, or was quite put off from any thought of returning to France by the deaths of Richelieu and the king, which

happened about that time, he never afterwards left Italy. He continued working on his easel-pieces, and sent them from Rome to Paris; the French buying them very eagerly, whenever they could be obtained, and valuing his productions as much as Raphael's.

Poussin, having lived happily to his seventy-first year, died paralytic in 1665. He married the sister of Gaspar Dughet, by whom he had no children. His estate amounted to no more than sixty thousand livres; but he valued his ease above riches, and preferred his abode at Rome, where he lived without ambition, to fortune elsewhere. He never made words about the price of his pictures; but put it down at the back of the canvas, and it was always given him. He had no disciple. The following anecdote much illustrates his character. Bishop Mancini, who was afterwards a cardinal, staying once on a visit to him till it was dark, Poussin took the candle in his hand, lighted him down stairs, and waited upon him to his coach. The prelate was sorry to see him do it himself, and could not help saying, "I very much pity you, Monsieur Poussin, that you have not one servant." "And I pity you more, my lord," replied Poussin, "that you have so many."[1]

POUSSIN (GASPAR), whose proper name was DUGHET, was born, according to some authors, in France, in 1600; according to others, at Rome, in 1613; nearly the same difference has been found in the dates of his death, which some place in 1663, and others in 1675. Which may be right, it is not easy to ascertain; but the two latter dates are adopted by the authors of the Dictionnaire Historique. His sister being married to Nicholas Poussin, and settled at Rome, he travelled to that place, partly to visit her, and partly from a strong love of painting. Sandrart says, that Gaspar was employed at first only to prepare the palette, pencils, and colours, for Nicholas; but, by the instructions and example of that great master, was so led on, that he also obtained a high reputation. While he remained at Rome, he dropped his own name of Dughet, and assumed that of Poussin, from his brother-in-law, and benefactor. He is acknowledged to have been one of the best painters of landscapes that the world has seen. No painter ever studied nature to better effect, particularly in expressing the effects of land-storms. His scenes are always beauti-

[1] Argenville, vol. IV.—Pilkington.—Reynolds's Works.

fully chosen, and his buildings simple and elegant. He was not equally skilled in painting figures, and frequently prevailed on Nicholas to draw them for him. The connoisseurs distinguish three different manners in his paintings; the first is dry; the second is more simple, yet delightful, and natural, approaching more than any other, to the style of Claude. His third manner is more vague and undefined than these, but pleasing; though less so by far than the second. His style is considered on the whole by Mr. Mason, in his table subjoined to Du Fresnoy, as a mixture between those of Nicolo and Claude Lorraine. Mr. Mason adopts the date of 1675 for his death.[1]

POUSSINES (PETER), in Latin POSSINUS, a learned Jesuit, of Narbonne, in the 17th century, resided a considerable time at Rome, where he was much esteemed by Christina, queen of Sweden, cardinal Barberini, and several other illustrious persons. He understood Greek well, had very carefully studied the fathers, and has left translations of a great number of Greek authors, with notes; a "Catena of the Greek Fathers on St. Mark," Rome, 1673, fol.; and other works. He died 1686, aged 77.[2]

POWELL (DAVID), a learned Welsh divine, was born in Denbighshire, about 1552. In 1568, he was sent to Oxford, but to what college is uncertain. When Jesus-college was founded, in 1571, he removed thither; and took his degrees in arts the year following. In 1576, he took orders, and became vicar of Ruabon, or Rhiw-Abon, in Denbighshire, and rector of Llanfyllin, which last he resigned in 1579. About the end of the same year he was instituted to the vicarage of Mivod in Montgomeryshire, and in 1583 he had the sinecure rectory of Llansanfraid, in Mechain. He held also some dignity in the church of St. Asaph. He proceeded to his degrees in divinity in 1582, and the subsequent year, and was afterwards chaplain to sir Henry Sidney, then president of Wales. He died in 1598, and was buried in his own church of Ruabon. The works published by him were, 1. "Caradoc's History of Cambria, with annotations," 1584, 4to. This history had been translated from the Latin, by Humphrey Lloyd, but was left by him unfinished at his death. Powel corrected and augmented the manuscript, and published it with notes. 2. "Annotationes in itinerarium Cambriæ, scriptum per

[1] Argenville, vol. I.—Pilkington. [2] Moreri.—Dict. Hist.

Silvium Geraldum Cambrensem," London, 1585. 3. "Annotationes in Cambriæ descriptionem, per Ger. Cambr." 4. "De Britannica historia recte intelligenda, epistola ad Gul. Fleetwoodum civ. Lond. recordatorem." This and the former are printed with the annotations on the itinerary. 5. "Pontici Virunnii Historia Britannica," London, 1585, 8vo. Wood says, that he took great pains in compiling a Welsh Dictionary, but died before it was completed.

He left a very learned son, GABRIEL POWELL, who was born at Ruabon, in 1575, and educated at Jesus college, Oxford, after which he became master of the free-school at Ruthen, in his native county. Not however finding his situation here convenient for the studies to which he was addicted, ecclesiastical history, and the writings of the fathers, he returned to Oxford, and took up his abode in St. Mary Hall. Here principally he wrote those works which procured him great reputation, especially among the puritans. Dr. Vaughan, bishop of London, invited him to the metropolis, and made him his domestic chaplain, and would have given him higher preferment had he lived. It was probably Vaughan's successor who gave him the prebend of Portpoole, in 1609, and the vicarage of Northall, in Middlesex, in 1610. He died in 1611. His works enumerated by Wood are chiefly controversial, against the papists, except one or two in defence of the silenced puritans. Several of them, being adapted to the circumstances of the times, went through numerous editions, but are now little known. Wood says he was esteemed a prodigy of learning, though he died when a little more than thirty years old (thirty-six), and had he lived to a greater maturity of years, it is "thought he would have exceeded the famous Dr. John Rainolds, or any of the learned heroes of the age." Wood adds that he "was a zealot, and a stiff puritan." By one of his works, entitled "The unlawfulness and danger of Toleration of divers religions, and connivance to contrary worship in one monarchy or kingdom," it would appear that he wrote against toleration while he was claiming it for himself and his puritan brethren.[1]

POWELL (EDWARD), a learned popish divine, was born about the latter part of the sixteenth century, and was educated at Oxford. He appears to have been fellow of Oriel

[1] Ath. Ox. vol. I. new edit.—Biog. Brit.—Oldys's Librarian.

college in 1495, and afterwards became D. D. and was accounted one of the ornaments of the university. In November 1501, he was made rector of Bledon, in the diocese of Wells, and in July 1503 was collated to the prebend Centum solidorum, in the church of Lincoln, as well as to the prebend of Carleton. In 1508, by the interest of Edmund Audley, bishop of Salisbury, he was made prebendary of that church, and in 1525 became prebendary of Sutton in Marisco, in the church of Lincoln. In November 1514, Pope Leo gave him a licence to hold three benefices, otherwise incompatible. His reputation for learning induced Henry VIII. to employ him to write against Luther, which he did in a work entitled "Propugnaculum summi sacerdotii evangelici, ac septenarii sacramentorum numeri adversus M. Lutherum, fratrem famosum, et Wickliffistam insignem," Lond. 1523, 4to. This performance, says Dodd, was commonly allowed to be the best that had hitherto been published. There are two public letters from the university of Oxford, one to the king, the other to bishop Audley, applauding the choice of a person so well qualified to maintain the cause of the church; and in these letters, they style him the glory of their university, and recommend him as a person worthy of the highest preferment. But all this could not protect him from the vengeance of Henry VIII. when he came to employ his learning and zeal in defence of queen Catherine, and the supremacy of the see of Rome, on both which articles he was prosecuted, hanged, drawn, and quartered in Smithfield, July 30, 1540, along with Dr. Thomas Abel, and Dr. Richard Fetherstone, who suffered on the same account. He wrote in defence of queen Catherine, "Tractatus de non dissolvendo Henrici regis cum Catherina matrimonio;" but it is doubtful if this was printed. Stow, indeed, says it was printed in 4to, and that he had seen it, but no copy is now known. Mr. Churton, in his "Lives of the Founders of Brazenose college," mentions Dr. Powell's preaching a Latin sermon, in a very elegant style, at the visitation of bishop Smyth at Lincoln.[1]

POWELL (GRIFFITH), principal of Jesus college, Oxford, was born at Lansawell in Carmarthenshire, in 1561, and entered a commoner of Jesus college in 1581, and after taking his degrees, and obtaining a fellowship, was chosen

[1] Ath. Ox. vol. I. new edit.—Dodd's Ch. Hist.—Willis's Cathedrals.

principal in 1613; being then, says Wood, "accounted by all a most noted philosopher, or subtle disputant, and one that acted and drudged much as a tutor, moderator and adviser in studies among the juniors." He died June 28, 1620, and was buried in St. Michael's church. By will he left all his estate, amounting to between six and seven hundred pounds, to the college, with which a fellowship was founded. He wrote "Analysis Analyticorum posteriorum, seu librorum Aristotelis de Demonstratione, cum scholiis," Oxon. 1594, 8vo, and "Analysis libri Aristotelis de Sophisticis Elenchis," ibid. 1594, reprinted 1598 and 1664. Concerning these two works, a wit of the day made the following lines:

"Griffith Powell, for the honour of his nation,
Wrote a book of Demonstration.
And having little else to do,
He wrote a book of Elenchs too."

There is more wit than truth in this, however, for his office as principal engrossed so much of his time, as to prevent him from preparing for the press other treatises which he had written.[1]

POWELL (Sir John), an eminent lawyer, and an upright judge, was a native of Gloucester, which city he represented in parliament in 1685. He was called to the coif April 24, 1686, appointed a justice of the common pleas April 21, 1687, at which time he received the honour of knighthood, and was removed to the court of king's bench April 26 in the following year. He sat in that court at the memorable trial of the seven bishops, and having declared against the king's dispensing power, James II. deprived him of his office in July 1688; but William III. placed him again in the common pleas, Oct. 28, 1695, and queen Anne advanced him to the queen's bench June 18, 1702, where he sat until his death, at Gloucester, on his return from Bath, June 14, 1713, far advanced in life. He was reckoned a sound lawyer, and in private was to the last a man of a cheerful, facetious disposition. Swift, in one of his letters, mentions his meeting with him at Lord Oxford's, and calls him "an old fellow with grey hairs, who was the merriest old gentleman I ever saw, spoke pleasing things, and chuckled till he cried

[1] Ath. Ox. vol. I.

again." In his time the laws against witchcraft being unrepealed, one Jane Wenman was tried before him, and her adversaries swore that she could fly: "Prisoner," said our judge, "can you fly?" "Yes, my lord." "Well then you may; there is no law against flying."[1]

POWELL (WILLIAM SAMUEL), an English divine of good abilities, was born at Colchester, Sept. 27, 1717; admitted of St. John's college, Cambridge, in 1734; and, having taken the degree of bachelor of arts in 1739, elected fellow of it in March 1740. In 1741, he was taken into the family of lord Townshend, as private tutor to his second son Charles Townshend, afterwards chancellor of the exchequer; and was ordained deacon and priest at the end of the year, when he was instituted to the rectory of Colkirk in Norfolk, on lord Townshend's presentation. He returned to college the year after, and began to read lectures as an assistant to the tutors, Mr. Wrigley and Mr. Tunstall; but became himself principal tutor in 1744. He took the degree of bachelor of divinity in 1749, and in 1753 was instituted to the rectory of Stibbard, in the gift of lord Townshend. In 1757 he was created D. D. In 1761 he left college, and took a house in London; but did not resign his fellowship till 1763. In Jan. 1765, he was elected master of his college, and was chosen vice-chancellor of the university in November following. The year after, he obtained the archdeaconry of Colchester; and, in 1768, was instituted to the rectory of Freshwater in the Isle of Wight. He died, Jan. 19, 1775, and was interred in the chapel of St. John's college.

The preceding sketch is taken from an advertisement prefixed to a volume of his "Discourses on various subjects," published by his friend Dr. Thomas Balguy: "which Discourses," says the editor, "are not published for the credit of the writer, but for the benefit of his readers; especially that class of readers, for whom they were chiefly intended, the younger students in divinity. The author's reputation," he adds, "stands on a much wider bottom: a whole life uniformly devoted to the interests of sound philosophy and true religion."

The office of master of the college, says Mr. Cole, he maintained with the greatest reputation and honour to him-

[1] Noble's Continuation of Granger.—Burnet's Own Times.—Nichols's Edition of Swift; see Index.

self, and credit and advantage to the society. Some years before he attained this office, a relation with whom he had very little acquaintance, and less expectation from, Charles Reynolds, of Peldon Hall, esq. left him the estate and manor of Peldon Hall in Essex, together with other estates at Little Bentley in the same county; and, adds Mr. Cole, to do him justice he well deserved it, for he was both hospitable and generous, and being a single man had ample means to exercise his generosity. In Feb. 1773, when St. John's college had agreed to undertake two very expensive works, the new casing the first court with stone, and laying out their gardens under the direction of the celebrated Mr. Brown, who told them that his plan would cost them at least 800*l.* the master recommended an application to those opulent persons who had formerly been members of the college, and told the fellows that if they thought proper to make such application, and open a subscription, he would begin it with a donation of 500*l.* which he immediately subscribed. On all such occasions, where the honour and reputation of his college, or the university, was concerned, no one displayed his liberality more in the sumptuousness and elegance of his entertainments, but in other cases he was frugal and œconomical.

The late celebrated poet, Mr. Mason, in his life of Whitehead, takes occasion to pay a high compliment to Dr. Powell on that part of his literary character concerning which he may be thought the least liable to be mistaken, and pronounces Dr. Powell's taste in works of imagination to have been as correct as his judgment was in matters of more abstruse speculation. "Yet this taste," adds Mr. Mason, "always appeared to be native and his own: he did not seem to have brought it with him from a great school, nor to have been taught it by a celebrated master. He never dealt in the indiscriminate exclamations of *excellent* and *sublime:* but if he felt a beauty in an author, was ready with a reason why he felt it to be such: a circumstance which those persons, who, with myself, attended his lectures on the Poetics of Aristotle, will both acknowledge and reflect upon with pleasure."

His published works consist of the volume above mentioned, edited by Dr. Balguy, which contains three discourses preached before the university; thirteen preached in the college chapel; one on public virtue; three charges

to the clergy of the archdeaconry of Colchester; and his "Disputatio" on taking his doctor's degree. One of his discourses, relative to subscription, was first preached on commencement Sunday in 1757; and being reprinted in 1772, when an application to parliament on the matter of subscription was in agitation, was attempted to be answered, probably by the author of the "Confessional," in a pamphlet entitled "Remarks on the Rev. Dr. Powell's Sermon, &c." but of this we do not know that he took any notice, contenting himself with this reprint of his sermon, which was the fourth edition. He had spoken his sentiments, and had no turn for controversy. He acted the same part in his college; during the controversy in 1772 he called all his scholars before him, and submitted to them the real state of the case relating to their subscription, and left it with them. In 1760, Dr. Powell published Observations on "Miscellanea Analytica," which was the beginning of a controversy that produced many pamphlets relative to the Lucasian professorship of mathematics at Cambridge, when Mr. Waring was elected.

A letter of Mr. Markland's having been published in the "Anecdotes of Bowyer," reflecting on Dr. Powell as if he had died rich in consequence of accumulation, and had been saving of his money to the last, produced a satisfactory defence of him from a member of St. John's college, part of which it is but justice to Dr. Powell's memory to copy. "It is true," says this writer, "that Dr. Powell died in very affluent circumstances; but the greatest part of his fortune was left to him in 1759 by Mr. Reynolds, a relation of his mother, and the remainder was the well-earned fruits of his labours in educating his pupils while tutor. During the ten years he was master, he lived in great splendour and magnificence, and had considerably diminished his private fortune before his death. When it was determined to rebuild the first court, he generously made a present of 500*l.* to the society: to several undergraduates he occasionally gave sums of money, and to others he allowed annual stipends to enable them to complete their studies: at his own expence he bestowed prizes upon those who distinguished themselves at the public examinations. By his will, which had been made a considerable time before his death, he bequeathed 1000*l.* to his friend Dr. Balguy; to six actual fellows, to ten who had

been fellows, and to four who had only been of the college, 100*l.* each ; and to four fellows his books."[1]

POWNALL (THOMAS), a gentleman of considerable learning and political knowledge, was born in 1722, and educated at Lincoln. His first appearance in public life was when appointed secretary to the commissioners for trade and plantations in 1745, subjects with which he must have made himself early acquainted, as he had not yet reached his twenty-fourth year. In 1753 he went to America, and in the following year was concerned in a matter which eventually proved of great importance. At the beginning of what has been called the seven years' war with France, which commenced in America in 1754, two years before it broke out in Europe, a number of persons, styled commissioners, being deputed from each colony, assembled at Albany, to consider of defending themselves against the French, who were making alarming encroachments on their back settlements. This assembly was called the Albany Congress, and became the precedent for that other more remarkable congress established at the revolution in 1775. As soon as the intention of the colonies to hold a congress at Albany was known in England, Mr. Pownall immediately foresaw the danger to the mother country, if such a general union should be permitted, and presented a strong memorial to lord Halifax, the secretary of state, on the subject, in 1754. The plan which the congress had in view was, to form a great council of deputies from all the colonies, with a governor-general to be appointed by the crown, and empowered to take measures for the common safety, and to raise money for the execution of their designs. The ministers at home did not approve of this plan ; but, seeing that they could not prevent the commissioners meeting, they resolved to take advantage of this distress of the colonies, and turn the subject of deliberation to their own account. For this purpose they sent over a proposal, that the congress should be assisted in their considerations by two of the king's council from each colony, be empowered to erect forts, to levy troops, and to draw on the treasury in London for the money wanted ; and the treasury to be reimbursed by a tax on the colonies, to be laid by the British parliament ; but this proposal was peremptorily rejected,

[1] Life by Dr. Balguy.—Cole's MS Athenæ in British Museum.—Nichols's Bowyer.—Mason's Life of Whitehead, p. 29.—Gent. Mag. LV. p. 359.

because it gave the British parliament a power to tax the colonies. Although Mr. Pownall did not agree with the ministry in the whole extent of their proposal, yet they thought him so well acquainted with the affairs of the colonies, that in 1757 they appointed him governor of Massachusett's bay.

After two years' residence, some political differences with some of the leading men of the province, induced him to solicit to be recalled; and in 1759 he succeeded Mr. Bernard as governor of New Jersey; but he retained his post a very short time, being almost immediately appointed governor, captain-general, and vice-admiral, of South Carolina. Here he continued until 1761, when he was recalled, at his own desire; and on his arrival in London, he was appointed director-general of the office of controul, with the rank of colonel in the army, under the command of prince Ferdinand, in Germany. At the end of the war he returned to England, where his accounts were examined, and passed with honour.

At the general election, 1768, he was chosen representative in parliament for Tregony in Cornwall, and in 1775 for Minehead in Somersetshire, and on all occasions vigorously opposed the measures which led to the war with America; and, from the knowledge which he was supposed to have acquired in that country, was listened to with attention. Of the importance of his speeches he had himself a considerable opinion, by his sending them in manuscript, to be printed in Almon's Parliamentary Register. He is also said to have assisted that bookseller in his "American Remembrancer," a periodical paper which contained all the calumny, as well as all the arguments, which the opponents of the measures of administration could bring together. At the general election in 1780 he retired from parliament, and resided, in his latter years, at Bath, where he died Feb. 25, 1805, in the 83d year of his age, if our date of his birth be correct.

Governor Pownall was twice married; first, in 1765, to lady Fawkener, relict of Sir Everard Fawkener, and daughter of lieutenant-general Churchill, who died in 1777; and secondly, in 1784, to Mrs. Astell, of Everton-house, in Bedfordshire; but had no issue by either.

He had a vigorous and comprehensive mind; which by a liberal education, and constant cultivation during a long series of years, was furnished with an uncommon fund of

various knowledge, both as a politician and antiquary; but not, in both characters, without some singular opinions. His works were very numerous. The first, and most popular, which went through several editions, was his "Administration of the Colonies." 2. Observations on a Bread Bill, which he introduced in parliament; and, 3. "Of the Laws and Commissions of Sewers;" both printed, but not published. 4. An ironical pamphlet, entitled "Considerations on the indignity suffered by the Crown, and dishonour brought upon the Nation, by the Marriage of his Royal Highness the Duke of Cumberland with an English subject," 1772, 4to. 5. A pamphlet on "The high price of Bread," &c. 1774, 8vo. 6. "A Topographical Description of such parts of North America as are contained in the annexed map of the middle British Colonies, &c. in North America," 1776, folio. 7. "A Letter to Adam Smith, LL.D. F.R.S." respecting his "Wealth of Nations," 1776, 4to. 8. "Drainage and Navigation but one united work," 1776, 8vo. 9. "A Treatise on the study of Antiquities," 1782, 8vo. 10. "A Memorial addressed to the Sovereigns of America," 1782*. 11. "Two Memorials, with an explanatory Preface." 12. "Memorial addressed to the Sovereigns of Europe and the Atlantic," 1783. 13. "Proposal for founding University Professorships for Architecture, Painting, and Sculpture," 1786. 14. "Answer to a Letter on the Jutæ or Viti." 15. "Notices and Descriptions of Antiquities of the Provincia Romana of Gaul, now Provence, Languedoc, and Dauphiny: with Dissertations on the subjects of which those are exemplars; and an Appendix, describing the Roman Baths and Thermæ, discovered in 1784, at Badenweiler," 1787, 4to. 16. "An Antiquarian Romance, endeavouring to mark a line by which the most ancient people, and the processions of the earliest inhabitancy of Europe, may be investigated," 1795, 8vo. 17. "Descriptions and Explanations of the Remains of some Roman Antiquities dug up in the city of Bath in 1790, with an Engraving from Drawings made on the spot," 1795, 4to. 18. "Considerations on the Scarcity and high Prices of Bread Corn," &c. 1796. He contributed also many papers to the Archæologia of the Society of Antiquaries, of which he was chosen a fellow in 1772. He was elected F.R.S. in 1765. He is also said to have

* In a letter to Mr. Nichols he says, "This is the best thing I ever wrote."

been the author of "The Right, Interest, and Duty, of Governments, as concerned in the affair of the East Indies," 1781, 8vo. "Intellectual Physics, an Essay concerning the nature of Being," 4to, 1803; and a "Treatise on Old Age."

His brother, JOHN POWNALL, was also an antiquary, and contributed a few articles to the Archæologia. He died July 17, 1795.[1]

POYNET, or PONET (JOHN), successively bishop of Rochester and Winchester, in the reign of Edward VI. was born in the county of Kent, about the year 1516, and was educated in King's college, Cambridge, where his adversaries allow he was distinguished for his learning. He was not only skilled in Greek and Latin, but in some of the modern languages, particularly Italian and Dutch. In early life he proved himself an able mathematician and mechanist. He constructed a clock, which pointed both to the hours of the day, the day of the month, the sign of the Zodiack, the lunar variations, and the tides, which was presented to Henry VIII. and considered by him and others as a very extraordinary performance. Heylin, who is seldom partial to the early English reformers, tells us, that he was "well-studied with the ancient fathers."

At what time he imbibed the principles of the Reformation is uncertain; but it appears that he was accounted a champion for that great change in the beginning of the reign of Edward VI. when he was made bishop of Rochester, although only in his 33d year. He was then D.D. and chaplain to archbishop Cranmer. When Gardiner was deprived, he was the following year, 1551, translated to Winchester, and was one of the bishops appointed to make a new code of ecclesiastical laws. He had frequently preached before king Edward; who, on account of his zealous efforts for the reformation, desired that he might have the above dignities. He had before this, however, some lesser preferment. By Newcourt we find, that Cranmer gave him the rectory of St. Michael Queenhithe, London, Nov. 15, 1543, which he held, *in commendam*, until May 15, 1551, when he was translated to Winchester. He was a frequent preacher, and wrote several treatises in defence of the Reformation; but his most remarkable performance was what is commonly called "King Edward's Catechism," which appeared in 1553, in two editions, the one Latin, the other English, with the royal privilege.

[1] Nichols's Bowyer, vol. VIII.

That it was not hastily adopted, however, appears by king Edward's letter prefixed to it, in which he says: "When there was presented unto us, to be perused, a short and playne order of Catechisme, written by a certayne godlye and learned man: we committed the debatinge and diligent examination thereof to certain byshoppes and other learned men, whose judgment we have in greate estimation." This catechism has been attributed to Nowell; but the late excellent biographer of that eminent divine considers it as unquestionably Poynet's, although Nowell took much from it into his own catechism.

When queen Mary came to the crown, Poynet, with many others, retired to Strasburgh, where he died April 11, 1556, not quite forty years of age. Dodd says he was obliged to leave England for treasonable practices; as he had not only encouraged Wyat's rebellion, but personally appeared in the field against the queen and government. This may be true; but no treason was necessary to render England an unsafe place for a man so zealous for the reformation, a professed opponent of Gardiner, and who succeeded that tyrannical prelate in the see of Winchester. Strype informs us, that immediately on the accession of Mary, bishop Poynet was ejected and imprisoned, and deprived of episcopacy, for being married. He doubts whether he ever was concerned with Wyat, but says he was a great friend to the learned Ascham. Milner accuses him of signing away a great number of the most valuable possessions of the see of Winchester. He accuses him also of being of an intolerant spirit, and that he persecuted the learned physician, Andrew Borde. Borde, however, was guilty of irregularities, which it was not unbecoming in his diocesan to punish. If Poynet was intolerant, what shall we say of the favourites of the popish historians?

Besides the "Catechism" already mentioned, bishop Poynet was the author of: 1. "A Tragedie or Dialoge of the unjust usurped primacie of the bishop of Rome," "translated from Bernard Ochinus," 1549, 8vo. 2. "A notable Sermon concerning the ryght use of the Lordes Supper," &c. preached before the king at Westminster," 1550, 8vo. When abroad, he wrote, which was published the year after his death, a treatise on the same subject, entitled "Dialecticon viri boni et literati de veritate, natura, atque substantia corporis et sanguinis Christi in Eucharistia;" in which, Bayle says, he endeavoured to reconcile the Lu-

therans and Zuinglians. 3. "A short Treatise of Politique Power, and of the true obedience which subjectes owe to kynges and other civile governours, with an exhortacion to all true naturall Englishe men, compyled by D. I. P. B. R. V. V. *i. e.* Dr. John Poynet, bishop of Rochester and Winchester," 1556, 8vo. The contents of this may be seen in Oldys's Catalogue of Pamphlets in the Harleian Library, No. 409. It was reprinted in 1639 and 1642; which gave a suspicion that it contained sentiments respecting queen Mary, which at this time were thought applicable to a far milder sovereign. Dr. Poynet wrote "A Defence for Marriage of Priests," 1549, 8vo; and has been thought the author of an answer to the popish Dr. Martin on the same subject, entitled "An Apologie, fully aunswering, by Scriptures and anceant doctors, a blasphemose book, gathered by D. Stephen Gardiner," &c. &c. But Wharton, in his observations on Strype's Memorials of Cranmer, assigns very sufficient reasons why it could not be Poynet's.[1]

POZZO, MODESTA. See FONTE MODERATA.

PRATT (CHARLES, EARL CAMDEN), an eminent English lawyer, was the son of sir John Pratt. This sir John Pratt was a student at Oxford, and fellow of Wadham college, in the hall of which is his portrait, among other distinguished members and benefactors of the society. Applying himself to the study of the law, he was called to the bar about the end of king Charles II.'s reign; and, after various gradations in the dignities of his profession, was in 1718 constituted lord chief justice of the court of King's Bench. He died in 1724, when the subject of the present article was a child, one of the sons of his second wife, Elizabeth Wilson. He was born in 1713; and, after being educated in school-learning at Eton, entered of King's college, Cambridge, on the election in 1731, and became a fellow of that society. In 1735 he took the degree of B. A. and in 1739 that of M. A. after which he became a member of Lincoln's Inn; and having regularly gone through his law studies, was called to the bar. For many years, however, he had so little practice, that at one time he had resolved to relinquish his attendance at Westminster Hall; but, by degrees he became noticed; and, in

[1] Godwin de Præsul.—Bale.—Tanner.—Strype's Life of Cranmer *passim*.—Gen. Dict.—Fuller's Worthies.—Dodd's Ch. Hist.—Churton's Life of Nowell.—Milner's Hist. of Winchester, vol. I. p. 546.

1752, we find him supporting the rights of juries, in opposition to Mr. Murray, afterwards lord Mansfield, in a case of libel, the King v. Owen, when his client was acquitted.

In 1754 he was chosen representative for the borough of Downton, in Wiltshire; and in 1759, recorder of Bath; and the same year was made his majesty's attorney general. In Dec. 1761, he was constituted chief justice of the court of Common Pleas, and received the honour of knighthood; and in 1762, was called to the degree of serjeant-at-law.

His lordship had the reputation of having presided in that court with a dignity, weight, and impartiality, never exceeded by any of his predecessors; and when the celebrated John Wilkes was seized and committed to the Tower, upon a general warrant, his lordship granted him an *Habeas Corpus*; and when Wilkes was brought before the court of Common Pleas, discharged him from his confinement in the Tower, on May 6, 1763, after stating the case, in a speech which did him great honour. His wise and spirited behaviour upon this occasion, and in the consequent judicial proceedings, between the printers of the "North Briton" and others concerned in that publication, or in apprehending the authors, was so acceptable to the nation, that the lord mayor, aldermen, and common-council of the city of London, presented him with the freedom of their corporation in a gold box, and desired him to sit for his picture, which was put up in the Guildhall in 1764, with a suitable inscription at the bottom of the frame. The guild of merchants of the city of Dublin, also voted him the freedom of their guild, in a gold box; the corporation of barber-surgeons of that city voted him his freedom thereof; and the sheriffs and commons of Dublin presented him their thanks "for the distinguished zeal and loyalty which he has shewn in asserting and maintaining the rights and liberties of the subject, in the high station which he now fills, with remarkable dignity; and for his particular services to this kingdom, in the office of attorney-general." Other towns sent him testimonies of their regard, and his popularity was now at its height. In 1765 he was created a peer of Great Britain by the title of lord Camden, baron Camden in the county of Kent; and on July 30, 1766, his majesty, upon the resignation of lord Northington, delivered the great seal to his lordship, as lord high chancellor of Great Britain. It was the Rockingham administration

who promoted his lordship's advancement to the peerage; but they did not thereby obtain his entire support in parliament; for when the declaratory bill, asserting the right of parliament to make laws, binding the colonies in all cases whatever, was brought into the House of Lords, he opposed it with the greatest vigour. Lord Camden, whatever might be thought of his opinions, was uniformly independent, and incurred a portion of popular odium for supporting the suspension of the law, in order to prevent the exportation of corn at a time when scarcity was impending. On this occasion he happened to make a sarcastic reply to lord Temple, which drew upon him the wrath of Junius; but for this he had as little regard as for the more sober invectives of party. As a lord chancellor, he appears to have conciliated the good opinion of all parties. His acuteness and judgment, and the perspicuity with which he delivered his opinions, and his general politeness, mixed with a becoming regard to the dignity of his office, all produced the highest respect and confidence in his decisions. But as he still adhered to his opinion against the taxation of the Americans, which he strongly and publicly opposed on every occasion, he was removed from his high office in 1770.

In March 1782, on an entire change of men and measures, in consequence of the failure of the American war, he was appointed president of the council, which, with the exception of a short secession during the coalition-administration, he held through life, and gave his support to the measures by which Mr. Pitt provided for the safety of the country, when the French revolution had let loose the disorganizing principles of bad men of all nations. In May 1786, lord Camden was advanced to the farther dignities of viscount Bayham and earl Camden, and lived to enjoy his well-earned honours to his death, April 18, 1794. High as his lordship's character stood with the public, it was not superior to the esteem which his private virtues universally procured. In his relative duties he was affectionate, benevolent, and cheerful. His mind and manners threw an amiable colouring over every action. A pamphlet has been attributed to him, entitled "An Inquiry into the nature and effect of the writ of *Habeas Corpus*, the great bulwark of English liberty, both at common law, and under the act of parliament: and also into the propriety of explaining and extending that act," Lond. 1758, 8vo.

Another is mentioned by Mr. Park, which can scarcely be called his, although relating to him;' "Lord Camden's argument in Doe, on the demise of Hindson, &c. *versus* Kersey; wherein Lord Mansfield's argument in Wyndham *versus* Chetwynd, is considered and answered." This is said to have been first printed in 4to, at London, and suppressed by an order of the court of Common Pleas, over which lord Camden at that time presided. It was, however, published at Dublin in 1766, 8vo.

His lordship married Elizabeth, daughter, and at length sole heiress, of Nicholas Jeffreys, esq. of the Priory in Breconshire, by whom he had a numerous issue. He was succeeded in titles and estate by his son John Jeffreys, the present earl Camden.[1]

PRATT (SAMUEL JACKSON), a poet and miscellaneous writer, is said to have been born of a good family, at St. Ives, in Huntingdonshire, Dec. 25, 1749. He was educated at Felstead, in Essex, and was originally brought up to the church. This, however, he appears to have quitted for the stage, which he attempted in London, in 1774, with very little success. After his failure in this attempt, he subsisted chiefly by writing. He also was for some time a bookseller at Bath, where, and at other places, he occasionally delivered lectures on the English language. For many years after his appearance on the stage, he assumed the name of Courtney Melmoth, which likewise is prefixed to most of his publications. As an author, he was very prolific. The first of his productions which attracted the notice of the public, was "The Tears of Genius, occasioned by the Death of Dr. Goldsmith, 1774," whose poetical works he endeavoured, and not always unsuccessfully, to make the model of his own. His poem of "Sympathy" was perhaps his best, and has passed through many editions, and is characterized by feeling, energy, and beauty. His first novel, entitled "Liberal Opinions upon Animals, Man, and Providence," 1775, &c. was published in detached volumes, which were eagerly perused as they successively appeared. His "Shenstone Green," "Emma Corbett," "The Pupil of Pleasure, or the New System (Lord Chesterfield's) illustrated," had likewise a temporary popularity. His other novel of any note was entitled "Family Secrets," 1797, 5 vols.

[1] Collins's Peerage, by sir E. Brydges.—Harwood's Alumni Etonenses.—Park's edition of the Royal and Noble Authors.—Almon's Anecdotes, vol. I.

12mo, but had not the success of the former. His dramatic productions were, a tragedy, "The Fair Circassian," taken from Hawkesworth's "Almoran and Hamet," which required all the support of himself and friends, in the newspapers, to render it palatable for a few nights. His other dramatic pieces, enumerated in the Biog. Dram. were so little successful as to be soon forgot.

Other works by Mr. Pratt, not noticed in the above account, are: "The Sublime and Beautiful of Scripture. Being Essays on select Passages of Sacred Compositions," 1777. "An Apology for the Life and Writings of David Hume," 1777. "Travels of the Heart, written in France," 1778, 2 vols. "Observations on Young's Night Thoughts," 8vo. "Landscapes in Verse, taken in Spring," 1785. "Miscellanies," 1786, 4 vols. which included the most popular of the preceding pieces. "Triumph of Benevolence," a poem, occasioned by the design of erecting a Monument to Mr. Howard. "Humanity, or the Rights of Nature," a poem, 1788. "An Ode on his Majesty's Recovery." "A Letter to the Tars of Old England," and "A Letter to the British Soldiers," 1797. "John and Dame; or, The Loyal Cottagers," a poem, 1803. "Harvest Home, consisting of Supplementary Gleanings, Original Dramas and Poems, Contributions of Literary Friends, and Select Republications, including Sympathy, a poem, revised, corrected, and enlarged, from the eighth edition," 1805, 3 vols. 8vo. "The Cabinet of Poetry, containing the best entire pieces which are to be found in the Works of the British Poets, from Milton to Beattie. The Works of each Poet prefaced by an Account of his Life and Character, by Mr. Pratt;" 6 vols. 1808. "The Contrast, a Poem, including Comparative Views of Britain, Spain, and France," 1808. "The Lower World, a poem, in four books, with notes," 1810. "A Description of Leamington Spa," a retreat of Mr. Pratt's, &c. To these we may add his "Gleanings," or Travels Abroad and in England, in which there is some amusement, but so much mixture of fiction, that very little reliance can be placed on them for matters of fact. Mr. Pratt died Oct. 4, 1814, at his apartments in Colmore-row, Birmingham. He was unquestionably a man of genius, and a selection might be made from his works which would establish his reputation as a poet; but his necessities seldom gave him time to polish and correct, and his vanity prompted him so often to

become his own reviewer and his own panegyrist, that for some years before his death he sunk in respect with the public. There are no marks of learning in any of his performances; and from the time he devoted himself to represent fiction on the stage, his general conduct was that of a man playing a part, or led through the adventures of a novel. It was to his praise, however, that in his latter days his works contained a more pure morality than some he had published at an earlier period of his life.[1]

PRAXITELES, a most celebrated Grecian sculptor, flourished, according to Pliny, in the 104th olympiad, that is, about 364 years before the Christian æra. He worked chiefly in Parian marble, to which he seemed to convey not only expression but animation. He was much attached to the beautiful Phryne, to whom he promised to give the very finest of his works, if she would select it. Not trusting to her own judgment in this matter, she contrived a stratagem, as Pausanias relates, to discover which he most esteemed. She ran to him in a pretended alarm, exclaiming that his workshop was on fire, when he immediately cried out, "If my Satyr and Cupid are not saved, I am ruined." Having thus learned his private thoughts, she took advantage of them in making her choice. His love for Phryne led him also to preserve her beauties by his art; and her statue, carved by him, stood afterwards in the temple at Delphi, between those of Archidamus king of Sparta, and Philip of Macedon. Grace and beauty prevailed in every work of Praxiteles; and his statue of Venus clothed, which was bought by the inhabitants of Coos, was only surpassed by a naked figure of the same goddess, which was obtained by the Cnidians. It is uncertain whether any work of Praxiteles remains; but an antique Cupid, formerly possessed by Isabella d'Este, of the ducal family of Mantua, was supposed to have been the production of his art.[2]

PREMONTVAL (PETER *le Guay* DE), of the academy of sciences at Berlin, was born at Charenton Feb. 16, 1716. His attachment to the mathematics was so strong, that he opened a school at Paris, in 1740, where he taught them gratuitously, and formed several excellent scholars. But his temper was acrimonious and haughty, which created

[1] Gent. Mag. Vol. LXXXIV.—Biog. Dram.—Lounger's Common Place Book, vol. III. [2] Hayley's Essay on Sculpture.

him so many enemies, that he quitted France for Bâle, where he staid a year or two; and having wandered for some time in various cities of Germany, he finally settled at Berlin; where, though he did not escape quarrels, he was altogether successful, and became an author. He died at Berlin in 1767, at the age of fifty-one. His works are neither numerous nor very valuable. The best is, 1. His "Préservatifs contre la corruption de la langue Françoise en Allemagne." He wrote also, 2. "La Monogamie, ou l'unité en Mariage," 1751, 3 vols. 8vo; a work of learning, but whimsical and tiresome. 3. "Le Diogene de l'Alembert;" not so singular as the preceding, but not better written, with some tendency to modern sophistry. 4. Several memoirs in the volumes of the academy at Berlin. He appears to have been in a great degree unsettled in his religious opinions; inclining at times to Socinianism, and the doctrines of fortuitous creation; at others producing strong suggestions in favour of religion.[1]

PRESTET (JOHN,) a priest of the oratory, son of a serjeant at Châlons-sur-Saone, was born in 1648. He went to Paris early in life, and, having finished his studies there, entered into the service of father Malebranche, who, finding he had a genius for the sciences, taught him mathematics, in which the young pupil made so rapid a progress, that, at the age of seventeen he published the first edition of his "Elémens de Mathématiques." In the same year, 1675, he entered the congregation of the oratory, and taught mathematics with distinguished reputation, particularly at Angers. He died June 8, 1690, at Mechlin. The best edition of his "Elements," is that of 1689, 2 vols. 4to. They contain many curious problems.[2]

PRESTRE. See VAUBAN.

PRESTON (JOHN), a celebrated divine in the beginning of the seventeenth century, descended from the Prestons, of Preston in Lancashire, was born at Heyford, in Northamptonshire, in Oct. 1587. An uncle on the mother's side, who resided at Northampton, undertook the care of his education, and placed him at first at the free-school of that town, and afterwards under a Mr. Guest, an able Greek scholar, who resided in Bedfordshire. With him he remained until 1584, when he was admitted of King's col-

[1] Dict. Hist.—Necrologe des hommes Celebres, pour année 1770.
[2] Dict. Hist.—Moreri.

lege, Cambridge. Here he applied to what his biographer tells us was at that time the *genius* of the college, viz. music, studied its theory, and practised on the lute; but thinking this a waste of time, he would have applied himself to matters of more importance, could he have remained here, but as not coming from Eton school, he could not be upon the foundation. Being therefore incapable of preferment, he removed to Queen's college, and by the instructions of Oliver Bowles, an able tutor, he soon became distinguished for his proficiency, especially in the philosophy of Aristotle, and took his degrees with uncommon reputation. Bowles leaving college for a living, his next tutor was Dr. Porter, who, astonished at his talents, recommended him to the notice of the master, Dr. Tyndal, dean of Ely, by whose influence he was chosen fellow in 1609. This he appears to have thought rather convenient than honourable, for at this time his mind was much set on public life, and on rising at court. He continued, however, to pursue his studies, to which he now added that of medicine; and, although he did this probably without any view to it as a profession, we are told that when any of his pupils were sick, he sometimes took the liberty to alter the physicians' prescriptions. Botany and astronomy, or rather astrology, also engrossed some part of his attention. But from all these pursuits he was at once diverted by a sermon preached at St. Mary's by Mr. Cotton, which made such an impression on him, that he immediately resolved on the study of divinity, and began, as was then usual, by perusing the schoolmen. "There was nothing," says his biographer, "that ever Scotus or Occam wrote, but he had weighed and examined; he delighted much to read them in the first and oldest editions that could be got. I have still a Scotus in a very old print, and a paper not inferior to parchment, that hath his hand and notes upon it throughout; yet he continued longer in Aquinas; whose *sums* he would sometimes read as the barber cut his hair, and when it fell upon the place he read, he would not lay down his book, but blow it off."

While thus employed, king James paid a visit to Cambridge, and Dr. Harsnet, the vice-chancellor, "knowing well the critical and able apprehension of his majesty," selected the ablest in every faculty to dispute, which was then a mode of entertaining royal visitors. Preston he selected to *answer* in the philosophy act, and there was a time

when he would have been proud of the honour; but his thoughts were now so much fixed on divinity, that the applause of kings and courts had no longer any charms. In the mean time a dispute arose about the place of *answerer*, which terminated in Mr. Preston's being appointed *first opponent*. The account of this dispute, as given by Preston's biographer, is so curious an illustration of the academical customs of the time, that we are persuaded no apology can be necessary for giving it in his own words. It exhibits king James also in one of his favourite characters.

"His (Mr. Preston's) great and first care was to bring his argument unto a head, without affronts or interruptions from the *answerer*, and so made all his major propositions plausible and firm, that his adversary might neither be willing nor able to enter there, and the minor still was backed by other syllogisms, and so the argument went on unto the issue; which fell out well for master Preston; for in disputations of consequence, the *answerers* are many times so fearful of the event, that they slur and trouble the *opponents* all they can, and deny things evident, which had been the case in all the former acts; there was such wrangling about their syllogisms, that sullied and clouded the debates extremely, and put the king's *acumen* into straits; but when master Preston still cleared his way, and nothing was denied, but what was ready to be proved, the king was greatly satisfied, and gave good heed, which he might well do, because the question was tempered and fitted unto his content; namely, *Whether dogs could make syllogisms?*

"The *opponent* urged that they could; an Enthymeme (said he) is a lawful and real syllogism, but dogs can make them; he instanced in an hound who had the major proposition in his mind, namely, 'the hare is gone either this or that way;' smells out the minor with his nose, namely, 'she is not gone that way,' and follows the conclusion, 'Ergò, this way with open mouth.' The instance suited the auditory, and was applauded; and put the *answerer* to his distinctions, that dogs might have *sagacity* but not *sapience*, in things especially of prey, and that did concern their belly, might be *nasutuli*, but not *logici*; had much in their mouths, little in their minds, unless it had relation to their mouths; that their lips were larger than their understandings: which the *opponent*, still endeavouring to wipe off with another syllogism, and put the dogs upon a fresh scent, the moderator, Dr. Reade, began to be afraid,

and to think how troublesome a pack of hounds, well followed and applauded, at last might prove, and so came to the *answerer's* aid, and told the *opponent* that his dogs, he did believe, were very weary, and desired him to take them off, and start some other argument; and when the *opponent* would not yield, but halloed still and put them on, he interposed his authority, and silenced him. The king in his conceit was all the while upon Newmarket heath, and liked the sport, and therefore stands up, and tells the moderator plainly he was not satisfied in all that had been answered, but did believe an hound had more in him than was imagined. I had myself (said he) a dog, that straggling far from all his fellows, had light upon a very fresh scent, but considering he was all alone, and had none to second and assist him in it, observes the place, and goes away unto his fellows, and by such yelling arguments as they best understand, prevailed with a party of them to go along with him, and bringing them unto the place, pursued it into an open view. Now the king desired for to know how this could be contrived and carried on without the use and exercise of understanding, or what the moderator could have done in that case better; and desired him that either he would think better of his dogs, or not so highly of himself.

"The *opponent* also desired leave to pursue the king's game, which he had started, unto an issue; but the *answerer* protested that his majesty's dogs were always to be excepted, who hunted not by common law, but by prerogative. And the moderator, fearing the king might let loose another of his hounds, and make more work, applies himself with all submisse devotion to the king, acknowledged his dogs were able to out-do him, and besought his majesty for to believe they had the better: That he would consider how his illustrious influence had already ripened and concocted all their arguments and understandings; that whereas in the morning the reverend and grave divines could not make syllogisms, the lawyers could not, nor the physicians; now every dog could, especially his majesty's."

Mr. Preston's part in this singular disputation might have led to favour at court, if he had been desirous of it; and sir Fulk Greville, afterwards lord Brook, was so pleased with his performance that he settled 50*l. per ann.* upon him, and was his friend ever after; but he was now seri-

ously intent on the office of a preacher of the gospel, and having studied Calvin, and adopted his religious opinions, he became suspected of puritanism, which was then much discouraged at court. In the mean time his reputation for learning induced many persons of eminence to place their sons under his tuition; and Fuller tells us, he was "the greatest pupil-monger ever known in England, having sixteen fellow-commons admitted into Queen's college in one year," while he continued himself so assiduous in his studies as considerably to impair his health. When it came to his turn to be dean and catechist of his college, he began such a course of divinity-lectures as might direct the juniors in that study; and these being of the popular kind, were so much frequented, not only by the members of other colleges, but by the townsmen, that a complaint was at length made to the vice-chancellor, and an order given that no townsmen or scholars of other colleges should be permitted to attend. His character for puritanism seems now to have been generally established, and he was brought into trouble by preaching at St. Botolph's church, although prohibited by Dr. Newcomb, commissary to the chancellor of Ely, who informed the bishop and the king, then at Newmarket, of this irregularity. On the part of Newcomb, this appears to have been the consequence of a private pique; but whatever might be his motive, the matter came to be heard at court, and the issue was, that Mr. Preston was desired to give his sentiments on the liturgy at St. Botolph's church by way of recantation. He accordingly handled the subject in such a manner as cleared himself from any suspicion of disliking the forms of the liturgy, and soon after it came to his turn to preach before the king when at Hinchingbrook. The court that day, a Tuesday, was very thin, the prince and the duke of Buckingham being both absent. After dinner, which Mr. Preston had the honour of partaking at his majesty's table, he was so much complimented by the king, that when he retired, the marquis of Hamilton recommended him to his majesty to be one of his chaplains, as a man "who had substance and matter in him." The king assented to this, but remembering his late conduct at Cambridge, declined giving him the appointment.

Such, however, was Mr. Preston's weight at this time that it was recommended to the duke of Buckingham by all means to patronize him, and thus do an act highly

acceptable to the puritans who might prove his grace's friends, in case his other friends should fail. The duke accordingly applied in his behalf to the king, who still demurred, but at last fancied that his favours to Preston might have a different effect from what the duke meditated. The duke wished to court him, as the head of a party; the king thought that by giving him preferment, he should detach him from that party. In this conflict of motives, it occurred to some of Mr. Preston's friends that it would be preferable to appoint him chaplain to the prince (afterwards Charles I.), who now was grown up and had a household. Sir Ralph Freeman, a relation of Mr. Preston's, suggested this to the duke, who immediately sent for the latter, and receiving him with such a serious air as he thought would be acceptable, told him that the prince and himself having the misfortune to be absent when he preached, would be obliged to him for a copy of his sermon, and entreated him to believe that he would be always ready to serve him to the best and utmost of his power. The sermon was accordingly written out in a fair hand, and presented, and the preacher having been introduced to the prince, was formally admitted one of his six chaplains in ordinary.

About the time that Mr. Preston was thus honoured, Dr. Dunn, the preacher of Lincoln's-inn, died, and the place was offered to our author, and accepted by him, as he could now "have an opportunity of exercising his ministry to a considerable and intelligent congregation, where, he was assured, many parliament men, and others of his best acquaintance, would be his hearers, and where in term-time he should be well accommodated." His usual popularity followed him here, yet he was not so much reconciled to the situation as he would have been to a similar one at Cambridge. There he would have students for his hearers who would propagate the gospel, which he thought the lawyers were not likely to do; and his Cambridge friends seemed to be of the same opinion, and wished him again among them. To promote this object, some of the fellows of Emanuel college endeavoured to prevail upon their master, Dr. Chaderton, who was old, and "had outlived many of those great relations which he had before," to resign, in which case they hoped to procure Mr. Preston to succeed him, who was "a good man, and yet a courtier, the prince's chaplain, and very gracious with the

duke of Buckingham." Two obstacles presented themselves to this design; the one Dr. Chaderton's unwillingness to be laid aside without some provision for his old age; and the second, their dread lest some person might procure a mandate to succeed who was disagreeable to them, and might be injurious to the interests of the college that had flourished under Dr. Chaderton's management. This last apprehension they represented to him in such a manner that, after some hesitation, he entered into their views, and desired that Mr. Preston might employ his interest with his court-friends to prevent any mandate being granted, and likewise to secure some provision for himself. Accordingly by a letter from the duke of Buckingham addressed to Dr. Chaderton, dated Sept. 20, 1622, we find that both these objects were attained, and Mr. Preston admitted master of Emanuel before the news had transpired of his predecessor's resignation. When his promotion became known, it affected the two parties into which the kingdom was then divided according to their different views. The puritans were glad that "honest men were not abhorred as they had been at court," and the courtiers thought him now in a fair way of being their own. All considered him as a rising man, and respected him accordingly, and the benchers of Lincoln's-Inn, whose preacher he still continued, took some credit to themselves for having been the first who expressed their good opinion of him. Such indeed was his consequence, that even the college statutes, which seemed an insuperable objection to his holding both places, were so interpreted by the fellows as to admit of his repairing to London at the usual periods. He now took his degree of D. D.

The object of the courtiers, we have already observed, was to detach Dr. Preston from the puritans, of which he was considered as the head. They were therefore much alarmed on hearing that he had been offered the lectureship of Trinity-church Cambridge, which was in future to be dreaded as the head-quarters of puritanism. So much was it an object to prevent this, that the matter was seriously debated not only by the duke of Buckingham, but by the king himself; but here again their private views clashed. The duke, although he endeavoured to dissuade Dr. Preston from accepting this lectureship, and offered him the bishopric of Gloucester, then vacant, in its stead, would not otherwise exert himself against the doctor,

because he would not lose him; while the king, having no other object than wholly to detach him from the puritans, sent his secretary to inform him that if he would give up this lectureship, any preferment whatever was at his service. Dr. Preston, however, whose object, as his biographer says, "was to do good, and not to get good," persisted, and was appointed lecturer, and the king could not conceal his displeasure that Buckingham still sided with him.

Dr. Preston happened to be at Theobalds, in attendance as chaplain, when king James died, and on this melancholy occasion had many interviews both with the duke of Buckingham, and the prince; and as soon as the event was announced, went to London in the same coach with his new sovereign and the duke, and appeared to be in high favour; but the duke was ultimately disappointed in his hopes of support from Dr. Preston and his friends. In a public conference Dr. Preston disputed against the Arminian doctrines in a manner too decided to be mistaken; and when on this account he found his influence at court abate, he repaired to his college, until finding his end approaching, he removed to Preston, near Heyford in his native county, where he died in July 1628, in the forty-first year of his age. His remains were deposited in Fausley church. Fuller, who has classed him among the learned writers of Queen's college, says, "he was all judgment and gravity, and the perfect master of his passions, an excellent preacher, a celebrated disputant, and a perfect politician." Echard styles him "the most celebrated of the puritans," and copies the latter part of what Fuller had said. He wrote various pious tracts, all of which, with his Sermons, were published after his death. The most noted of these works is his "Treatise on the Covenant," 1629, 4to.[1]

PRESTON (THOMAS), an English dramatic writer, who flourished in the earlier part of queen Elizabeth's reign, was first M. A. and fellow of King's college, Cambridge, and afterwards created a doctor of civil law, and master of Trinity-hall in the same university, over which he presided about fourteen years, and died in 1598. In 1564, when queen Elizabeth was entertained at Cambridge, this gentleman acted so admirably well in the Latin tragedy of

[1] Clark's Lives.—Neal's Puritans.—Fuller's Worthies.—Burnet's Own Times.

Dido, composed by John Ritwise, one of the fellows of King's college, and disputed so agreeably before her majesty, that as a testimonial of her approbation, she bestowed a pension of twenty pounds *per annum* upon him; nor was she less pleased with him on hearing his disputations with Mr. Cartwright, and called him "her scholar," and gave him her hand to kiss. The circumstance of the pension Mr. Steevens supposes to have been ridiculed by Shakspeare in the "Midsummer Night's Dream," at the conclusion of act the fourth. On the 6th of Sept. 1566, when the Oxonian Muses, in their turn, were honoured with a visit from their royal mistress, Preston, with eight more Cantabrigians, were incorporated masters of arts in the university of Oxford. Mr. Preston wrote one dramatic piece, in the old metre, entitled "A Lamentable Tragedy full of pleasant Mirth, conteyning the Life of Cambises King of Percia, from the beginning of his Kingdome unto his Death, his one good Deed of Execution after the many wicked Deeds and tyrannous Murders committed by and through him, and last of all, his odious Death by God's Justice appointed, doon on such Order as followeth." This performance Langbaine informs us, Shakspeare meant to ridicule, when, in his play of Henry IV. part i. act 2. he makes Falstaff talk of speaking "in king Cambyses' vein." In proof of which conjecture, he has given his readers as a quotation from the beginning of the play, a speech of king Cambyses himself.[1]

PREVOT D'EXILES (ANTONY FRANCIS), was born at Hesdin, a small town in the province of Artois, in 1697. He studied with the Jesuits, but soon relinquished that society for the army, into which he entered as a volunteer, but being disappointed in his views of promotion, he returned to the Jesuits. Still, however, his attachment to the military service seems to have been predominant; for he soon left the college again, and a second time became a soldier. As an officer he acquired distinction, and some years passed away in the bustle and dissipation of a military life. At length, the unhappy consequence of an amour induced him to return to France, and seek retirement among the Benedictines of St. Maur, in the monastery of St. Germain des Pres, where he continued a few

[1] Biog. Dram.—Harwood's Alumni Etonenses.—Peck's Desiderata.—Coote's Catalogue of Civilians, p. 59.—Fuller's Hist. of Cambridge.

years. Study, and a monastic life, could not, however, entirely subdue his passions. Recollection of former pleasures probably inspired a desire again to enjoy them in the world. He took occasion, from a trifling disagreement, to leave the monastery, to break his vows, and renounce his habit. Having retired to Holland in 1729, he sought resources in his talents, with success. In the monastery at St. Germain, he had written the two first parts of his "Memoires d'un Homme de Qualité." The work was soon finished, and, when it was published, contributed no less to his emolument than his reputation. A connexion which he had formed at the Hague with an agreeable woman, and which was thought to have exceeded the boundaries of friendship, furnished a subject of pleasantry to the abbé Lenglet, the Zoilus of his time. In his journal, entitled "Pour & Contre," Prevot thus obviates the censure: "This Medoro," says he, speaking of himself, "so favoured by the fair, is a man of thirty-seven or thirty-eight years, who bears in his countenance and in his humour the traces of his former chagrin; who passes whole weeks without going out of his closet, and who every day employs seven or eight hours in study; who seldom seeks occasions for enjoyment, who even rejects those that are offered, and prefers an hour's conversation with a sensible friend, to all those amusements which are called pleasures of the world, and agreeable recreation. He is, indeed, civil, in consequence of a good education, but little addicted to gallantry; of a mild but melancholy temper; in fine, sober, and regular in his conduct."

Whether the accusations of his enemies were true or not, there were reasons which obliged him to pass over into England at the end of 1733, and the lady followed him. There, according to Palissot, he wrote the first volumes of "Cleveland." The first part of his "Pour & Contre," was published this year, a journal which brought down upon him the resentment of many authors whose works he had censured. His faults were canvassed, and perhaps exaggerated; all his adventures were brought to the public view, and related, probably, not without much misrepresentation. His works, however, having established his reputation, procured him protectors in France. He solicited and obtained permission to return. Returning to Paris in the autumn of 1734, he assumed the habit of an abbé. Palissot dates this period as the epoch in which his

literary fame commenced; but it is certain, that three of his most popular romances had been published before that time. He now lived in tranquillity under the protection of the prince of Conti, who gave him the title of his almoner and secretary, with an establishment that enabled him to pursue his studies. By the desire of chancellor d'Aguesseau, he undertook a general history of voyages, of which the first volume appeared in 1745. The success of his works, the favour of the great, the subsiding of the passions, a calm retreat, and literary leisure, seemed to promise a serene and peaceful old age. But a dreadful accident put an end to this tranquillity, and the fair prospect which had opened before him was closed by the hand of death. To pass the evening of his days in peace, and to finish in retirement three great works which he had undertaken, he had chosen and prepared an agreeable recess at Firmin near Chantilly. On the 23d of Nov. 1763, he was discovered by some peasants in an apoplectic fit, in the forest of Chantilly. A magistrate was called in, who unfortunately ordered a surgeon immediately to open the body, which was apparently dead. A loud shriek from the victim of this culpable precipitation, convinced the spectators of their error. The instrument was withdrawn, but not before it had touched the vital parts. The unfortunate abbé opened his eyes, and expired.

The following are the works of the abbé Prevôt: 1. "Memoires d'un Homme de Qualité, qui s'est retiré du monde," 6 vols. 12mo. This romance has been translated into English in 2 vols. 12mo, and in 3 vols. 12mo, under the title of the "Memoirs of the marquis de Bretagne;" to which is added, another romance of Prevôt's. See art. 3. 2. "Histoire de M. Cleveland, fils naturel de Cromwell," 1732, 6 vols. 12mo; an English translation also, 5 vols. 12mo. 3. "Histoire du Chevalier des Grieux, & de Manon Lescaut," 1733, 12mo. An English translation of this romance has been published separately, and is also affixed to the translation of art. 1. in 3 vols. 4. "Pour & Contre," a literary journal, 1733, and continued in the following years, 20 vols. 12mo. 5. "The first volume of a translation of Thuanus," 1733, 4to. 6. "A translation of Dryden's play, All for Love," 1735. 7. "Le Doyen de Killerine," 1735, 6 vols. 12mo, translated into English, 3 vols. 12mo, under the title of "The Dean of Coleraine." 8. "History of Margaret of Anjou," 1740, 2 vols. 12mo;

translated into English, 2 volumes 12mo. 9. "Histoire d'une Grecque Moderne," 1741, 2 vols. 12mo, translated into English, 1 vol. 12mo. 10. "Campagnes Philosophiques, ou Memoires de M. de Montcalm," 1741, 2 vols. 12mo, part history, and part fiction. 11. "Memoires pour servir a Histoire de Malthe," 1742, 12mo. 12. "Histoire de Guillaume le Conquerant Roi d'Angleterre," 1742, 12mo. 13. "Voyages du Captaine R. Lade," 1744, 2 vols. 12mo. 14. "A translation of Cicero's Letters to Brutus," with notes, 1744, 12mo; and a translation of his Familiar Letters, 1746, 5 vols. 12mo. 15. "A translation of Middleton's Life of Cicero," 1743, 4 vols. 12mo. 16. "Memoires d'un honnete homme," 1745. 17. "Histoire generale des Voyages," 1745, &c. 16 vols. 4to, and 64 vols. 12mo. La Harpe has abridged this compilation in 21 vols. 8vo; he has also added, Cook's Voyages. 18. A Dictionary of the French language, 1751, 8vo, and a new edition, 2 vols. 8vo. 19 and 20. "Clarissa Harlowe," 1751, 12 parts; and, "Sir Charles Grandison," 8 parts, 1755; both translated from Richardson. 21. "Le Monde Moral," 1760, 4 vols. 12mo. 22. "A translation of Hume's history of the Stuarts," 1760, 3 vols. 4to, and 6 vols. 12mo. 23. "Memoires pour servir a la Histoire de la Vertu," 1762, 4 vols. 12mo, translated from the English. 24. "Almoran and Hamet," translated from Hawkesworth, 1762, 2 vols. 12mo. And, 25. A posthumous translation from the English, entitled "Letters de Mentor, a une jeune Seigneur," 1764, 12mo.[1]

PRICE (JOHN), in Latin PRICÆUS, a learned writer, originally of a Welsh family, was born in 1600 at London. He was brought up at Westminster-school, whence in 1617 he was elected to Christ-church, Oxford. He made great proficiency in learning, and was esteemed one of the ablest critics of his day, but espoused the Roman catholic religion which for some time he appears to have concealed. On leaving college he was entertained in the earl of Arundel's family, with which he travelled into Italy, and there was made doctor of laws. On his return to England, he became acquainted with the earl of Strafford, who being pleased with his talents and learning, took him with him to Ireland, where he likewise became acquainted with archbishop Usher, and was one of his correspondents, their

[1] Necrologie des Hommes Celebres pour année 1764.—Dict. Hist.

biblical studies forming a bond of union. When his noble patron was prosecuted, Dr. Price shared in his misfortunes, and returned to England in 1640. During the rebellion he endeavoured to support the royal cause by his pen, and wrote several pamphlets, for which he was imprisoned for a considerable time. After his release he went abroad, and took up his residence in Florence, where the grand duke made him superintendant of his museum, which was then one of the finest in Europe. By the interest of this prince, he was appointed Greek professor at Pisa, and filled that office with great reputation. Resigning it, however, probably owing to bad health, he went to Venice, with a view to publish Hesychius's Lexicon, but not succeeding in the design, he went to Rome, and was entertained by cardinal Francis Barberini. When advanced in years, he retired to St. Augustine's convent at Rome, where he died in 1676, aged seventy-six. His works are: 1. "Notæ et observationes in apologiam L. Apuleii Madaurensis, philosophi Platonici," Paris, 1635, 4to. These are to be found in the Gouda edition of Apuleius, 1650, 8vo, but the original is very scarce. 2. "Matthæus, ex sacra pagina, sanctis patribus, &c. illustratus," Paris, 1646, 8vo. 3. "Annotationes in epist. Jacobi," Paris, 1646, 8vo. 4. "Acta Apostolorum, ex sacra pagina, sanctis patribus, &c. illustrata," Paris, 1647, 8vo. 5. "Index Scriptorum, qui in Hesychii Græco vocabulario laudantur, confectus et alphabetico ordine dispositus," 1668. See Schrevelius's Lexicon at the end. 6. "Comment. in varios Novi Test. libros," inserted in the 5th vol. of the "Critici Sacri." Dr. Price is praised by Sarravius, in his letters; by archbishop Usher on St. Ignatius's epistles; by Heinsius, in an epistle to Carlo Dati; by Selden more than once, in the second book "de Synedriis Ebræorum;" by Vossius, in his "Harmonia Evangelica;" by Morus, in his notes on the New Testament; by Redi, in his treatise on the Generation of Insects; but especially by Axenius on Phædrus.[1]

PRICE (RICHARD), an eminent dissenting minister and political writer, was born Feb. 23, 1723, at Tynton, in the parish of Langeinor, in Glamorganshire. His father, who was many years minister of a dissenting congregation at Bridgend in the same county, intended him for trade,

[1] Ath. Ox. vol. II.—Gen. Dict.—Dodd's Ch. Hist. vol. III.—Usher's Life and Letters, p. 506, 595, 596.

but gave him a good education, in the course of which, however, he became dissatisfied with his son's departure from his own views of religion, which were Calvinistic. He died in 1739, while his son was a scholar at a seminary at Talgarth, and a scholar of more than ordinary thinking. In 1740 we are told that he first engaged in studying Butler's "Analogy," a work which never ceased to be the subject of his praise and admiration. In his eighteenth year, by the advice of his paternal uncle, the rev. Samuel Price, who officiated as co-pastor with the celebrated Dr. Watts, he was removed to a dissenting academy in London, founded by Mr. Coward, and of which Mr. Eames was at that time the principal tutor, where he devoted his whole time with "ardour and delight" as he used to say, to the study of mathematics, philosophy, and theology. On completing his course of education, he was removed, by the recommendation of his uncle, to Stoke Newington, and resided there for near thirteen years, in the family of a Mr. Streatfield, as his chaplain and companion.

While in this place, he occasionally officiated in different congregations, particularly at Dr. Chandler's meeting-house in the Old Jewry, where he seemed to acquire considerable popularity; but Dr. Chandler having advised him to be less energetic in his manner, and to deliver his discourses with more diffidence and modesty, Mr. Price ran into the opposite extreme of a cold and lifeless delivery, which naturally injured his popularity. During the latter end of his residence at Mr. Streatfield's, he officiated principally at Edmonton, till he was chosen to be morning preacher at Newington Green. By the death of Mr. Streatfield, and also of his uncle, which happened in 1756, his circumstances were considerably improved; the former having bequeathed him a legacy in money, and the latter a house in Leadenhall-street, and some other property, but not so much as it was supposed he would have left him, if he had not offended him, as he had done his father, by the freedom of his sentiments on certain religious doctrines, particularly that of the Trinity. In 1757 he married Miss Sarah Blundell, and in 1758 removed to Newington Green, in order to be near his congregation. Previous to his leaving Hackney he published his "Review of the principal questions and difficulties in Morals," of which he revised a third edition for the press in 1787. This gave him considerable reputation as a metaphysician.

During the first years of his residence at Newington Green, he devoted himself almost wholly to the composition of sermons, and to his pastoral duties; but in 1762, as his hearers were few, he was induced, from the hope of being more extensively useful, to accept an invitation to succeed Dr. Benson as evening preacher in Poor Jewry-lane. Even here, however, he acquired no additional number of hearers, which discouraged him so much, that he had determined to give up preaching altogether, from an idea that his talents were totally unfit for the office of a public speaker. Regarding himself, therefore, as incapable of giving effect to his moral instructions by delivering them from the pulpit, he consoled himself with the hope of rendering them useful to the world by conveying them in another manner. With this view he formed the sermons which he had preached on private prayer into a dissertation on that subject, which he published in 1767, along with three other "Dissertations," on providence, miracles, and the junction of virtuous men in a future state. These dissertations procured him the acquaintance of the first marquis of Lansdowne, then earl of Shelburne, which began in 1769, and continued for some time before Mr. Price had ever written on political subjects; but was probably more firmly established in consequence of those publications.

Having officiated near fourteen years at Newington Green without any hope of ever becoming extensively useful in that situation, he was the more easily induced to accept an invitation to succeed Mr. Law, as morning preacher at the Gravel-Pit meeting-house in Hackney, but consented to officiate as afternoon preacher at Newington Green, and in consequence resigned that service at Poor Jewry-lane. Although his audience at Hackney was much more numerous than in either of the above places, yet during the first four or five years of his ministry, it increased very slowly; "and," says his biographer, "it is probable that neither the excellence of his discourses, nor the impressive manner in which they were delivered, would have made any great addition to his hearers, had not other causes of a very different nature concurred to render him popular."

Mr. Price had hitherto confined his studies almost exclusively to moral and religious subjects, and had long considered his profession as excluding him from taking any part in the temporal affairs of this world; but from this opinion

he now began gradually to depart, and first bestowed a share of his attention on philosophical studies, which produced many valuable papers inserted in the "Philosophical Transactions" of the Royal Society of London, of which he had been chosen a fellow in 1765. So intent was his mind in one of his investigations, that we are told, the colour of his hair, which was naturally black, became changed in different parts of his head into spots of perfect white. In 1769 he published his valuable "Treatise on Reversionary Payments," which contained, among a variety of other matters, the solution of many questions in the doctrine of annuities; schemes for establishing societies for the benefit of age and widows on just principles; and an exposure of the inadequacy of the societies of this kind which were continually forming in London and other parts of the kingdom. Altogether this was perhaps his most useful performance. About the end of 1769, the university of Glasgow, conferred on him the degree of doctor of divinity, without any solicitation or knowledge on his own part, but, as his biographer candidly acknowledges, in consequence of the application of some of his clerical friends in London, who paid the usual fees, and left him to suppose that the honour was entirely gratuitous.

This work was followed in 1772 by his "Appeal to the public on the National Debt," the principal object of which was to restore the sinking fund which had been extinguished in 1733; and although the proposition then met with much opposition, we have lived to see it adopted by parliament, and become one of the chief bulwarks of our public credit. We have also lived to see that the view he took of public affairs, and his dread of a lessened population, which he represented in the most gloomy colours, were not founded on facts, nor have been confirmed by experience. The same opinions, with others of a more general kind, led him to oppose the measures which ended in a war with America. In 1775 he published "Observations on Civil Liberty and the Justice and Policy of the War with America," which was followed, in the same spirit, in 1777, by another pamphlet entitled "Observations on the Nature of Civil Government." The principles of both these works encountered a variety of opinions, being both extravagantly praised and censured: by some esteemed without fault; while by others they are deemed visionary and chimerical, mischievous in their theory, and tending

in their effect to the unhinging of all government. That their influence was very great, cannot be denied; but that their author was firmly persuaded of their usefulness, seems to be generally believed by those who have had the best opportunities of knowing his sentiments. For writing this last pamphlet, he had the honour to receive the thanks of the Court of common-council the 14th of March, 1776, as having laid down those principles upon which alone the supreme legislative authority of Great Britain over her Colonies could be justly or beneficially maintained; and for holding forth those public objects without which it must be totally indifferent to the kingdom who were in or who were out of power. At the same time he also received a gold box of the value of fifty pounds.

With these two pamphlets he had determined to take no further part in the political contentions of that period; but, his biographer observes, he certainly mistook the disposition of his own mind. Whenever therefore government appointed a fast, he considered it more as a political than a religious ordinance, and always took an opportunity on that day, to deliver his sentiments on the conduct of the war, and on the evil consequences which were likely to result from it. This insured him at least one overflowing congregation in the year, for curiosity brought foes as well as friends to hear him on such occasions. But of all those discourses, he only published two which he delivered on the fast days in 1779 and 1781. So many exertions in behalf of America procured him an invitation from the congress to "come and reside among a people who knew how to appreciate his talents," but this he thought proper to decline. In 1779 he published an "Essay on the population of England," which, being founded on incorrect information, was in proportion incorrect in its conclusions.

But finances and politics were not the only subjects which at this period engaged Dr. Price's time and attention. In consequence of Dr. Priestley's disquisitions on matter and spirit, which had been just published, he was led to make some observations on those parts which did not accord with his own sentiments. This produced an amicable correspondence between them, published under the title of "A free discussion of the Doctrines of Materialism and Philosophical Necessity." About the same time he addressed some important observations to the "Society for Equitable Assurances," in an introduction to

a work by his nephew, Mr. Morgan, on "The Doctrine of Annuities." The value of his and his nephew's services to that society is universally acknowledged.

When, after the war ended, lord Shelburne came into administration, in consequence of the death of the marquis of Rockingham, his lordship very gravely offered Dr. Price the place of private secretary; but, his biographer adds, "his lordship surely could not be in earnest in making such an offer. It was no doubt meant as a compliment, and the simplicity of Dr. Price considered it in that light, though, as a friend observed, the minister might as well have proposed to make him master of the horse." During the time, however, that lord Shelburne was in office, he sought the assistance of Dr. Price in forming a scheme for paying off the national debt, and moved an introductory resolution on that subject in the House of Lords; but, upon his leaving administration, the scheme was abandoned. It was, however, communicated to the public by Dr Price in a treatise, entitled "The State of the public Debts and Finances, at signing the preliminary Articles of Peace in January 1783; with a plan for raising Money by public Loans, and for redeeming the public Debts." After this, when Mr. Pitt determined to introduce a bill into parliament for liquidating the national debt, he applied to Dr. Price for his advice on the subject, and received from him three separate plans; one of which now forms the foundation of that act for reducing the public debt, which was established in 1786, and has contributed, more than any other, or all other measures, to raise the credit of his administration. The friends of Dr. Price, however, offer two objections on this subject; the one that the plan Mr. Pitt adopted was the least efficient of the three; the other, that he did not publicly acknowledge his obligations to Dr. Price.

In 1784 Dr. Price published "Observations on the Importance of the American Revolution, and the Means of making it useful to the World;" to which are added a letter from M. Turgot, and the last will of M. Fortune Ricard, which exhibits an amusing, and rather humorous application of Dr. Price's account of the powers of compound interest, and the uses to which it may be applied for the benefit of mankind. In 1786 he published a volume of sermons, partly on practical, and partly on doctrinal subjects: in the latter he states, and defends with

animation and zeal, the Arian hypothesis, to which he himself was attached, against Trinitarians on the one hand, and modern Unitarians on the other. He always felt hurt, we are told, at the conduct of Dr. Priestley and Mr. Lindsay, in assuming to themselves and their sect exclusively, the appellation of *Unitarians*, which belongs equally to Jews and Mahometans, and in treating with so much contumely the opinions of those who differed from them. As to the practical sermons in this volume, they were very generally approved. The subjects are, the security and happiness of a virtuous course, the goodness of God, and the resurrection of Lazarus.

The other publications of Dr. Price, which chiefly attracted notice, were, a Sermon on "The Evidence of a future period of Improvement in the State of Mankind, with the means and duty of promoting it, delivered to the supporters of the new Academical Institution among Protestant Dissenters," in 1787; and his "Discourse on the Love of our Country," preached the 4th of November, 1789, before the society for commemorating the revolution of 1688 in Great Britain. In this last discourse Dr. Price displayed his accustomed zeal for the great principles of civil and religious liberty; and towards the conclusion of it, he adverted with triumph to the revolution in France, which he thought the beginning of a new æra of happiness to the world. How much he was deceived in this, need not be told; nor the consequence of his sermon, in producing the memorable controversy in which Mr. Burke took the lead *.

Dr. Price was now drawing hastily to his end. He had in 1786 lost his lady, and in February 1791 he was seized with a fever, the effects of a severe cold, caught while attending the funeral of a friend; from the effects of this he was gradually recovering, when he was attacked with a

* To read any of the invectives against Mr. Burke, one would suppose he was the only human being who looked with an evil eye on the French Revolution. But Dr. Price's biographer has found another among Dr. Price's intimate correspondents, and no less a personage than John Adams, the late American ambassador. In a long letter which he wrote to Dr. Price at this time, so far from congratulating him on the occasion, he expresses himself in terms of contempt in regard to the French revolution; and after asking rather too severely what good was to be expected from a nation of atheists, he concludes with foretelling the destruction of a million of human beings as a probable consequence of it. Such a letter, in our opinion, outweighs an hundred of those which Dr. Price received at this time from his *enlightened* friends in France.

severe and very painful disorder, by which he had been many years threatened. This he bore with fortitude and resignation, though occasionally his spirits and strength were entirely exhausted by the agonies which he endured. He died on the nineteenth of March, 1791, in the sixty-eighth year of his age, and was interred in Bunhill-fields burying-ground, the funeral being followed by a great concourse of his friends and admirers, to whom he had long been endeared by his private as well as public character. His manners were peculiarly amiable, and whoever was admitted to his conversation, or even perused his works, could not avoid being struck by contrasting his mild and placid temper with that of some of the controversial writers with whom he generally co-operated. He was for many years one of the trustees to the estates of the late Dr. Daniel Williams, which is the most important concern belonging to the London Dissenters. During the applications of the dissenting ministers to parliament, from 1772 to 1779, for relief from subscription to the articles of the church of England, required by the act of Toleration, he was chosen one of the committee appointed to concert and pursue the necessary measures for obtaining that object; but when he found that it could not be obtained without a declaration of faith in the Holy Scriptures, which he contended the civil magistrate had no right to demand, he divided with a small minority of his brethren against the rest of the committee, refusing an enlargement of religious liberty on terms which, according to their views of things, and according to the true principles of dissent, implied submission to the authority of the civil magistrate in matters of conscience, to whom, in matters of this kind, they owed no obedience whatever. In 1783 the degree of LL. D. was conferred upon him by Yale college, in Connecticut, and he was afterwards elected a fellow of the American Philosophical Societies at Philadelphia and Boston. In 1786, when a new academical institution among the dissenters was established at Hackney, Dr. Price was appointed tutor in the higher branches of the mathematics; but soon found himself incapable of attending to the duties of this office, and therefore resigned it the second year. He approved the plan, however, and, says his biographer, "from the circumstance of his having bequeathed a small legacy towards its support, died inconscious of the ignorance and folly which were accelerating its destruction."

Among Dr. Price's numerous correspondents were, the marquis of Lansdowne, the earls Chatham and Stanhope; the bishops of Carlisle, St. Asaph, and Llandaff; Mr. Harris, the author of Philosophical Arrangements, &c.; Mr. Howard, Dr. Franklin, the duke de Rochefoucault, the celebrated Turgot, and several of the most distinguished members of the first national assembly.

The value of the political and religious works of Dr. Price, says our predecessor in this work, men will estimate differently, as they happen to be infected or not by those principles, which, by exaggerating the true and excellent doctrines of liberty, have proved, in the present age, the bane of Christianity, and the scourge of human nature. That he was sincere and well-intentioned in his adoption and recommendation of them, there is not any reason to doubt. As a calculator on political questions, when he did not take up his data from partial documents, which flattered his preconceived opinions, he was acute, profound, and able.[1]

PRICE (ROBERT), an eminent lawyer and judge, was the son of Thomas Price, esq. of Geeler in Denbighshire, and born in the parish of Kerig y Druidion, Jan. 14, 1653. After an education at the grammar-school of Wrexham, he was admitted of St. John's college, Cambridge; but, as usual with gentlemen destined for his profession, left the university without taking a degree, and entered himself a student of Lincoln's Inn about 1673. In 1677 he made what was called the grand tour, in company with the earl of Lexington, and lady and sir John Meers. When at Florence, we are told that he was apprehended, and some law-books taken from him; and his copy of "Coke upon Littleton" being supposed, by some ignorant officer, to be an English heretical Bible, Mr. Price was carried before the pope; where he not only satisfied his holiness as to this work, but made him a present of it, and the pope ordered it to be deposited in the Vatican library. In 1679 he returned, and married a lady of fortune; from whom, after some years' cohabitation, he found it necessary to be separated, on account of the violence of her temper. In 1682 he was chosen member of parliament for Weobly in Herefordshire, and gave his vote against the bill of exclu-

[1] Principally from "Memoirs of his Life," by William Morgan, F.R.S. 1815, 8vo.

sion. The same year he was made attorney-general for South Wales, elected an alderman for the city of Hereford, and the year following was chosen recorder of Radnor. His high reputation for knowledge and integrity procured him the office of steward to the queen dowager (relict of Charles II.) in 1684; he was also chosen town-clerk of the city of Gloucester; and, in 1686, king's counsel at Ludlow. Being supposed to have a leaning towards the exiled family, he was, after the revolution, removed from the offices of attorney-general for South Wales and town-clerk of Gloucester. In resentment for this affront, as his biographer insinuates, or from a more patriotic motive, he opposed king William's grant of certain lands in Wales to his favourite, earl of Portland, and made a memorable speech on this occasion in the House of Commons; the consequence of which was, that the grant was rejected.

Although it might have been expected that king William would have, in his turn, resented this conduct of Mr. Price, yet he appears not only to have acquiesced in the decision of parliament, but knowing Mr. Price's abilities as a lawyer, made him, in 1700, a judge of Brecknock circuit. After sitting in parliament for Weobly from 1682 to 1702, he resigned his seat in favour of his son Thomas, and was made serjeant-at-law, and one of the barons of the exchequer. In this character he distinguished himself in the memorable case of the Coventry election, in 1706, defending the conduct of the magistrates who had called in the aid of the military, not to influence the election, but to suppress a riot which tended to destroy its freedom. In 1710, as his fortune was considerably increased by his preferment, he built an alms-house at the place of his birth for six poor people, and amply endowed it.

On the accession of George I. in 1714, the baron was continued in his office, although not employed in the judicial proceedings against the rebels in 1716. On the memorable quarrel between the king and the prince of Wales (afterwards George II.) which led to a question respecting the care and education of the prince's children, Mr. baron Price and Mr. justice Eyre had the courage to maintain an opinion contrary to that of the king. As he advanced in life, he procured an exchange of his seat on the Exchequer bench for one in the Common Pleas, the duties of which,

he was told, would be easier. This was effected in 1726; but the consequences were the reverse of what he expected; for his reputation brought so many suitors into the Common Pleas, that he had more business than ever. He continued, however, to perform his duties with unremitting assiduity, and with great reputation, until his death, at Kensington, Jan. 2, 1732, in the 79th year of his age. His remains were interred at Weobly church, in Herefordshire. He bore the reputation of a man of very considerable abilities, and inflexible integrity; and, as appears by the few circumstances we have related, was certainly a man of independent spirit and courage.[1]

PRIDEAUX (HUMPHREY), a learned English divine, was born at Padstow, in Cornwall, May 3, 1648. He was the son of Edmund Prideaux, esq. of an ancient and honourable family in that county, and was equally well descended by his mother, the daughter of John Moyle, esq. of Bake, in Cornwall. After some elementary education at Liskard and Bodmin, he was placed under Dr. Busby, at Westminster-school, and in 1668 admitted a student of Christ Church, Oxford, by dean Fell. His attainments here must have distinguished him very early: for we find that in 1672, when he took his bachelor's degree, Dr. Fell employed him to add some notes to an edition of Florus, then printing at the university press: and soon after, he was requested to be the editor of Malela, a Greek historian, from a MS. in the Bodleian library; but having represented this as a work not worth the printing, being fabulous and trifling, the design was laid aside, until Dr. Hody, who was of a different opinion, undertook the task. Mr. Prideaux, about the same time, was employed in giving a history of the Arundelian marbles, with a comment, which was published in May 1676, under the title "Marmora Oxoniensia," folio. Such a work was well calculated to advance his reputation abroad, as well as at home; and there was such a demand for it, that within a few years it could not be procured but at a very high price. It suffered, however, very much from the carelessness and neglect of a Mr. Bennet, then corrector to the university press, and contained so many typographical errors, that Mr. Prideaux never could speak of it with complacency. A more correct edition was published by Maittaire, in 1732. In 1675 Mr. Prideaux took his degree of M. A.

[1] Life, London, 1734, 8vo.—Whiston's Memoirs.

Having, by order, presented one of the copies of the "Marmora" to the lord chancellor Finch, this introduced him to his lordship's patronage, who soon after placed one of his sons under him, as tutor at Christ Church; and in 1679 presented him to the rectory of St. Clement's, in the suburb of Oxford, where he officiated for several years. The same year he published two tracts out of Maimonides in Hebrew, with a Latin translation and notes, under the title "De Jure pauperis et peregrini apud Judeos." This he did in consequence of having been appointed Dr. Busby's Hebrew lecturer in Christ Church, and with a view to teach students the rabbinical dialect, and to read it without points. In 1681, the lord chancellor Finch, then earl of Nottingham, presented him to a prebend in the cathedral of Norwich. In Nov. 1682, he was admitted to the degree of bachelor in divinity, and on the death of lord Nottingham, found another patron in his successor sir Francis North; who, in February of the following year, gave him the rectory of Bladen, with Woodstock chapelry, in Oxfordshire; and as Mr. Prideaux had been appointed librarian to Christ Church, to which no salary belongs, he was allowed to hold this living with his student's place.

He now devoted himself entirely to his studies and the duties of his function, going constantly to Bladen and Woodstock every Sunday; and he kept a resident curate at Woodstock, for the discharge of all parochial duties; for whose convenience, as well as that of his successors, Dr. Fell, now bishop of Oxford, built, at his own expence, a house. The terms of the purchase and building he left to Mr. Prideaux, who completed it in 1685. In college he exerted himself in reforming many abuses, and restoring discipline, which was not very acceptable to many of the students, but procured him the friendship and esteem of his learned contemporaries at the university, particularly bishop Fell and Drs. Pocock, Marshall, Bernard, Mills, Godolphin, &c. On the death of bishop Fell, when king James imposed a popish dean on Christ Church, Mr. Prideaux determined to quit Oxford, and settle on his cures; and accordingly, having, in 1686, proceeded doctor in divinity, he exchanged his living of Bladen for the rectory of Saham in Norfolk, and then left Oxford, to which he never returned. A few days before this he attended the funeral of his revered friend, Dr. Fell.

When he came to settle at Norwich, such was his

reputation for judgment and integrity, that the whole management of the affairs of the cathedral was committed to him, and throughout life he was concerned in placing them in a much better situation than he found them, great irregularities having prevailed in the keeping of the accounts, and the registers and other documents belonging to the church being much neglected. All these he sought out, examined, and arranged in a proper manner; and ordered, from time, to time, some very necessary repairs in the church. He was also, soon after his arrival here, engaged in a controversy with the popish party, whose emissaries, taking encouragement from the conduct of king James II. were now more than usually industrious. Those who had visited Norfolk, particularly, insisted on the invalidity of the orders of the church of England; "for, having no priesthood, we could have no sacraments, and consequently could be no church; nor could salvation be had among us." In reply to this, Dr. Prideaux published a work entitled "The Validity of the Orders of the Church of England made out against the objections of the papists: in several letters to a gentleman of Norwich, &c." 1688, 8vo; reprinted in 1715. He also preached in the cathedral against several of the tenets of popery, at a time when many of his brethren were intimidated by the determination of the king to establish that religion. One good effect of this was, that his brethren caught a portion of his spirit, and handled the same subjects in their respective churches; and, by other seasonable measures, the mischief was delayed until the abdication of the king; and the consequent proceedings upon that important event dispelled the fears of the friends of the protestant religion.

In December of this year (1688) Dr. Prideaux was collated to the archdeaconry of Suffolk by Dr. William Lloyd, bishop of Norwich. In May 1689 he made his first visitation of his archdeaconry; and the new oaths to government being then the general subject of debate among the clergy, his chief business was to give the best satisfaction he could to those who had any doubts about them; which he performed with such success, that out of three hundred parishes, there were only three clergymen in all that jurisdiction who refused to take them. In the winter following he attended the convocation, which was called to consider of alterations and amendments of the liturgy, the canons, ordinances, and constitutions, the reformation of the eccle-

siastical courts, &c. &c.; but, after sitting ten days, no progress was made in any of these measures, and the convocation was adjourned. Dr. Prideaux, who was of opinion that many alterations in the liturgy were necessary, wrote a pamphlet on the subject, entitled "A Letter to a Friend, relating to the present Convocation at Westminster," of which several thousands were sold within a fortnight.

After this he quitted Norwich, and resided at his parsonage at Saham, in which church he officiated every morning and afternoon throughout the four years that he lived there, unless when keeping his two months' residence at Norwich, or visiting his archdeaconry, which he did constantly twice a year, until unable to bear the journey in consequence of the stone, a disorder he had already contracted, and which at last proved fatal to him. A favourite topic in his visitations was the duty of private prayer in the families of the clergy, which he urged by every argument; and told them, that when visiting, if there was any house where the dwellers refused to hear them perform family-worship, that was no house for a clergyman to make his abode in.

In the first session of parliament after the new bishops (appointed in the room of those who refused to take the oaths to government) made their appearance, two bills were brought into the House of Lords, relating to the church, in both of which Dr. Prideaux was concerned: the first was to take away pluralities of benefices, the other to prevent clandestine marriages. Bishop Burnet intended to introduce the first, but submitted it previously to Dr. Prideaux, who drew up a bill, which all the prelates friendly to the measure thought would be less liable to objection, and therefore it was brought into the House, but rejected: the other, to prevent clandestine marriages, was introduced by one of the peers; and its object was, to make it felony in the minister who should solemnize or officiate at such marriage. This matter being warmly debated, Dr. Kidder, then bishop of Bath and Wells, wrote to Dr. Prideaux, desiring his opinion on it. The doctor, in a very long letter, proved that the ecclesiastical laws were already sufficient to prevent clandestine marriages, if only carried into execution; and stated, by what means, all the precautions provided in these laws had been evaded by the avarice of chancellors, commissaries, and registrars. He added that,

as the bill stood, it could have no other effect than to subject the clergy to be tried for their lives every marriage they solemnized. Kidder, who had made use of this paper in the debate which ended in withdrawing the bill, immediately sent it to the press; and the week following, to Dr. Prideaux's great surprize, he received a printed copy of it from the bishop, who however had not put his name to it.

In 1691, on the death of Dr. Pocock, his professorship (of Hebrew) was offered to Dr. Prideaux; but he declined it, says his biographer, "for several reasons, which at that time made it inconvenient to him to accept it, but afterwards it proved much to his detriment that he did not." As after the act of toleration, many people imagined themselves at liberty either to go to church or stay at home, as they thought proper, by which means the churches were much deserted, Dr. Prideaux drew up a circular letter, directed to the ministers of his archdeaconry, which was afterwards published, in 1701, at the end of his "Directions to Churchwardens." In 1694, finding his health impaired by the aguish air of Saham, he determined to return again with his family to Norwich; but, instead of putting in a curate at Saham, he thought it his duty to give up both benefice and office, which he accordingly did, into the hands of the bishop of the diocese, and informed the warden and fellows of New college, Oxford, the patrons of the living, of his resignation. On his return to Norwich, the care of the cathedral affairs again devolved upon him, in the absence of the dean (Dr. Fairfax), who resided mostly in London *. In 1696, the dean and chapter presented him to the vicarage of Trowse, worth about 40*l.* and situated a mile from Norwich. Here he officiated with the same assiduity and regularity as at Saham, and that purely for the love of duty; for, in addition to his other preferments, he had a private fortune, which rendered this last vicarage of no consequence in a pecuniary view.

In 1697 he published his "Life of Mahomet †," 8vo, of

* On the promotion of Dr. Tenison to the see of Canterbury, our author addressed a letter to his grace, containing "An Account of the English settlements in the East Indies, together with some proposals for the propagation of Christianity in thosep arts of the world."

† The facetious Mr. Greaves informs us, "that when the learned Humphry Prideaux (as the story goes) offered his life of Mahomet to the bookseller, he was desired to leave the copy with him a few days, for his perusal. The bookseller, who had not the learning or taste of a modern

which three editions were printed the first year. He intended to have written a history of the Saracen empire, and with it the decay and fall of the Christian religion; but he gave up this design for reasons stated in the preface to the Life of Mahomet. This valuable work was followed by his useful little treatise called "Directions to Churchwardens," whose negligence he had very much experienced in his archdeaconry: this has gone through many editions. In 1702, on the death of the dean of Norwich, Dr. Henry Fairfax, Dr. Prideaux was installed as his successor on June 8th of that year, and a more proper person could not be found. He now continued, with better effect, if possible, that attention to regularity and discipline which he had before paid; and although this made him obnoxious to the persons whom he censured or dismissed, the benefit to the general body was too obvious not to be approved. In December 1702, on a public thanksgiving-day for the success of the expedition to Vigo, he preached a sermon on the subject, which we notice as the only one he ever printed; and, had it been left to his own inclination, would never have been thought of by himself for that purpose. In 1703 he published a tract in vindication of the ecclesiastical law, which gives the successor in any ecclesiastical benefice or promotion, all the profits, from the day of the avoidance. This was occasioned by an alteration in the law which bishop Burnet was about to have introduced; but our author's arguments carried such weight, that the design was given up.

On the translation of the bishop of Norwich to Ely, Dr. Prideaux was advised to make interest for the bishopric; but being now sixty years of age, too late to enter on a course of public life and parliamentary attendance, and for other reasons, he declined interfering, and Dr. Trimnell became bishop, whom he thought every way deserving of the preferment. In the mean time Dr. Prideaux continued his labours for the general interests of the church, and in

artist, having consulted with his learned garreteers, who were highly pleased with the performance, told the doctor, at his return, "Well, Mr. What's-your-name," says he, "I have perused your manuscript; I don't know what to say to it; I believe I shall venture to print it: the thing is well enough: but—I could wish there were a little more *humour* in it."—Spiritual Quixote, Book II. ch. I.—This story is more briefly told in a note on Swift's works, where the book is said to have been Prideaux's "Connection;" in which, it must be confessed, the difficulty of introducing *humour* is more striking.

1709, published his tract on "The original right of Tythes." In this, his first intention was to give the History of Appropriations; and this was to have been only an introduction; but it enlarging under his hand, he resolved to publish it by itself as the first part of the work. He had for many years made collections of the common law and ecclesiastical history; but wanted much information which he could not have without going to London, and consulting the public records there; and he was about this time seized with the calamitous distemper of the stone; so that he was forced to lay aside that design. Upon this last account also he resigned the vicarage of Trowse, when no longer able to go up into the pulpit. The severity of his disorder now suggested the operation of lithotomy, which was successfully performed by Mr. Salter, an eminent surgeon of London, who went to Norwich for the purpose; but the subsequent cure, having been entrusted to a young man at Norwich, was so badly treated, that the patient had almost lost his life, and was indeed ever after a great sufferer by this misconduct.

Being enabled, however, to return to his studies, after improving a new edition of his "Directions to Church Wardens," in 1712, he proceeded with that greater work, on which his reputation with posterity principally depends. It was entitled "The Connection of the History of the Old and New Testament;" the first part of which was published in 1715, the second in 1718, fol. Both parts were received with the greatest approbation, and went through eight editions in 4 vols. 8vo, at London, besides two or three at Dublin, before the end of 1720, since which it has been often reprinted, and is indeed accounted a standard book in every theological library. This history takes in the affairs of Egypt, Assyria, and all the other eastern nations, as well as the Jews; and likewise those of Greece and Rome, as far as was necessary to give a distinct view of the completion of the prophecies which relate to the times comprehended in the history. The author has also set in the clearest light some passages of prophane history, which before lay dispersed and buried in confusion: and there appears throughout the whole work such an amiable spirit of sincerity and candour, as sufficiently atones for the few mistakes which escaped his diligence. Gordon, the author of "Cato's Letters," had certainly no prejudices in favour of Prideaux, or of his work; yet he styles it "a

body of universal history, written with such capacity, accuracy, industry, and honesty, as make it one of the best books that ever came into the world, and shew him to be one of the greatest men in it. No book was ever more universally read and approved: it is, indeed, a great public service done to mankind, and entitles the author to the highest public gratitude and honour. But though I never saw any great work, to which I found fewer objections, yet as a memorable proof how inseparably mistakes and prejudices cleave to the mind of man, the great and candid Dr. Prideaux is not without them. I therefore do not upbraid him with them, but rather admire him for having so few. There are, however, some of his theological observations, which seem to me not only ill-grounded, but to have a tendency to create in his readers wrong notions of the Deity, and to encourage them to mistake the common accidents of life, and the common events of nature, for judgments; and to apply them superstitiously as such." There are letters between the dean and his cousin Mr. Moyle, concerning some passages in this "Connection," &c. printed in the "Miscellaneous Works" of the latter, and in Dr. Prideaux's life. No man could be more willing to listen to reasonable objections, or to correct what could be proved to be wrong. Candour was the distinguishing feature of Dean Prideaux's character.

In the interval between the publication of the first and second parts of his "Connection," lord Townsend, secretary of state to George I. having meditated a design to introduce a reformation in the two universities, consulted our author upon it, who drew up a plan for the purpose, and sent it to his lordship, under the title of "Articles for the Reformation of the two Universities." These amounted to fifty-six in number. No proceeding was held in consequence of this; but some of his articles have been silently adopted, and others are perhaps irreconcileable with the true interests of those seminaries. His proposition to erect a sort of college for those who had neglected their studies, by the name of *Drone-Hall*, has more the air of a piece of humour, than a serious proposition. The whole are printed in the volume which contains his life.

In the seventy-fourth year of his age, finding himself so much weakened by age and infirmity that he could no longer use his books as formerly, and being desirous that his collection of Oriental books should not be dispersed, he permitted

his son, who had been educated at that college, to make a present of them to the society of Clare-hall, Cambridge; and they were accordingly deposited in Clare-hall-library, to the number of three hundred volumes and upwards. It were to be wished, that such an example was more frequently followed, for there are few ways that tend more to render such a valuable collection useless, than by dispersing it among private hands.

About a year before his death he was wholly confined to his chamber, and at last his increasing infirmities took from him all power of helping himself. He had always been a sufferer since his case, after being cut for the stone, was improperly treated, and was frequently afflicted and greatly reduced, by rheumatic pains and paralytic affections. He expired Nov. 1, 1724, in the seventy-seventh year of his age, and was buried, according to his own direction, in the cathedral of Norwich.

Dr. Prideaux was naturally of a very strong, robust constitution; which enabled him to pursue his studies with great assiduity; and notwithstanding his close application, and sedentary manner of life, enjoyed great vigour both of body and mind for many years together, till afflicted by the stone. Although we have few particulars of his course of study at Oxford, it is evident that he must have been an early and hard student, and had accumulated a great fund of Oriental learning, and an intimate acquaintance with ecclesiastical history. His parts were very good, rather solid than lively: his judgment excellent: as a writer he is clear, strong, intelligent, and learned, without any pomp of language, or ostentation of eloquence. His conversation resembled his style, being learned and instructive, but with a conciseness of expression on many occasions, which, to those who were not well acquainted with him, had sometimes the appearance of rusticity. In his manner of life, he was regular and temperate, being seldom out of his bed after ten at night, and he generally rose to his studies before five in the morning. His disposition was sincere and candid. He generally spoke his mind with freedom and boldness, and was not easily diverted from pursuing what he thought right. To those who differed from him in opinion, he always behaved with great candour. In party principles he was rather inclined to what was called Low-church; but in his adherence to the establishment, in performing all the duties annexed to

his preferments, in enjoining a like attention upon all with whom he had influence, and in his dislike of schism and schismatics, no man was more inflexible. He had at one time flattered himself that a few alterations in the liturgy might tend to bring back the dissenters to the church; but he lived to see, what we have lived to see more clearly, that a few alterations would not answer the purpose.—For most of these particulars we are indebted to an excellent Life of Dr. Prideaux, which appeared in October 1748, "with several tracts and letters of his upon various subjects, never before published."[1]

PRIDEAUX (JOHN), a learned English bishop, was born at Stowford, in the parish of Harford, near Ivy-bridge in Devonshire, Sept. 17, 1578, and was the fourth of seven sons of his father, who being in mean circumstances, with so large a family, our author, after he had learned to write and read, having a good voice, stood candidate for the place of parish-clerk of the church of Ugborow near Harford. Mr. Price informs us, that "he had a competitor for the office, who had made great interest in the parish for himself, and was likely to carry the place from him. The parishioners being divided in the matter, did at length agree in this, being unwilling to disoblige either party, that the Lord's-day following should be the day of trial; the one should tune the Psalm in the forenoon, the other in the afternoon; and he that did best please the people, should have the place. Which accordingly was done, and Prideaux lost it, to his very great grief and trouble. Upon which, after he became advanced to one of the first dignities of the church, he would frequently make this reflection, saying, "If I could but have been clerk of Ugborow, I had never been bishop of Worcester." Disappointed in this office, a lady of the parish, mother of sir Edmund Towel, maintained him at school till he had gained some knowledge of the Latin tongue, when he travelled to Oxford, and at first lived in a very mean station in Exeter-college, doing servile offices in the kitchen, and prosecuting his studies at his leisure hours, till at last he was taken notice of in the college, and admitted a member of it in act-term 1596, under the tuition of Mr. William Helme, B. D. On January the 31st, 1599, he took the degree of

[1] Life, ubi supra.—Biog. Brit.—Birch's Tillotson.—Gen. Dict.—Gent. Mag. vol. LXX.—Letters by eminent persons, 1813, 3 vols. 8vo.

Bachelor of Arts, and in 1602 was chosen probationer fellow of his college. On May the 11th, 1603, he proceeded Master of Arts, and soon after entered into holy orders. On May the 6th, 1611, he took the degree of Bachelor of Divinity; and the year following was elected rector of his college in the room of Dr. Holland; and June the 10th, the same year, proceeded Doctor of Divinity. In 1615, upon the advancement of Dr. Robert Abbot to the bishopric of Sarum, he was made regius professor of divinity, and consequently became canon of Christ-church, and rector of Ewelme in Oxfordshire; and afterwards discharged the office of vice-chancellor of the university for several years. In the rectorship of his college he behaved himself in such a manner, that it flourished more than any other in the university; more foreigners coming thither for the benefit of his instruction than ever was known; and in his professorship, says Wood, "he behaved himself very plausible to the generality, especially for this reason, that in his lectures, disputes, and moderatings (which were always frequented by many auditors), he shewed himself a stout champion against Socinus and Arminius. Which being disrelished by some who were then rising, and in authority at court, a faction thereupon grew up in the university between those called Puritans, or Calvinists, on the one side, and the Remonstrants, commonly called Arminians, on the other: which, with other matters of the like nature, being not only fomented in the university, but throughout the nation, all things thereupon were brought into confusion." In 1641, after he had been twenty-six years professor, he was one of those persons of unblemished reputation, whom his majesty made bishops, on the application of the marquis of Hamilton, who had been one of his pupils. Accordingly, in November of that year, he was elected to the bishopric of Worcester, to which he was consecrated December the 19th following; but the rebellion was at that time so far advanced, that he received little or no profit from it, to his great impoverishment. For adhering stedfastly to his majesty's cause, and pronouncing all those of his diocese, who took up arms against him, excommunicate, he was plundered, and reduced to such straits, that he was obliged to sell his excellent library. Dr. Gauden said of him, that he now became literally a *helluo librorum*, being obliged to turn his books into bread for his children. He seems to have borne this

barbarous usage with patience, and even good humour. On one occasion, when a friend came to see him, and asked him how he did? he answered, "Never better in my life, only I have too great a stomach, for I have eaten the little *plate* which the sequestrators left me; I have eaten a great library of excellent *books;* I have eaten a great deal of *linen,* much of my *brass,* some of my *pewter,* and now am come to eat my *iron,* and what will come next I know not." So great was his poverty about this time that he would have attended the conferences with the king at the Isle of Wight, but could not afford the means of travelling. Such was the treatment of this great and good man, one of the best scholars and ablest promoters of learning in the kingdom, at the hands of men who professed to contend for liberty and toleration.

He died of a fever at Bredon in Worcestershire, at the house of his son-in-law, Dr. Henry Sutton, July the 20th, 1650, leaving to his children no legacy but "pious poverty, God's blessing, and a father's prayers," as appears from his last will and testament. His body was attended to the grave by persons of all ranks and degrees, and was interred in the chancel of the church of Bredon. He was a man of very extensive learning; and Nath. Carpenter, in his "Geography delineated," tells us, that "in him the heroical wits of Jewel, Rainolds, and Hooker, as united into one, seemed to triumph anew, and to have threatened a fatal blow to the Babylonish hierarchy." He was extremely humble, and kept part of the ragged clothes in which he came to Oxford, in the same wardrobe where he lodged his rochet, in which he left that university. He was exemplary in his charity, and very agreeable in conversation. By his first wife, Mary, daughter of Dr. Taylor, burnt for the Protestant religion in the reign of queen Mary, he had several children; viz. William, a colonel in the service of king Charles I. and slain at the battle of Marston-moor in 1644; Matthias, a captain in the army of that king, who died at London 1646; and three other sons, who died in their infancy, and were buried in Exeter-college; and two daughters, viz. Sarah, married to William Hodges, archdeacon of Worcester, and rector of Ripple in Worcestershire; and Elizabeth, married to Dr. Henry Sutton, rector of Bredon in Worcestershire. Our author had for his second wife, Mary, daughter of

sir Thomas Reynel of West Ogwell in Devonshire, knt. Cleveland the poet wrote an elegy upon his death.

His son MATTHIAS, above mentioned, was born in 1622, and admitted of Exeter-college in 1640, where he took his degrees in arts. He died at London in 1646. After his death was published, under his name, "An easy and compendious introduction for reading all sorts of Histories," Oxon. 1648, 4to; reprinted 1655, with a "Synopsis of the Councils," written by his father.

Dr. Prideaux's works were, 1. "Tabulæ ad Grammaticam Græcam Introductoriæ," Oxford, 1608, 4to. 2. "Tirocinium ad Syllogismum contexendum." 3. "Heptades Logicæ, sive Monita ad ampliores Tractatus introductoria." These two last pieces were printed with the "Tabulæ ad Grammaticam Græcam," &c. Mr. David Lloyd observes, that our author's Greek Grammar and Logick were both but a fortnight's work. 4. "Castigatio cujusdam Circulatoris, qui R. P. Andream Eudæmon-Johannem Cydonium soc. Jesu seipsum nuncupat, opposita ipsius calumniis, in Epistola Isaaci Casauboni ad Frontonem Ducæum," Oxford, 1614, 8vo. 5. "Alloquium sereniss. Reg. Jacobo Woodstochio habitum, 24 Aug. 1624," in one sheet, 4to. 6. "Orationes novem inaugurales de totidem Theologiæ apicibus, prout in promotione Doctorum Oxoniæ publicè proponebantur in Comitiis," Oxford, 1626, 4to. 7. "Lectiones decem de totidem Religionis Capitibus, præcipuè hoc tempore controversis, prout publicè habebantur Oxoniæ in Vesperiis," Oxford, 1625, 4to. 8. "Lectiones 22, Orationes 13, Conciones 6, et Oratio ad Jacobum Regem," Oxford, 1648, folio. Among which are contained the preceding lectures, orations, and speeches to king James at Woodstock. 9. "Concio ad Artium Baccalaureos pro more habita in Ecclesiâ B. Mariæ Oxon. in die Cinerum in Act. ii. 22. Ann. 1616." 10. "Fasciculus Controversiarum ad Juniorum aut occupatorum captum colligatus," &c. Oxford, 1649, 1651, 4to. 11. "Theologiæ Scholasticæ Syntagma Mnemonicum," Oxford, 1651. 12. "Conciliorum Synopsis," printed with the "Fasciculus." 13. "Epistola de Episcopatu," folio. 14. "Manuductio ad Theologiam Polemicam," Oxford, 1657, 8vo, published by Mr. Thomas Barlow, afterwards bishop of Lincoln, with a Latin Epistle before it in the name of the printer. 15. "Hypomnemata Logica, Rhetorica, Physica, Metaphysica," &c. Oxford, 8vo. 16. Several Sermons, as, 1. "A

Sermon at the consecration of Exeter-college Chapel," on Luke xix. 46, Oxford, 1625, 4to. 2nd, "Perez Uzzah, A Sermon before the king at Woodstock," on 1 Samuel vi. 6, 7, Oxford, 1625, 4to. Both these sermons are printed with another volume, entitled, 17. "Twenty Sermons," Oxford, 1636, 4to. The two first are entitled, "Christ's Counsel for ending Law-cases," dedicated to his kinsman Edmund Prideaux, esq. 18. "Nine Sermons on several occasions," Oxford, 1641, 4to. 19. "A Synopsis of the Councils," subjoined to "An easy and compendious Introduction to History," published, as we have just noticed, in the name of his son Matthias Prideaux. 20. "Histories of Successions in States, Countries, or Families," &c. Oxford, 1653. 21. "Euchologia: or, The Doctrines of Practical Praying; being a Legacy left to his daughters in private, directing them to such manifold uses of our Common Prayer Book, as may satisfy upon all occasions, without looking after new lights from extemporal flashes," dedicated to his daughters, Sarah Hodges and Elizabeth Sutton, London, 1655, 8vo. 22. "The doctrine of Conscience, framed according to the form in the Common Prayer;" left as a legacy to his wife, containing many cases of conscience, and dedicated to Mrs. Mary Prideaux, relict of the Right Reverend Father in God John, late Lord Bishop of Worcester, by T. N.; London, 1656, 8vo. 23. "Sacred Eloquence: or, The Art of Rhetoric, as it is laid down in Scripture," London, 1659, 8vo.[1]

PRIESTLEY (JOSEPH), a dissenting divine, but more justly eminent as a philosopher, was born March 18, 1733, at Field-head, near Leeds. His father, a clothier, was a dissenter of the Calvinistic persuasion. In his youth he was adopted by an aunt, who provided for his education in several schools, in which he acquired some knowledge of the learned languages, particularly Hebrew. Being intended for the ministry, he went, in 1752, to Dr. Ashworth's dissenting academy, at Daventry, where he spent three years, and came out from it an adherent to the Arian system. Here too he became acquainted with Hartley's Works, to whose opinions he was afterwards very partial. He first settled as a minister at Needham-market, in Suffolk; and, after three years' residence, removed to Namptwich in Cheshire. Here he also kept a school, and, to the more

[1] Wood's Athenæ and Annals.—Prince's Worthies.—Walker's Sufferings of the Clergy.—Usher's Life and Letters, p. 399.—Fuller's Worthies.

common objects of instruction, added experiments in natural philosophy, to which he had already become attached. His first publication was, an "English Grammar," printed in 1761, in which he pointed out errors in Hume's language, which that author had the candour to rectify in his future editions of his celebrated history.

In the same year, he was invited to become a tutor in languages in the academy at Warrington; and here he first began to acquire reputation as a writer in various branches of literature. Several of his works had relation to his office in the academy, which, besides philosophy, included lectures on history and general policy. A visit to London having introduced him to the acquaintance of Dr. Franklin, Dr. Watson, Dr. Price, and Mr. Canton, he was encouraged by them to execute a plan he had already begun, of writing a "History of Electricity," which accordingly appeared in 1767. It is rather carelessly and hastily executed, but must have been of advantage to the science. Almost the whole of his historical facts are taken from the Philosophical Transactions; but at the end he gives a number of original experiments of his own. The most important of all his electrical discoveries, was, that charcoal is a conductor of electricity, and so good a conductor that it vies even with the metals themselves. This publication went through several editions, was translated into foreign languages, and procured him the honour of being elected a Fellow of the Royal Society, as one of his biographers says; but his election took place the year before; and about the same time the university of Edinburgh conferred on him the degree of Doctor of Laws.

In the same year in which his History of Electricity appeared, he left Warrington, and settled at Leeds as minister, and instantly resumed his theological studies, which produced a number of publications, in which he announced the opinions he had adopted. From an Arian he was now become a Socinian, and not content with enjoying the changes which he was at perfect liberty to make, he began to contend with great zeal against the authority of the established religion. It was, however, during his residence here, that his attention was more usefully turned to the properties of fixed air. He had commenced experiments on this subject in 1768, and the first of his publications appeared in 1772, in which he announced a method of impregnating water with fixed air. In the paper read

to the royal society in 1772, which obtained the Copley medal, he gave an account of his discoveries; and at the same time announced the discovery of nitrous air, and its application as a test of the purity or fitness for respiration of airs generally. About this time, also, he shewed the use of the burning lens in pneumatic experiments; he related the discovery and properties of muriatic acid air; added much to what was known of the airs generated by putrefactive processes, and by vegetable fermentation; and he determined many facts relative to the diminution and deterioration of air, by the combustion of charcoal, and the calcination of metal. In 1774, he made a full discovery of dephlogisticated air, which he procured from the oxyds of silver and lead. This hitherto secret source of animal life and animal heat, of which Mayow had a faint glimpse, was unquestionably first exhibited by Dr. Priestley, though it was discovered about the same time by Mr. Scheele, of Sweden. In 1776, his observations on respiration were read before the royal society, in which he discovered that the common air inspired was diminished in quantity, and deteriorated in quality, by the action of the blood on it, through the blood-vessels of the lungs; and that the florid red colour of arterial blood was communicated by the contact of air through the containing vessels. In 1778 Dr. Priestley pursued his experiments on the properties of vegetables growing in the light to correct impure air, and the use of vegetation in this part of the œconomy of nature; and it seems certain that Dr. Priestley made his discoveries on the subject previously to those of Dr. Ingenhouz, then engaged in similar researches. From this period Dr. Priestley seems to have attended to his pneumatic experiments as an occupation, devoting to them a regular portion of his time. To this attention, among a prodigious variety of facts, tending to shew the various substances from which gases may be procured, the methods of producing them, their influence on each other, and their probable composition, we owe the discovery of vitriolic acid air, of alkaline air, and of dephlogisticated nitrous air; or, as it has since been denominated, the gaseous oxyd of azote, the subject of so many curious and interesting experiments by sir Humphrey Davy. To these may be added the production of various kinds of inflammable air, by numerous processes that had escaped the observation of Mr. Cavendish. To Dr. Priestley we are

indebted for that fine experiment of reviving metallic calces in inflammable air; and he first ascertained the necessity for water to be present in the formation of the gases, and the endless production of gases from water itself. His experiments on this subject, viz. the generation of air from water, opened a new field for reflection, and deserve particular notice. It had been already remarked that water was necessary to the generation of every species of gas; but the unceasing product of air from water had been observed by no one before.

"To enumerate," says Mr. Kirwan, "Dr. Priestley's discoveries, would in fact be to enter into a detail of most of those that have been made within the last fifteen years. How many invisible fluids, whose existence evaded the sagacity of foregoing ages, has he made known to us? The very air we breathe he has taught us to analyse, to examine, to improve: a substance so little known, that even the precise effect of respiration was an enigma, until he explained it. He first made known to us the proper food of vegetables, and in what the difference between these and animal substances consisted. To him pharmacy is indebted for the method of making artificial mineral waters, as well as for a shorter method of preparing other medicines; metallurgy for more powerful and cheap solvents; and chemistry for such a variety of discoveries as it would be tedious to recite—discoveries which have new-modelled that science, and drawn to it, and to this country, the attention of all Europe. It is certain, that, since the year 1773, the eyes and regards of all the learned bodies in Europe have been directed to this country by his means. In every philosophical treatise his name is to be found, and in almost every page. They all own that most of their discoveries are due either to the repetition of his discoveries, or to the hints scattered through his works."

The success of his "History of Electricity" induced him to adopt the design of treating on other sciences, in the same historical manner; and at Leeds he occupied himself in preparing "The History and present state of Discoveries relating to Vision, Light, and Colours." The expences necessary in composing such a work obliged him to issue proposals for publishing it by subscription; and it appeared in 1772, in one very large volume 4to. The sale of this work by no means corresponded with the expectations formed from the number of names given in as sub-

scribers; it has been said, not one-third part of the number paid for, or demanded the book when it was published. One of his biographers says that it failed, chiefly because it was impossible to give adequate notions of many parts of the theory of optics without a more accurate acquaintance with mathematics than common readers can be supposed to possess. Perhaps too, the writer himself was scarcely competent to explain the abstruser parts of this science.

After a residence at Leeds for six years, Dr. Priestley accepted the offer of the earl of Shelburne, afterwards marquis of Lansdowne, to reside with his lordship in the nominal capacity of librarian, but really as his literary companion. The terms were 250*l.* per annum, with a house for his family to live in, and an annuity for life of 150*l.* in the event of their being separated by his lordship's dying, or changing his mind. He accordingly fixed his family in a house at Calne, in Wiltshire, near his lordship's seat; and during seven years attended upon the noble earl in his winter's residences at London, and occasionally in his excursions, one of which, in 1774, was a tour to the continent. This situation was useful, as affording Dr. Priestley advantages in improving his knowledge of the world, and in pursuing his scientific researches; and as he was perfectly free from restraint, this was the period of some of those exertions which increased his reputation as a philosopher, and some of those which brought the greatest obloquy upon him as a divine. In 1775, he published his "Examination of the doctrine of Common Sense, as held by Drs. Reid, Beattie, and Oswald," in which he treated those gentlemen with a contemptuous arrogance, of which, we are told, he was afterwards ashamed. In his manner of treating his opponents, he always exhibited a striking contrast to the mild and placid temper of his friend Dr. Price. After this he became the illustrator of the Hartleian theory of the human mind. He had, previously to this, declared himself a believer in the doctrine of philosophical necessity; and in a dissertation prefixed to his edition of Hartley, he expressed some doubts of the immateriality of the soul. The charge which these induced against him of infidelity and atheism, seems only to have provoked him to a more open avowal of the same obnoxious sentiments; and in 1777 he published "Disquisitions on Matter and Spirit," in which he gave a history of the doctrines concerning the soul, and openly supported the

system which, upon due investigation, he had adopted. It was followed by "A Defence of Unitarianism, or the simple Humanity of Christ, in opposition to his Pre-existence; and of the Doctrine of Necessity." It seems not improbable that these works produced a coolness in the behaviour of his noble patron, which about this time he began to remark, and which terminated in a separation, after a connection of seven years, without any alledged complaint. That the marquis of Lansdowne had changed his sentiments of Dr. Priestley appears from the evidence of the latter, who informs us, that when he came to London, he proposed to call on the noble lord; but the latter declined receiving his visits. Dr. Priestley adds, that during his connection with his lordship, he never once aided him in his political views, nor ever wrote a single political paragraph. The friends of both parties seem to think that there was no bond of union between them, and his lordship's attention became gradually so much engaged by politics, that every other object of study lost its hold. According, however, to the articles of agreement, Dr. Priestley retained his annuity for life of 150*l.* which was honourably paid to the last; and it has been said, that when the bond securing to him this annuity was burnt at the riots of Birmingham, his lordship in the handsomest manner presented him with another.

Dr. Priestley now removed to Birmingham, a situation which he probably preferred to almost any other, on account of the advantage it afforded of able workmen in every branch requisite in his experimental inquiries, and of some men distinguished for their chemical and mechanical knowledge, particularly Watt, Withering, Bolton, and Kier. Several friends to science, aware that the defalcation of his income would render the expences of his pursuits too burthensome for him to support, joined in raising an annual subscription for defraying them. This assistance he without hesitation accepted, considering it as more truly honourable to himself than a pension from the crown, which might have been obtained for him, if he had wished it, during the short administration of the marquis of Rockingham, and the early part of that of Mr. Pitt. Some of these subscriptions were made with a view to defray the expences of his philosophical experiments only, but the greater part of the subscribers were equally friends to his theological studies.

He had not been long settled at Birmingham, before a vacancy happened in the principal dissenting congregation, and he was unanimously chosen to supply it. Theology now again occupied a principal share of his attention, and he published his "History of the Corruptions of Christians," and "History of early Opinions concerning Jesus Christ." These proved to be, what might be expected, a fertile source of controversy, into which he entered with his usual keenness, and he had for his antagonists two men not easily repelled, the rev. Mr. Badcock, and Dr. Horsley, in whose articles we have already noticed their controversies with this polemic. The renewed applications of the dissenters, for relief from the penalties and disabilities of the corporation and test acts, afforded another topic of discussion, in which Dr. Priestley took an active part; and he did not now scruple to assert that all ecclesiastical establishments were hostile to the rights of private judgment, and the propagation of truth, and therefore represented them as anti-christian, and predicted their downfall, in a style of inveteracy which made him be considered as the most dangerous enemy of the established religion, in its connection with the state. Some of the clergy of Birmingham having warmly opposed the dissenters' claims, Dr. Priestley published a series of "Familiar Letters to the Inhabitants of Birmingham," which, on account of their ironical manner, as well as the matter, gave great offence. In this state of irritation, another cause of animosity was added by the different feelings concerning the French revolution. The anniversary of the capture of the Bastille, July 14th, had been kept as a festival by the friends of the cause; and its celebration was prepared at Birmingham in 1791. Dr. Priestley declined joining the party; but a popular tumult ensued, in which he was particularly the object of fury. His house, with his fine library, manuscripts, and apparatus, were made a prey to the flames, and this at a time when it was generally asserted that the mobs in other great cities were rather favourable to the republican cause. After a legal investigation, he received a compensation for his losses, which compensation he stated himself, at 2,000*l.* short of the actual loss he sustained. In this he reckoned many manuscripts, the value of which no jury could estimate, and which indeed could have been calculated only in his own imagination. He was not, however, without friends, who purchased for him a library and apparatus equal, according to his own account, to what he had lost.

He now came to London, and took up his residence at Hackney, where in a very short time he was chosen to succeed his deceased friend, Dr. Price, as minister to a congregation there; and he had at the same time some connection with the new college lately established in that village. Resuming his usual occupations of every kind, he passed some time in comfort and tranquillity; "but," say his apologists, "he soon found public prejudice following him in every path, and himself and his family molested by the rude assaults of malignity, which induced him finally to quit a country so hostile to his person and principles." On the other hand, we are told, that, "had Dr. Priestley conducted himself at Hackney like a peaceable member of society, and in his appeals to the public on the subject of the riots at Birmingham, expressed himself with less acrimony of the government of the country, the prejudices of the people would very quickly have given way to compassion. But when he persisted in accusing the magistrates and clergy, and even the supreme government of his country, of what had been perpetrated by a lawless mob, and appealed from the people, and even the laws of England, to the societies of the 'Friends of the Constitution' at Paris, Lyons, Nantz, &c. to the academy of sciences at Paris, when Condorcet was secretary, and to the united Irishmen of Dublin, how was it possible that the prejudices of loyal Englishmen could subside?"

Whichever of these opinions is the true one, it is certain that Dr. Priestley felt his situation uncomfortable, and accordingly, in the month of April 1794, embarked for America, and took up his residence at the town of Northumberland, in Pennsylvania. It was a considerable labour, in this remote situation, to get a well-furnished library and chemical laboratory; but he at length surmounted all obstacles, and effected his purpose. He was offered a chemical professorship in Philadelphia, which he declined, not meaning to engage in any public duty, in order that he might be enabled to devote his whole time to his accustomed pursuits, in which he soon shewed his philosophical friends that he was not idle. Here, however, he was not generally so well received as he expected; and during the administration of Mr. Adams, he was regarded by the American government with suspicion and dislike; but that of Mr. Jefferson was afterwards very friendly to him. A severe illness, which he suffered in Philadelphia,

laid the foundation of a debility of his digestive organs, which gradually brought on a state of bodily weakness, while his mind continued in full possession of all its faculties. Of his last illness and death, we shall subjoin the account as given in the Philadelphia Gazette.

"Since his illness at Philadelphia, in the year 1801, he never regained his former good state of health. His complaint was constant indigestion, and a difficulty of swallowing food of any kind. But during this period of general debility, he was busily employed in printing his Church History, and the first volume of his Notes on the Scriptures, and in making new and original experiments. During this period, likewise, he wrote his pamphlet of Jesus and Socrates compared, and reprinted his Essay on Phlogiston.

"From about the beginning of November 1803, to the middle of January 1804, his complaint grew more serious; yet, by judicious medical treatment, and strict attention to diet, he, after some time, seemed, if not gaining strength, at least not getting worse; and his friends fondly hoped that his health would continue to improve as the season advanced. He, however, considered his life as very precarious. Even at this time, besides his miscellaneous reading, which was at all times very extensive, he read through all the works quoted in his "Comparison of the different Systems of Grecian philosophers with Christianity;" composed that work, and transcribed the whole of it in less than three months; so that he has left it ready for the press. During this period he composed, in one day, his Second Reply to Dr. Linn.

"In the last fortnight of January, his fits of indigestion became more alarming, his legs swelled, and his weakness increased. Within two days of his death, he became so weak, that he could walk but a little way, and that with great difficulty. For some time he found himself unable to speak; but, on recovering a little, he told his friends, that he had never felt more pleasantly during his whole lifetime, than during the time he was unable to speak. He was fully sensible that he had not long to live, yet talked with cheerfulness to all who called on him. In the course of the day he expressed his thankfulness at being permitted to die quietly in his family, without pain, and with every convenience and comfort that he could wish for. He dwelt upon the peculiarly happy situation in which it had

pleased the Divine Being to place him in life, and the great advantage he had enjoyed in the acquaintance and friendship of some of the best and wisest men of the age in which he lived, and the satisfaction he derived from having led an useful as well as happy life. He this day gave directions about printing the remainder of his Notes on Scripture (a work, in the completion of which he was much interested), and looked over the first sheet of the third volume, after it was corrected by those who were to attend to its completion, and expressed his satisfaction at the manner of its being executed.

"On Sunday, the 5th, he was much weaker, but sat up in an arm-chair for a few minutes. He desired that John, chap. xi. might be read to him: he stopped the reader at the 45th verse, dwelt for some time on the advantage he had derived from reading the Scriptures daily, and recommended this practice, saying, that it would prove a source of the purest pleasure. 'We shall all (said he) meet finally; we only require different degrees of discipline suited to our different tempers, to prepare us for final happiness.' Mr. —— coming into his room, he said, 'You see, sir, I am still living.' Mr. —— observed, 'that he would always live.' 'Yes, I *believe* I *shall*; we shall meet again in another and a better world.' He said this with great animation, laying hold of Mr. ——'s hand in both his own. After evening prayers, when his grand-children were brought to his bed-side, he spoke to them separately, and exhorted them to continue to love each other, &c. 'I am going (added he) to sleep as well as you, for death is only a good long sound sleep in the grave, and we shall meet again.'

"On Monday morning, the 9th of February, on being asked how he did, he answered in a faint voice, that he had no pain, but appeared fainting away gradually. About eight o'clock, he desired to have three pamphlets which had been looked out by his directions the evening before. He then dictated as clearly and distinctly as he had ever done in his life, the additions and alterations which he wished to have made in each. M—— took down the substance of what he said, which was read to him. He observed, 'Sir, you have put in your own language, I wish it to be *mine*.' He then repeated over again, nearly word for word, what he had before said, and when it was transcribed, and read over to him, he said, 'That is right, I have now done.'

"About half an hour after, he desired that he might be removed to a cot. About ten minutes after he was removed to it, he died (Feb. 6, 1804); but breathed his last so easily, that those who were sitting close to him did not immediately perceive it. He had put his hand to his face, which prevented them from observing it."

There are many circumstances in this account which the reader will consider with profound attention. It is unnecessary to point them out, or to attempt a lengthened character of Dr. Priestley. It has been said with truth that of his abilities, none can hesitate to pronounce that they are of first-rate excellence. His philosophical inquiries and publications claim the greatest distinction, and have materially contributed to the advancement of science. As an experimental philosopher, he was among the first of his age. As a divine, had he proved as diligent in propagating truth as in disseminating error, in establishing the gospel in the minds of men, instead of shaking their belief in the doctrines of revelation, perhaps few characters of the last century would have ranked higher as learned men, or have been held in greater estimation. Such, however, was not the character of his theological writings, which, as Dr. Johnson said, were calculated to unsettle every thing, but to settle nothing. All this accords with the sentiments of the great majority of the nation, with respect to Dr. Priestley as a divine, although we are aware that the epithet of bigot will be applied to him who records the fact. On the other hand, in dwelling on Dr. Priestley's character as a philosopher, his friends may take the most effectual method of reconciling all parties, and handing down his fame undiminished to the latest posterity. We have enumerated his principal works in the preceding sketch, but the whole amount to about 70 volumes, or tracts, in 8vo. An analysis of them is given in the "Life," to which we are principally indebted for the above particulars.[1]

PRIMATICCIO (FRANCIS), an eminent Italian painter, was descended from a noble family in Bologna, where he was born in 1490. His friends, perceiving that he had a strong inclination for design, permitted him to go to Mantua, where he was six years a disciple of Julio Romano, who was then ornamenting the apartments of the palace

[1] "Memoirs," partly written by himself, and partly by his Son, 1806-7, 2 vols. 8vo.—Gent. Mag. LXXIV.—Rees's Cyclopedia, &c.

del Te. In this time he became so skilful, that he represented battles in stucco and basso relievo, better than any of the young painters at Mantua, who were Julio's pupils. He assisted Julio in executing his designs; and Francis I. of France sending to Rome for a man that understood working in stucco, Primaticcio was the person chosen for this service, and he adorned Fontainbleau, and most of the palaces in France, with his compositions. The king put such confidence in him, that he sent him to Rome to buy antiques, in 1540; on which occasion he brought back one hundred and fourscore statues, with a great number of busts. He had moulds made by Giacomo Baroccio di Vignola, of the statues of Venus, Laocoon, Commodus, the Tiber, the Nile, the Cleopatra at Belvidere, and Trajan's Pillar, in order to have them cast in brass. After the death of Rosso, who was his rival, he succeeded him in the place of superintendant of the buildings; and in a little time finished the gallery which his predecessor had begun. He brought so many statues of marble and brass to Fontainbleau, that it seemed another Rome, as well for the number of the antiques, as for his own works in painting and in stucco. He was so much esteemed in France, that nothing of any consequence was done without him, which had relation to painting or building; and he even directed the preparations for all festivals, tournaments, and masquerades. He was made abbot of St. Martin at Troyes, and lived with such splendour, that he was respected as a courtier as well as a painter. He and Rosso taught the French a good style; for, before their time, what they had done in the arts was very inconsiderable, and had something of the Gothic in it. He died in 1570, at the age of eighty, after having been favoured and caressed in four reigns.

The frescoes of the palace del Te by Primaticcio, cannot now, says Mr. Fuseli, with certainty be discriminated. His oil-pictures are of the utmost rarity in Italy, and even at Bologna. In the great gallery Zambeccari there is a concert by him, with three female figures, a most enchanting performance. The eye is equally charmed by the forms, the attitudes, the tone of colour, the breadth, taste, and ease of the draperies, and the original air of the whole. Nicolo Abbati, the partner of his works, though not his scholar, was left by him to terminate what remained unfinished of his plans in France.[1]

[1] Argenville, vol. II.—Pilkington by Fuseli.

PRINGLE (SIR JOHN), baronet, president of the Royal Society, was born at Stichel-house, in the county of Roxburgh, North Britain, April 10, 1707. His father was sir John Pringle, of Stichel, bart. and his mother, whose name was Magdalen Eliott, was sister to sir Gilbert Eliott of Stobs, bart. Both the families from which he descended were very ancient and honourable in the south of Scotland, and were in great esteem for their attachment to the religion and liberties of their country, and for their piety and virtue in private life. He was the youngest of several sons, three of whom, besides himself, arrived to years of maturity. His grammatical education he received at home, under a private tutor; and after having made such a progress as qualified him for academical studies, he was removed to the university of St. Andrew's, where he was put under the immediate care of Mr. Francis Pringle, professor of Greek in the college, and a near relation of his father. Having continued there some years, he went to Edinburgh in Oct. 1727, for the purpose of studying physic, that being the profession which he now determined to follow. At Edinburgh, however, he stayed only one year, the reason of which was, that he was desirous of going to Leyden, at that time the most celebrated school of medicine in Europe. Boerhaave, who had brought that university into reputation, was considerably advanced in years, and Mr. Pringle was unwilling, by delay, to expose himself to the danger of losing the benefit of that great man's lectures. For Boerhaave he had a high and just respect: but it was not his disposition and character to become the implicit and systematic follower of any man, however able and distinguished. While he studied at Leyden, he contracted an intimate friendship with Van Swieten, who afterwards became so famous at Vienna, both by his practice and writings. Van Swieten was not only Pringle's acquaintance and fellow-student at the university, but also his physician when he happened to be seized there with a fit of sickness; yet on this occasion he did not owe his recovery to his friend's advice; for Van Swieten having refused to give him the bark, another person prescribed it, and he was cured. When he had gone through his proper course of studies at Leyden, he was admitted, July 20, 1730, to his doctor of physic's degree. His inaugural dissertation, "De marcore senili," was printed. Upon quitting Leyden, Dr. Pringle settled as a physician at Edinburgh, where

he gained the esteem of the magistrates of the city, and of the professors of the college, by his abilities and good conduct; and, such was his known acquaintance with ethical subjects, that, March 28, 1734, he was appointed, by the magistrates and council of the city of Edinburgh, to be joint professor of pneumatics and moral philosophy with Mr. Scott, during that gentleman's life, and sole professor after his decease; and, in consequence of this appointment, Dr. Pringle was admitted, on the same day, a member of the university. In discharging the duties of this new employment, his text-book was "Puffendorff de Officio Hominis et Civis," agreeably to the method he pursued through life, of making fact and experiment the basis of science. Dr. Pringle continued in the practice of physic at Edinburgh, and in performing the obligations of his professorship, till 1742, when he was appointed physician to the earl of Stair, who then commanded the British army. For this appointment he was chiefly indebted to his friend Dr. Stevenson, an eminent physician at Edinburgh, who had an intimate acquaintance with lord Stair. By the interest of this nobleman, Dr. Pringle was constituted, Aug. 24, 1742, physician to the military hospital in Flanders; and it was provided in the commission, that he should receive a salary of twenty shillings a-day, and be entitled to half-pay for life. He did not, on this occasion, resign his professorship of moral philosophy; the university permitted him to retain it, and Messrs. Muirhead and Cleghorn were allowed to teach in his absence, as long as he continued to request it. The exemplary attention which Dr. Pringle paid to his duty as an army physician is apparent from every page of his "Treatise on the Diseases of the Army." One thing, however, deserves particularly to be mentioned, as it is highly probable that it was owing to his suggestion. It had hitherto been usual, for the security of the sick, when the enemy was near, to remove them a great way from the camp; the consequence of which was, that many were lost before they came under the care of the physicians. The earl of Stair, being sensible of this evil, proposed to the duke de Noailles, when the army was encamped at Aschaffenburg, in 1743, that the hospitals on both sides should be considered as sanctuaries for the sick, and mutually protected. The French general, who was distinguished for his humanity, readily agreed to the proposal, and took the first opportunity of shewing a proper

regard to his engagement. At the battle of Dettingen, Dr. Pringle was in a coach with lord Carteret during the whole time of the engagement, and the situation they were placed in was dangerous. They had been taken unawares, and were kept betwixt the fire of the line in front, a French battery on the left, and a wood full of hussars on the right. The coach was occasionally shifted, to avoid being in the eye of the battery. Soon after this event, Dr. Pringle met with no small affliction in the retirement of his great friend, the earl of Stair, from the army. He offered to resign with his noble patron, but was not permitted. He, therefore, contented himself with testifying his respect and gratitude to his lordship, by accompanying him forty miles on his return to England; after which he took leave of him with the utmost regret.

But though Dr. Pringle was thus deprived of the immediate protection of a nobleman who knew and esteemed his worth, his conduct in the duties of his station procured him effectual support. He attended the army in Flanders, through the campaign of 1744, and so powerfully recommended himself to the duke of Cumberland, that, in the spring following, March 11, he had a commission from his royal highness, appointing him physician general to his majesty's forces in the Low Countries, and parts beyond the seas; and on the next day he received a second commission from the duke, by which he was constituted physician to the royal hospitals in the same countries. On March 5, he resigned his professorship in consequence of these promotions. In 1745 he was with the army in Flanders, but was recalled from that country in the latter end of the year, to attend the forces which were to be sent against the rebels in Scotland. At this time he had the honour of being chosen F. R. S. Dr. Pringle, at the beginning of 1746, in his official capacity, accompanied the duke of Cumberland in his expedition against the rebels, and remained with the forces, after the battle of Culloden, till their return to England, in the middle of August. We do not find that he was in Flanders during any part of that year. In 1747 and 1748, he again attended the army abroad; and in the autumn of 1748 he embarked with the forces for England, upon the conclusion of the treaty of Aix-la-Chapelle. From that time he principally resided in London, where, from his known skill and experience, and the reputation he had acquired, he might reasonably

expect to succeed as a physician. In April 1749, Dr. Pringle was appointed physician in ordinary to his royal highness the duke of Cumberland. In 1750 he published, in a letter to Dr. Mead, "Observations on the Gaol or Hospital Fever." This work, which passed through two editions, and was occasioned by the gaol-distemper that broke out at that time in the city of London, was well received by the medical world, though he himself afterwards considered it as having been hastily written. After supplying some things that were omitted, and rectifying a few mistakes that were made in it, he included it in his grand work on the "Diseases of the Army," where it constitutes the seventh chapter of the third part of that treatise. It was in the same year that Dr. Pringle began to communicate to the Royal Society his famous "Experiments upon Septic and Antiseptic substances, with remarks relating to their use in the theory of Medicine." These experiments, which comprehended several papers, were read at different meetings of the society; the first in June, and the two next in the November following; three more in the course of 1751; and the last in Feb. 1752. Only the three first numbers were printed in the "Philosophical Transactions," as Dr. Pringle had subjoined the whole, by way of appendix, to his "Observations on the Diseases of the Army." These experiments upon septic and antiseptic substances, which have accompanied every subsequent edition of the treatise just mentioned, procured for him the honour of sir Godfrey Copley's gold medal. Besides this, they gained him a high and just reputation, as an experimental philosopher. In February 1753, he presented to the Royal Society "An Account of several Persons seized with the Gaol Fever by working in Newgate; and of the manner by which the Infection was communicated to one entire family." This is a very curious paper; and was deemed of such importance by the excellent Dr. Stephen Hales, that he requested the author's permission to have it published, for the common good of the kingdom, in the "Gentleman's Magazine;" where it was accordingly printed, previous to its appearance in the Transactions. Dr. Pringle's next communication was, "A remarkable Case of Fragility, Flexibility, and Dissolution of the Bones." In the 49th volume of the "Transactions," we meet with accounts which he had given of an earthquake felt at Brussels; of another at Glasgow and

Dunbarton; and of the agitation of the waters, Nov. 1, 1756, in Scotland and at Hamburgh. The 50th volume contains, Observations by him on the case of lord Walpole, of Woolterton; and a relation of the virtues of Soap in dissolving the Stone, as experienced by the reverend Mr. Matthew Simson. The next volume is enriched with two of the doctor's articles, of considerable length, as well as value. In the first, he has collected, digested, and related the different accounts that had been given of a very extraordinary fiery meteor, which appeared on Sunday the 26th of November, 1758, between eight and nine at night; and, in the second, he has made a variety of remarks upon the whole, in which no small degree of philosophical sagacity is displayed. It would be tedious to mention the various papers, which, both before and after he became president of the Royal Society, were transmitted through his hands. Besides his communications in the Philosophical Transactions, he wrote, in the Edinburgh Medical Essays, volume the fifth, an "Account of the success of the Vitrum ceratum Antimonii."

April 14, 1752, Dr. Pringle married Charlotte, the second daughter of Dr. Oliver, an eminent physician at Bath, and who had long been at the head of his profession in that city. This connection did not last long, the lady dying in the space of a few years. Nearly about the time of his marriage, Dr. Pringle gave to the public the first edition of his "Observations on the Diseases of the Army." It was reprinted in the year following, with some additions. To the third edition, which was greatly improved from the further experience the author had gained by attending the camps, for three seasons, in England, an Appendix was annexed, in answer to some remarks that professor De Haen, of Vienna, and M. Gaber, of Turin, had made on the work. A similar attention was paid to the improvement of the treatise, in every subsequent edition. The work is divided into three parts; the first of which, being principally historical, may be read with pleasure by every gentleman. The latter parts lie more within the province of physicians, who are the best judges of the merit of the performance; and to its merit the most decisive and ample testimonies have been given. It hath gone through seven editions at home; and abroad it has been translated into the French, German, and Italian languages. Scarcely any medical writer hath mentioned it without some tribute

of applause. Ludwig, in the second volume of his "Commentarii de Rebus in Scientia Naturali et Medicina gestis," speaks of it highly; and gives an account of it, which comprehends sixteen pages. The celebrated and eminent baron Haller, in his "Bibliotheca Anatomica," with a particular reference to the treatise we are speaking of, styles the author "Vir illustris—de omnibus bonis artibus bene meritus." It is allowed to be a classical book in the physical line; and has placed the writer of it in a rank with the famous Sydenham. Like Sydenham, too, he has become eminent, not by the quantity, but the value of his productions; and has afforded a happy instance of the great and deserved fame which may sometimes arise from a single performance. The reputation that Dr. Pringle gained by his "Observations on the Diseases of the Army," was not of a kind which is ever likely to diminish. The utility of it, however, was of still greater importance than its reputation. From the time that he was appointed a physician to the army, it seems to have been his grand object to lessen, as far as lay in his power, the calamities of war; nor was he without considerable success in his noble and benevolent design. By the instructions received from this book, the late general Melville, who united with his military abilities the spirit of philosophy, and the spirit of humanity, was enabled, when governor of the Neutral Islands, to be singularly useful. By taking care to have his men always lodged in large, open, and airy apartments, and by never letting his forces remain long enough in swampy places, to be injured by the noxious air of such places, the general was the happy instrument of saving the lives of seven hundred soldiers. In 1753, Dr. Pringle was chosen one of the council of the Royal Society. Though he had not for some years been called abroad, he still held his place of physician to the army; and, in the war that began in 1755, attended the camps in England during three seasons. This enabled him, from further experience, to correct some of his former observations, and to give additional perfection to the third edition of his great work. In 1758, he entirely quitted the service of the army; and being now determined to fix wholly in London, he was admitted a licentiate of the college of physicians, July 5, in the same year. The reason why this matter was so long delayed might probably be, his not having hitherto come to a final resolution with regard to his settlement in the

metropolis. After the accession of king George III. to the throne of Great Britain, Dr. Pringle was appointed, in 1761, physician to the queen's household; and this honour was succeeded, by his being constituted, in 1763, physician extraordinary to her majesty. In April in the same year, he had been chosen a member of the Academy of Sciences at Haarlem; and, June following, he was elected a fellow of the Royal College of Physicians, London. In the succeeding November, he was returned on the ballot, a second time, one of the council of the Royal Society; and, in 1764, on the decease of Dr. Wollaston, he was made physician in ordinary to the queen. In Feb. 1766, he was elected a foreign member, in the physical line, of the Royal Society of Sciences at Gottingen; and, on the 5th of June in that year, his majesty was graciously pleased to testify his sense of Dr. Pringle's abilities and merit, by raising him to the dignity of a baronet of Great Britain. In July 1768, sir John Pringle was appointed physician in ordinary to her late royal highness the princess dowager of Wales; to which office a salary was annexed of 100*l.* a-year. In 1770, he was chosen, a third time, into the council of the Royal Society; as he was, likewise, a fourth time, for 1772.

On Nov. 30, in that year, in consequence of the death of James West, esq. he was elected president of that illustrious and learned body. His election to this high station, though he had so respectable an opponent as the late sir James Porter, was carried by a very considerable majority. This was undoubtedly the highest honour that sir John Pringle ever received; an honour with which his other literary distinctions could not be compared. It was at a very auspicious time that sir John Pringle was called upon to preside over the Royal Society. A wonderful ardour for philosophical science, and for the advancement of natural knowledge, had of late years displayed itself through Europe, and had appeared with particular advantage in our own country. He endeavoured to cherish it by all the methods that were in his power; and he happily struck upon a new way to distinction and usefulness, by the discourses which were delivered by him on the annual assignment of sir Godfrey Copley's medal. This gentleman had originally bequeathed five guineas, to be given at each anniversary meeting of the Royal Society, by the determination of the president and council, to the person who

had been the author of the best paper of experimental observations for the year past. In process of time, this pecuniary reward, which could never be an important consideration to a man of an enlarged and philosophical mind, however narrow his circumstances might be, was changed into the more liberal form of a gold medal; in which form it is become a truly honourable mark of distinction, and a just and laudable object of ambition. It was, no doubt, always usual with the president, on the delivery of the medal, to pay some compliment to the gentleman on whom it was bestowed; but the custom of making a set speech on the occasion, and of entering into the history of that part of philosophy to which the experiments related, was first introduced by Mr. Martin Folkes. The discourses, however, which he and his successors delivered were very short, and were only inserted in the minute-books of the society. None of them had ever been printed before sir John Pringle was raised to the chair. The first speech that was made by him being much more elaborate and extended than usual, the publication of it was desired; and with this request, it is said, he was the more ready to comply, as an absurd account of what he had delivered had appeared in a newspaper. Sir John Pringle was very happy in the subject of his primary discourse. The discoveries in magnetism and electricity had been succeeded by the inquiries into the various species of air. In these enquiries Dr. Priestley, who had already greatly distinguished himself by his electrical experiments, and his other philosophical pursuits and labours, took the principal lead. A paper of his, entitled "Observations on different kinds of Air," having been read before the society in March 1772, was adjudged to be deserving of the gold medal; and sir John Pringle embraced with pleasure the occasion of celebrating the important communications of his friend, and of relating with accuracy and fidelity what had previously been discovered upon the subject. At the close of the speech, he earnestly requested Dr. Priestley to continue his liberal and valuable inquiries; and we have recently said how well he fulfilled this request. It was not, we believe, intended, when sir John Pringle's first speech was printed, that the example should be followed: but the second discourse was so well received by the Royal Society, that the publication of it was unanimously requested. Both the discourse itself, and the subject on

which it was delivered, merited such a distinction. The composition of the second speech is evidently superior to that of the former; sir John having probably being animated by the favourable reception of his first effort. His account of the torpedo, and of Mr. Walsh's ingenious and admirable experiments relative to the electrical properties of that extraordinary fish, is singularly curious. The whole discourse abounds with ancient and modern learning, and exhibits sir John Pringle's knowledge in natural history, as well as in medicine, to great advantage. The third time that he was called upon to display his abilities at the delivery of sir Godfrey's medal, was on an eminently important occasion. This was no less than Mr. (the late Dr.) Maskelyne's successful attempt completely to establish sir Isaac Newton's system of the universe, by his "Observations made on the mountain Schehallien, for finding its attraction." Sir John Pringle took advantage of this opportunity, to give a perspicuous and accurate relation of the several hypotheses of the ancients, with regard to the revolutions of the heavenly bodies, and of the noble discoveries with which Copernicus enriched the astronomical world. He then traced the progress of the grand principle of gravitation down to sir Isaac's illustrious confirmation of it; to which he added a concise narrative of Messrs. Bouguer's and Condamine's experiment at Chimboraco, and of Mr. Maskelyne's at Schehallien. If any doubts yet remained with respect to the truth of the Newtonian system, they were now totally removed. Sir John Pringle had reason to be peculiarly satisfied with the subject of his fourth discourse; that subject being perfectly congenial to his disposition and studies. His own life had been much employed in pointing out the means which tended not only to cure, but to prevent, the diseases of mankind; and it is probable, from his intimate friendship with capt. Cook, that he might suggest to that sagacious commander some of the rules which he followed, in order to preserve the health of the crew of his majesty's ship the Resolution, during her voyage round the world. Whether this was the case, or whether the method pursued by the captain to attain so salutary an end, was the result alone of his own reflections, the success of it was astonishing; and this famous voyager seemed well entitled to every honour which could be bestowed. To him the society assigned their gold medal, but he was not present to receive the honour,

He was gone out upon that voyage from which he never returned. In this last voyage he continued equally successful in maintaining the health of his men.

Sir John Pringle, in his next annual dissertation, had an opportunity of displaying his knowledge in a way in which it had not hitherto appeared. The discourse took its rise from the prize medal's being adjudged to Mr. Mudge, an eminent surgeon at Plymouth, upon account of his valuable paper, containing "Directions for making the best composition for the metals of Reflecting Telescopes, together with a description of the process for grinding, polishing, and giving the great speculum the true parabolic form." Sir John has accurately related a variety of particulars, concerning the invention of reflecting telescopes, the subsequent improvements of these instruments, and the state in which Mr. Mudge found them, when he first set about working them to a greater perfection, till he had truly realized the expectation of sir Isaac Newton, who, above an hundred years ago, presaged that the public would one day possess a parabolic speculum, not accomplished by mathematical rules, but by mechanical devices. Sir John Pringle's sixth discourse, to which he was led by the assignment of the gold medal to Mr. (now Dr.) Hutton, on account of his curious paper, entitled "The Force of fired Gunpowder, and the initial Velocity of Cannon-balls, determined by experiments," was the theory of gunnery. Though sir John had so long attended the army, this was probably a subject to which he had heretofore paid very little attention. We cannot, however, help admiring with what perspicuity and judgment he has stated the progress that was made, from time to time, in the knowledge of projectiles, and the scientific perfection to which his friend Mr. Hutton had carried this knowledge. Sir John Pringle was not one of those who delighted in war, and in the shedding of human blood; he was happy in being able to shew, that even the study of artillery might be useful to mankind; and, therefore, this is a topic which he has not forgotten to mention. Here ended his discourses upon the delivery of sir Godfrey Copley's medal. If he had continued to preside in the chair of the Royal Society, he would, no doubt, have found other occasions of displaying his acquaintance with the history of philosophy. But the opportunities which he had of signalizing himself in this respect were important in themselves, happily varied, and sufficient to gain him a solid and lasting reputation.

Several marks of literary distinction, as we have already seen, had been conferred upon sir John Pringle, before he was raised to the president's chair; but after that event, they were bestowed upon him with great abundance; and, not again to resume the subject, we shall here collect them together. Previously, however, to these honours (excepting his having been chosen a fellow of the Society of Antiquaries of London), he received the last promotion that was given him in his medical capacity, which was, his being appointed, Nov. 4, 1774, physician extraordinary to his majesty. In the year 1776 he was enrolled in the list of the members of no less than four learned bodies. These were, the Royal Academy of Sciences at Madrid; the Society of Amsterdam, for the promotion of Agriculture; the Royal Academy of Medical Correspondence at Paris; and the Imperial Academy of Sciences at St. Petersburg. In July 1777, sir John Pringle was nominated, by his serene highness the landgrave of Hesse, an honorary member of the Society of Antiquaries at Cassel. In 1778 he succeeded the celebrated Linnæus, as one of the foreign members of the Royal Academy of Sciences at Paris. This honour was then extended, by that illustrious body, only to eight persons, on which account it was justly esteemed a most eminent mark of distinction; and we believe there have been few or no instances wherein it has been conferred on any other than men of great and acknowledged abilities and reputation. In October in the same year, our author was chosen a member of the Medical Society at Hanau. In the succeeding year, March 29, he was elected a foreign member of the Royal Academy of Sciences and Belles Lettres at Naples. The last testimony of respect which was, in this way, bestowed upon sir John Pringle, was his being admitted, in 1781, into the number of the fellows of the newly-erected Society of Antiquaries at Edinburgh, the particular design of which is to investigate the history and antiquities of Scotland.

It was at a late period of life, when sir John Pringle was in the sixty-sixth year of his age, that he was chosen to be president of the Royal Society. Considering, therefore, the extreme attention that was paid by him to the various and important duties of his office, and the great pains he took in the preparation of his discourses, it was natural to expect that the burden of his honourable station should grow heavy upon him in a course of time. This burden was

increased not only by the weight of years, but by the accident of a fall in the area in the back part of his house, from which he received considerable hurt, and which, in its consequences, affected his health and weakened his spirits. Such being the state of his body and mind, he began to entertain thoughts of resigning the president's chair. It has been said likewise, and believed, that he was much hurt by the disputes introduced into the society, concerning the question, whether pointed or blunted electrical conductors are the most efficacious in preserving buildings from the pernicious effects of lightning. Perhaps sir John Pringle's declining years, and the general state of his health, will form sufficient reasons for his resignation. His intention, however, was disagreeable to many of his friends, and to many distinguished members of the Royal Society. Accordingly, they earnestly solicited him to continue in the chair; but his resolution being fixed, he resigned it at the anniversary meeting in 1778. Joseph Banks, esq. (now sir Joseph Banks) was unanimously elected president in his room, a gentleman whose life, and the services he has rendered to science, will hereafter form an important article in biographical works. Though sir John Pringle quitted his particular relation to the Royal Society, and did not attend its meetings so constantly as he had formerly done, he still retained his literary connexions in general. His house continued to be the resort of ingenious and philosophical men, whether of his own country or from abroad; and he was frequent in his visits to his friends. He was held in particular esteem by eminent and learned foreigners, none of whom came to England without waiting upon him, and paying him the greatest respect. He treated them, in return, with distinguished civility and regard. When a number of gentlemen met at his table, foreigners were usually a part of the company. Sir John Pringle's infirmities increasing, he hoped that he might receive an advantage from an excursion to Scotland, and spending the summer there; which he did in 1780, principally at Edinburgh. He had probably then formed some design of fixing his residence in that city. However this may have been, he was so well pleased with a place to which he had been habituated in his younger days, and with the respect shewn him by his friends, that he purchased a house there, whither he intended to return in the following spring. When he came back to London, in the autumn of the year above

mentioned, he began to prepare for putting his scheme into execution. Accordingly, having first disposed of the greatest part of his library, he sold his house in Pall-mall, in April 1781, and some few days after removed to Edinburgh. In this city he was treated, by persons of all ranks, with every mark of distinction. But Edinburgh was not now to him what it had been in early life. The vivacity of spirits, which in the days of youth spreads such a charm on the objects that surround us, was fled. Many, if not most, of sir John Pringle's old friends and contemporaries, were dead; and though some of them remained, they could not meet together with the same strength of constitution, the same ardour of pursuit, the same animation of hope, which they had formerly possessed. The younger men of eminence paid him the sincerest testimonies of esteem and regard; but it was too late in life for him to form new habits of close and intimate friendship. He found, likewise, the air of Edinburgh too sharp and cold for his frame, which had long been peculiarly sensible to the severities of weather. These evils were exaggerated by his increasing infirmities, and perhaps by that restlessness of mind, which, in the midst of bodily complaints, is still hoping to derive some benefit from a change of place. He determined, therefore, to return once more to London, where he arrived in the beginning of September. Before sir John Pringle entirely quitted Edinburgh, he requested his friend, Dr. John Hope, to present ten volumes folio, of "Medical and Physical Observations," in manuscript, to the Royal College of Physicians in that city. This benefaction was conferred on two conditions; first, that the observations should not be published; and secondly, that they should not be lent out of the library on any pretence whatever. A meeting of the college being summoned upon the occasion, sir John's donation was accepted with much gratitude, and a resolution passed to comply with the terms on which it was bestowed. He was, at the same time, preparing two other volumes to be given to the university, containing the formulas referred to in his annotations.

Sir John Pringle, upon his arrival at the metropolis, found his spirits somewhat revived. He was greatly pleased with revisiting his London friends, and he was received by them with equal cordiality and affection. His Sunday evening conversations were honoured with the attendance of many respectable men; and, on the other nights of the

week, he had the pleasure of spending a couple of hours with his friends, at a society that had long been established, and which had met, for some time past, at Mr. Watson's, a grocer, in the Strand. Sir John's connection with this society, and his constant attendance upon it, formed, to the last, one of his principal entertainments. The morning was chiefly employed by him in receiving and returning the visits of his various acquaintance; and he had frequently a small and select party to dine with him at his apartments in King-street, St. James's-square. All this while his strength declined with a rapidity which did not permit his friends to hope that his life would long be continued. On Monday evening, Jan. 14, 1782, being with the society at Watson's, he was seized with a fit, from which he never recovered. He was accompanied home by Dr. Saunders, for whom he had the highest regard; and in whom he had, in every respect, justly placed the most unreserved confidence. The doctor afterwards attended him with unwearied assiduity, but, to any medical purpose, entirely in vain; for he died on the Friday following, being the 18th day of the month, in the seventy-fifth year of his age; and the account of his death was every where received in a manner which shewed the high sense that was entertained of his merit. On the 7th of February he was interred in St. James's church, with great funeral solemnity, and with a very honourable attendance of eminent and respectable friends. As a testimony of regard to his memory, at the first meeting of the College of Physicians at Edinburgh, after his decease, all the members appeared in deep mourning.

Sir John Pringle, by long practice, had acquired a handsome fortune, which he disposed of with great prudence and propriety. The bulk of it, as might naturally and reasonably be expected, he bequeathed to his worthy nephew and heir, sir James Pringle, of Stichel, bart. whom he appointed his sole executor. But the whole was not immediately to go to sir James; for a sum equal, we believe, to seven hundred pounds a year, was appropriated to annuities, revertible to that gentleman at the decease of the annuitants. By these means, sir John exhibited an important proof of his regard and affection for several of his valuable relations and friends. Sir John Pringle's eminent character as a practical physician, as well as a medical author, is so well known, and so universally acknowledged,

that an enlargement upon it cannot be necessary. In the exercise of his profession he was not rapacious; being ready, on various occasions, to give his advice without pecuniary views. The turn of sir John Pringle's mind led him chiefly to the love of science, which he built on the firm basis of fact. With regard to philosophy in general, he was as averse to theory, unsupported by experiments, as he was with respect to medicine in particular. Lord Bacon was his favourite author; and to the method of investigating recommended by that great man he steadily adhered. Such being his intellectual character, it will not be thought surprising that he had a dislike to Plato. To metaphysical disquisitions he lost all regard in the latter part of his life; and, though some of his most valued friends had engaged in discussions of this kind, with very different views of things, he did not choose to revert to the studies of his youth, but contented himself with the opinions he had then formed.

Sir John Pringle had not much fondness for poetry. He had not even any distinguished relish for the immortal Shakspeare; at least, he seemed too highly sensible of the defects of that illustrious bard, to give him the proper degree of estimation. Sir John Pringle had not, in his youth, been neglectful of philological inquiries; and, after having omitted them for a time, he returned to them again; so far, at least, as to endeavour to obtain a more exact knowledge of the Greek language, probably with a view to a better understanding of the New Testament. He paid a great attention to the French language; and it is said that he was fond of Voltaire's critical writings. Among all his other pursuits, sir John Pringle never forgot the study of the English language. This he regarded as a matter of so much consequence, that he took uncommon pains with respect to the style of his compositions; and it cannot be denied that he excels in perspicuity, correctness, and propriety of expression. Though he slighted poetry, he was very fond of music. He was even a performer on the violoncello, at a weekly concert given by a society of gentlemen at Edinburgh. Besides a close application to medical and philosophical science, sir John Pringle, during the latter part of his life, devoted much time to the study of divinity: this was, with him, a very favourite and interesting object. He corresponded frequently with Michaelis on theological subjects; and that celebrated pro-

fessor addressed to him some letters on "Daniel's Prophecy of the Seventy Weeks," which sir John thought worthy of being published in this country. He was accordingly at considerable pains, and some expence, in the publication, which appeared in 1773, under the following title: "Joannis Davidis Michaelis, Prof. Ordin. Philos. et Soc. Reg. Scient. Goettingensis Collegæ, Epistolæ, de LXX Hebdomadibus Danielis, ad D. Joannem Pringle, baronettum: primo privatim missæ, nunc vero utriusque consensu publicè editæ," 8vo. Sir John Pringle was likewise a diligent and frequent reader of sermons, which form so valuable a part of English literature. If, from the intellectual, we pass on to the moral character of sir John Pringle, we shall find that the ruling feature of it was integrity. By this principle he was uniformly actuated in the whole of his behaviour. All his acquaintance with one voice agreed that there never was a man of greater integrity. He was equally distinguished for his sobriety. He told Mr. Boswell, that he had never in his life been intoxicated with liquor. In his friendships, sir John Pringle was ardent and steady. The intimacies which were formed by him, in the early part of his life, at Edinburgh, continued unbroken to the decease of the gentlemen with whom they were made; and were sustained by a regular correspondence, and by all the good offices that lay in his power. With relation to sir John Pringle's external manner of deportment, he paid a very respectful attention to those whom he esteemed; but he had a kind of reserve in his behaviour, when he was not perfectly pleased with the persons who were introduced to him, or who happened to be in his company. His sense of integrity and dignity would not permit him to adopt that false and superficial politeness, which treats all men alike, however different in point of real estimation and merit. He was above assuming the professions, without the reality of respect. On the religious character of sir John Pringle it is more particularly important to enlarge. The principles of piety and virtue, which were early instilled into him by a strict education, do not appear ever to have lost their influence upon the general conduct of his life. Nevertheless, when he travelled abroad in the world, his belief of the Christian revelation was so far unsettled, that he became at least a sceptic on that subject. But it was not the disposition of sir John Pringle to rest satisfied in his doubts and difficul-

ties, with respect to a matter of such high importance. He was too great a lover of truth, not to make religion the object of his serious inquiry. As he scorned to be an implicit believer, he was equally averse to the being an implicit unbeliever; which is the case of large numbers who reject Christianity with as little knowledge, and as little examination, as the most determined bigots embrace their systems. The result of this investigation was, a full conviction of the divine original and authority of the Gospel. The evidence of revelation appeared to him to be solid and invincible, and the nature of it to be such as must demand the most grateful acceptance. Such having been the character and eminence of sir John Pringle, it was highly proper that a tribute to his merit should be placed in Westminster abbey. Accordingly, under the direction and at the expence of his nephew and heir, a monument with an English inscription was erected, of which Mr. Nollekens was the sculptor.[1]

PRIOLO (BENJAMIN), in Latin Priolus, author of an History of France from the death of Louis XIII. in 1643 to 1664, was born in 1602. He was descended from the Prioli, an illustrious family, some of whom had been doges of Venice. He underwent some difficulties from losing his father and mother, when young; but these did not abate his passion for learning, which he indulged day and night. He studied first at Orthez, next at Montauban, and afterwards at Leyden; in which last city he profited by the lectures of Heinsius and Vossius. He went to Paris, for the sake of seeing and consulting Grotius; and afterwards to Padua, where he learned the opinions of Aristotle and other ancient philosophers, under Cremoninus and Licetus. After returning to France, he went again into Italy, in order to be recognized by the house of Prioli, as one of their relations. He devoted himself to the duke of Rohan, then in the Venetian service, and became one of his most intimate confidents; but, uncertain what his fate would be after this duke's death, he retired to Geneva, having married, three months before, a lady of a very noble family. The duke de Longueville drew him from this retirement, upon his being appointed plenipotentiary from the court of France for the treaty of Munster, as a person whose talents might be of service to him; and Priolo resided with him a year at Munster, where he con-

[1] Life by Dr. Kippis, prefixed to sir John's "Six Discourses," 1783, 8vo.

tracted a very intimate friendship with Chigi the nuncio, who was afterwards pope Alexander VII. From Munster he returned to Geneva; whence he went to France, in order to settle at Paris. He stayed six months in Lyons, and there had frequent conferences with cardinal Francis Barberini; the effect of which was, that himself and his whole family abjured the Protestant religion, and immediately received the communion from the hands of the cardinal. He was not, however, long easy at Paris; for, the civil war breaking out soon after, he joined with the malecontents, which proved the ruin of his fortune. He was obliged to retire to Flanders, his estate was confiscated, and his family banished. Being afterwards restored to the favour of his sovereign, he resolved to lead a private life, and to devote himself to study. It was at this time, and to divert his melancholy, that he wrote, without the least flattery or partiality, his "History of France," in Latin. It has gone through several impressions; but the best edition is that of Leipsic, 1686, 8vo. He was again employed in negociations; and set out, in 1667, upon a secret affair to Venice; but did not arrive at the end of his journey, being seized with an apoplectic fit, of which he died in the archbishop's palace at Lyons. He left seven children; who, by virtue of his name, and their own accomplishments and merit, rose to very flourishing circumstances.[1]

PRIOR (MATTHEW), an English poet of considerable eminence, was born July 21, 1664, but there is some difficulty in settling his birth-place. In the register of his college he is called, at his admission by the president, Matthew Prior, of Winburn in Middlesex; by himself, next day, Matthew Prior of Dorsetshire; in which county, not in Middlesex, Winborn, or Winborne as it stands in the Villare, is found. When he stood candidate for his fellowship, five years afterwards, he was registered again by himself as of Middlesex. The last record (says Dr. Johnson) ought to be preferred, because it was made upon oath; yet there is much reason for thinking that he was actually of Wimborn in Dorsetshire, and that his county was concealed, in order to entitle him to a fellowship. (See Gent. Mag. LXII. p. 802.)

By the death of his father, the care of him devolved upon an uncle, Samuel Prior, who kept the Rummer tavern, near Charing-cross, and who discharged the trust

[1] Gen. Dict.—Niceron, vol. XXXIX.

reposed in him with a tenderness truly paternal, and at a proper age sent him to Westminster school, where he was admitted a scholar in 1681, and distinguished himself to great advantage. After remaining here for a short time, he was taken home by his uncle, in order to be bred to his trade. At leisure hours, however, he pursued the study of the classics, on which account he was soon noticed by the polite company who resorted to his uncle's house. It happened, one day, that the earl of Dorset and other gentlemen being at this tavern, the discourse turned upon a passage in an ode of Horace, who was Prior's favourite author: and the company being divided in their sentiments, one of the gentlemen said, "I find we are not like to agree in our criticisms; but, if I am not mistaken, there is a young fellow in the house who is able to set us all right." Upon which he named Matt. Prior, who being called in, gave the company the satisfaction they wanted.

Lord Dorset, exceedingly struck with his ingenuity and learning, from that moment determined to remove him from the station he was in, to one more suitable to his talents and genius; and accordingly procured him to be sent, in 1682, to St. John's college in Cambridge, where he proceeded B. A. in 1686, and was shortly after chosen fellow. In 1688, he wrote a poem called "The Deity." It is the established practice of that college, to send every year to the earl of Exeter some poems upon sacred subjects, in acknowledgment of a benefaction enjoyed by them from the bounty of his ancestor: on this occasion were those verses written; which, though nothing is said of their success, seem to have recommended him to some notice; for his praise of the countess's music, and his lines on the famous picture of Seneca, afford reason to suppose that he was more or less conversant in that family.

The same year he published the "City Mouse and Country Mouse," to ridicule Dryden's Hind and Panther," in conjunction with Mr. Montague. Spence tells us how much Dryden was mortified at this attack, which appears somewhat improbable. Dryden, says Johnson, had been more accustomed to hostilities, than that such enemies should break his quiet; and, if we can suppose him vexed, it would be hard to deny him sense enough to conceal his uneasiness. The poem, however, produced its author more solid advantages than the pleasure of fretting Dryden; and Prior, coming to London, obtained such notice, that,

in 1691, he was sent to the congress at the Hague, as secretary to the embassy.

Prior had been the enemy of Dryden some years before the revolution, and had the hardihood to represent that great writer as a miserable poetaster, in an anonymous satire; on which, probably, says Malone, he did not reflect with much satisfaction, when he became a tory. Prior, however, never published any satire but this, and one on "The modern Poets," which he wrote in 1687 or 1688. From his "Heads of a Treatise upon Learning," a manuscript formerly in the possession of the duchess dowager of Portland, it appears, that he abstained from this dangerous exercise of his talents, on prudential considerations. In this same MS. he thus speaks of himself:—"As to my own part, I felt this *(poetical)* impulse very soon, and shall continue to feel it as long as I can think. I remember nothing farther in life, than that I made verses. I chose Guy of Warwick for my first hero; and killed Colborn, the giant, before I was big enough for Westminster. But I had two accidents in youth which hindered me from being quite possessed with the muse. I was bred in a college where prose was more in fashion than verse; and as soon as I had taken my first degree, was sent the king's secretary to the Hague. There I had enough to do in studying my French and Dutch, and altering my Terentian and original style into that of articles and conventions. So that poetry, which by the bent of my mind might have become the business of my life, was, by the happiness of my education, only the amusement of it; and in this, too, from the prospect of some little fortune to be made, and friendship to be cultivated with the great men, I did not launch much into *satire;* which, however agreeable at present to the writers or encouragers of it, does in time do neither of them good: considering the uncertainty of fortune, and the various changes of ministry, and that every man, as he resents, may punish in his turn of greatness; and that in England a man is less safe as to politics, than he is in a bark upon the coast, in regard to the change of the wind, and the danger of shipwreck." By these prudential maxims, Prior appears to have been guided through the greater part of his life.

His conduct at the Hague was so pleasing to king William, that he made him one of his gentlemen of the bedchamber; and he is supposed to have passed some of the

next years in the quiet cultivation of literature and poetry. In 1695 he wrote a long ode on the death of queen Mary, which was presented to the king; and, in 1697, was again employed on public business, being appointed secretary to another embassy at the treaty of Ryswick, and received a present of 200 guineas for bringing that treaty over. In the following year he held the same office at the court of France, where he was considered with great distinction. We are told, that as he was one day surveying the apartments at Versailles, being shewn the victories of Louis, painted by Le Brun, and asked whether the king of England's palace had any such decorations? "The monuments of my master's actions," said he, "are to be seen every where but in his own house." The pictures of Le Brun are not only in themselves sufficiently ostentatious, but were explained by inscriptions so arrogant, that Boileau and Racine thought it necessary to make them more simple.

He was in the following year at Loo with the king; from whom, after a long audience, he carried orders to England, and upon his arrival became under-secretary of state in the earl of Jersey's office; a post which he did not retain long, because Jersey was removed; but he was soon made commissioner of trade. In 1700, at which time he was created M. A. he produced one of his longest and most splendid compositions, the "Carmen Seculare," in which he exhausts all his powers in celebrating the glories of king William's reign, and it is supposed with great sincerity. In the parliament which met in 1701, he was chosen representative for East Grinstead, and now voted for the impeachment of those lords who had persuaded the king to the partition-treaty, a treaty in which he had himself been officially employed, but which it is thought he never approved.

Upon the success of the war with France, after the accession of queen Anne, Prior exerted his poetical talent in honour of his country: first, in his "Letter to Boileau, on the victory at Blenheim, in 1704;" and again, in his Ode on the glorious success of her majesty's arms in 1706, at the battle of Ramilies; and Dr. Johnson thinks this is the only composition produced by that event which is now remembered. About this time Prior published a volume of his poems, with the encomiastic character of his deceased patron, the earl of Dorset. It began with the "College Exercise," and ended with the "Nut-brown Maid."

Prior now, whatever were his reasons, began to join the party who were for bringing the war to a conclusion, who were to expatiate on past abuses, the waste of public money, the unreasonable "Conduct of the Allies," the avarice of generals, and other topics, which might render the war and the conductors of it unpopular. Among other writings, the "Examiner" was published by the wits of this party, particularly Swift. One paper, in ridicule of Garth's verses to Godolphin upon the loss of his place, was written by Prior, and answered by Addison, who appears to have known the author either by conjecture or intelligence.

The tories, who were now in power, were in haste to end the war; and Prior, being recalled to his former political employment, was sent, July 1711, privately to Paris, with propositions of peace. He was remembered at the French court; and, returning in about a month, brought with him the abbé Gaultier and Mr. Mesnager, a minister from France, invested with full powers. The negociation was begun at Prior's house, where the queen's ministers met Mesnager, Sept. 20, 1711, and entered privately upon the great business. The importance of Prior appears from the mention made of him by St. John, in his letter to the queen. "My lord treasurer moved, and all my lords were of the same opinion, that Mr. Prior should be added to those who are empowered to sign: the reason for which is, because he, having personally treated with Monsieur de Torcy, is the best witness we can produce of the sense in which the general preliminary engagements are entered into: besides which, as he is the best versed in matters of trade of all your majesty's servants who have been trusted in this secret, if you should think fit to employ him in the future treaty of commerce, it will be of consequence that he has been a party concerned in concluding that convention which must be the rule of this treaty."

The conferences began at Utrecht Jan. 1, 1711-12, but advanced so slowly, that Bolingbroke was sent to Paris to adjust differences with less formality; and Prior, who had accompanied him, had, after his departure, the appointment and authority of an ambassador, though no public character. Soon after, the duke of Shrewsbury went on a formal embassy to Paris, but refused to be associated with a man so meanly born as Prior, who therefore continued to act without a title till the duke returned next year to Eng-

land, and then he assumed the style and dignity of ambassador. Yet even while he continued in appearance a private man, he was treated with confidence by Lewis, who sent him with a letter to the queen, written in favour of the elector of Bavaria, and by M. de Torcy. His public dignity and splendour commenced in August 1713, and continued till the August following; but it was attended with some perplexities and mortifications. He had not all that is customarily given to ambassadors: he hints to the queen, in an imperfect poem, that he had no service of plate; and it appeared, by the debts which he contracted, that his remittances were not punctually made.

On the first of August, 1714, ensued the downfall of the tories, and the degradation of Prior. He was recalled; but was not able to return, being detained by the debts which he had found it necessary to contract, and which were not discharged before March, though his old friend Montague was now at the head of the treasury. On his return he was welcomed, March 25, 1715, by a warrant, and examined, before a committee of the privy council, of which Mr. (afterwards sir Robert) Walpole was chairman, with great strictness and severity. He was then confined for some time, and on June 10, 1715, Mr. Walpole moved an impeachment against him, which, however, ended in his being released without trial or punishment. During his confinement he wrote his "Alma."

He had now his liberty, but had nothing else. Whatever the profit of his employments might have been, he had always spent it; and at the age of fifty-three was, with all his abilities, in danger of penury, having yet no solid revenue but from the fellowship of his college, which, when in his exaltation he was censured for retaining it, he said "he could live upon it at last." Being, however, generally known and esteemed, he was encouraged to add other poems to those which he had printed, and to publish them by subscription. The expedient succeeded by the industry of many friends, who circulated the proposals, and the care of some, who, it is said, withheld the money from him lest he should squander it. The price of the volume was two guineas; the whole collection was four thousand; to which lord Harley, the son of the earl of Oxford, to whom he had invariably adhered, added an equal sum, for the purchase of Down-hall, which Prior was to enjoy during life, and Harley after his decease.

He had now, what wits and philosophers have often wished, the power of passing the day in contemplative tranquillity. But it seems, says Johnson, that busy men seldom live long in a state of quiet. It is not unlikely that his health declined. He complains of deafness; "for," says he, "I took little care of my ears while I was not sure if my head was my own." He had formed a design of writing an "History of his own Time;" but had made very little progress in it, when a lingering fever carried him off, Sept. 18, 1721, in his fifty-eighth year. He died at Wimple, a seat of the earl of Oxford, not far from Cambridge; and his corpse was interred in Westminster-abbey, where a monument was erected at his own charge, 500*l.* having been set apart by him for that purpose, and an inscription for it was written by Robert Freind, master of Westminster-school. After his death, more of his poems were published; and there appeared, in 1740, "The History of his own Time, compiled from his original manuscripts;" a composition little worthy of him, and undoubtedly, for the most part, if not entirely, spurious. To make his college some amends for retaining his fellowship, he left them books to the value of 200*l.* to be chosen by them out of his library; and also his picture painted by La Belle, in France, which had been a present to him from Lewis XIV.

"Of Prior," says Johnson, "eminent as he was, both by his abilities and station, very few memorials have been left by his contemporaries; the account therefore must now be destitute of his private character and familiar practices. He lived at a time when the rage of party detected all which it was any man's interest to hide; and, as little ill is heard of Prior, it is certain that not much was known. He was not afraid of provoking censure; for, when he forsook the whigs, under whose patronage he first entered the world, he became a tory so ardent and determinate, that he did not willingly consort with men of different opinions. He was one of the sixteen tories who met weekly, and agreed to address each other by the title of *brother;* and seems to have adhered, not only by concurrence of political designs, but by peculiar affection, to the earl of Oxford and his family. With how much confidence he was trusted has been already told.

"He was, however, in Pope's opinion, fit only to make verses, and less qualified for business than Addison himself.

This was surely said without consideration. Addison, exalted to a high place, was forced into degradation by a sense of his own incapacity; Prior, who was employed by men very capable of estimating his value, having been secretary to one embassy, had, when great abilities were again wanted, the same office another time; and was, after so much experience of his knowledge and dexterity, at last sent to transact a negociation in the highest degree arduous and important, for which he was qualified, among other requisites, in the opinion of Bolingbroke, by his influence upon the French minister, and by skill in questions of commerce above other men.

"Of his behaviour in the lighter parts of life, it is too late to get much intelligence. One of his answers to a boastful Frenchman has been related; and to an impertinent one he made another equally proper. During his embassy he sat at the opera by a man, who, in his rapture, accompanied with his own voice the principal singer. Prior fell to railing at the performer with all the terms of reproach that he could collect, till the Frenchman, ceasing from his song, began to expostulate with him for his harsh censure of a man who was confessedly the ornament of the stage. "I know all that," says the ambassador, "mais il chante si haut, que je ne sçaurois vous entendre."

In his private character Prior was licentious, and descended to keep low company. In his "Tales" we find much indecency, and his works, collectively, are not a suitable present from a decent giver. Whatever his opinions, there seems no evidence to contradict the charge brought against him, that his life was irregular, negligent, and sensual. For the merit of his poems we may refer to Dr. Johnson's criticism, which some have thought rather severe. As it becomes more attentively considered, however, it seems to harmonize with more recent opinions. Ease and humour are the principal characteristics of Prior's poetry. Invention he had very little; but, although his stories, and even his points may be traced, he certainly had the happy art of telling an old story so as to convey new delight. He appears to have rested his reputation on his "Solomon," which he wrote with great labour. Johnson, who objects to it chiefly its tediousness, allows that the reader will be able to mark many passages to which he may recur for instruction and delight, many from which the poet may learn to write, and the philosopher to reason: and Cowper

says, that in his opinion, Solomon is the best poem, whether we consider the subject of it, or the execution, that Prior ever wrote.[1]

PRISCIANUS, an eminent grammarian of antiquity, was born at Cæsarea, and afterwards went to Constantinople, where he taught the principles of his art, and was in the highest reputation about the year 525. Donatus, Servius, and Priscian, are called triumviri in "Re Grammatica," by Laurentius Valla, who thinks them all excellent, and that none of the ancients, who wrote after them upon the Latin language, are fit to be mentioned with them. Priscian composed a work "De Arte Grammatica," which was first printed by Aldus, at Venice, in 1476: it is addressed to Julian, not the emperor, as some have erroneously supposed, but the consul. He wrote a book "De Naturalibus Quæstionibus," which he dedicated to Chosroes, king of Persia. He translated "Dionysius's Description of the World," into Latin verse: this is printed with the edition of that author, at Oxford, 1697, in 8vo. Some have pretended that this grammarian was first a Christian, and afterwards a Pagan; but there is no foundation for this opinion. Hadrian Valesius relates, that his name, in a very ancient and correct manuscript, is written Præscianus. A person who writes false Latin is proverbially said to break Priscian's head."[2]

PRISCILLIAN, a heretic of the fourth century, well known in ecclesiastical history for having revived the errors of the Gnostics and Manicheans, was a Spaniard, of high birth, and great fortune, with considerable talents and eloquence. His opinions first became known in the year 379, and were rapidly diffused in Spain. But in the ensuing year a council was held by the bishops of Aquitaine at Saragossa, in which the Priscillianists were solemnly condemned. He was then but a layman, but soon after he was ordained bishop of Labina, or Lavila, supposed to be Avila, one of the cities of Galicia, by two bishops of his

[1] Johnson's Lives.—Biog. Brit.—Cibber's Lives.—Swift's Works, see Index.—Burnet's Own Times.—Hayley's Life of Cowper, vol. I. p. 290.—Nichols's Poems.—Fitzosborne's Letters, Letter LXXIII.—Bowles's Pope.—Malone's Dryden, vol. I. p. 542.—Forbes's Life of Beattie.—Boswell's Life of Johnson.—Nichols's Correspondence of Atterbury.—Spence's Anecdotes, MS.—Gent. Mag. Index, and vol. LVII. 137, 399; LIX. p. 193; LXI. 801; LXIV. 29; LXXI. 996; LXXV. 915.—D'Israeli's Calamities of Authors.—Respecting the report of Prior's having given the profits of his fellowship to the learned *socius ejectus* Baker, see Walpole's Life of Baker, or as quoted in Nichols's Bowyer.

[2] Fabric. Bibl. Lat.—Moreri.—Blount's Censura.—Saxii Onomast.

own party. In the year 384, or, as Baronius in his Annals writes, 387, the ringleaders of this sect were put to death by the emperor Maximus, having been convicted before the magistrates of the grossest immoralities. These were, Priscillian himself, Felicissimus, and Armenus, two ecclesiastics, who had but very lately embraced his doctrine; Asarinus and Aurelius, two deacons; Latronianus, or, as Jerome calls him, Matronianus, a layman; and Eucrocia, the widow of the orator Delphidius, who had professed eloquence in the city of Bourdeaux a few years before. These were all beheaded at Treves. The rest of Priscillian's followers, whom they could discover or apprehend, were either banished or confined. The bodies of Priscillian, and those who suffered with him, were conveyed by the friends and adherents into Spain, and there interred with great pomp and solemnity; their names were added to those of other saints and martyrs, their firmness extolled, and their doctrine embraced by such numbers of proselytes that it spread in a short time over all the provinces between the Pyrenees and the ocean. The author of the notes upon Sulpitius Severus tells us that he saw the name of Priscillian in some not very ancient martyrologies. In practice they did not much differ from the Manichees; the same, or nearly the same, infamous mysteries being ascribed to both: for, in the trial of Priscillian, before the emperor Maximus, it was alledged that he had countenanced all manner of debauchery, that he had held nocturnal assemblies of lewd women, and that he used to pray naked among them. Others, however, are of opinion that these charges had not much foundation, and that the execution of Priscillian and his followers was rather a disgrace than an advantage to the Christian cause. [1]

PRITZ (JOHN GEORGE), PRITIUS, or PRITZIUS, a protestant divine, was born at Leipsic in 1662. He was chosen in 1707, at Gripswalde, professor of divinity, ecclesiastical counsellor, and minister; which offices he there held till 1711, when he was called to preside over the ministry at Francfort on the Maine. At that place he died, much beloved and esteemed, on the 24th of August, 1732. Besides the works that were published by this learned author, he was, from 1687 to 1698, one of the writers of the Leipsic Journal. He was the author of many compilations of various kinds, and wrote, 1. "A learned Introduction to

[1] Mosheim and Milner.—Lardner's Works.

the reading of the New Testament," 8vo; the best edition is 1724. 2. "De Immortalitate Animæ," a controversial book, against an English writer. 3. An edition of the works of St. Macarius. 4. An edition of the Greek Testament, with various readings, and maps. 5. An edition of the letters of Milton; and some other works.[1]

PROCACCINI (JULIUS CÆSAR), an eminent artist, was the son of Ercole Procaccini of Bologna, a painter of considerable note. He was born in 1548, and was at first educated as a sculptor, which he relinquished, and frequented the academy of the Caracci, but the principal object of his studies were the works of Corregio, and in the opinion of many, none ever approached nearer the grandeur of that style, particularly in easel pictures, and works of confined composition; though his grace be often meretricious, and his colour less vigorous. A Madonna of his at St. Luigi de Francesi, has been engraved as the work of Allegri; and some still better imitations may be seen in the palace of St. Vitali at Parma, in that of Carega at Genoa, and elsewhere. Of his various altar-pieces, the most resembling the manner of Corregio is perhaps that of St. Afra in Brescia: it represents Maria with the infant, amid an ogling and smiling group of angels and saints, where dignity seems as much sacrificed to grace, as in the mutual smile of the Virgin and the angel in his Nunziata, at St. Antonio of Milan; grimaces both, unworthy of the moment and of the mystery.

He is sometimes equally blameable for extravagance of attitude, as in the executioner of St. Nazario; a picture else composed of charms and beauties. But notwithstanding the number and copiousness of his works, his design is correct, his forms and draperies select, his invention varied, and the whole together has a certain grandeur and breadth which he either acquired from the Caracci, or like them derived from Corregio. He died in 1626, at the age of 78. He had two brothers, both painters, but not of equal merit with himself; Camillo, who practised in history painting, and Carlo Antonio, who adopted landscape. The latter left a son Ercole, called the Young, who painted flower-pieces with considerable skill, and died in 1676, aged 80.[2]

PROCLUS, an eminent philosopher among the later Platonists, was born at Constantinople in the year 410, of

[1] Bibl. German. vol. XXVIII.—Moreri.
[2] Argenville, vol. II.—Pilkington by Fuseli.

parents who were both able and willing to provide for his instruction in all the various branches of learning and knowledge. He was first sent to Xanthus, a city of Lycia, to learn grammar; thence to Alexandria, where he was under the best masters in rhetoric, philosophy, and mathematics; and from Alexandria he removed to Athens, where he heard Plutarch, the son of Nestorius, and Syrianus, both of them celebrated philosophers. He succeeded the last in the rectorship of the Platonic school at Athens, where he died in the year 485. Marinus of Naples, who was his successor in the school, wrote his life; and the first perfect copy of it was published, with a Latin version and notes, by Fabricius, Hamburgh, 1700, 4to, and afterwards subjoined to his "Bibliotheca Latina, 1703," 8vo.

He wrote a vast number of works in various ways; many of which are lost, some are published, and a few remain still in manuscript only. Of the published, there are four very elegant hymns; one to the "Sun," two to "Venus," and one to the "Muses," of all which Godfrey Olearius, and Grotius, wrote Latin versions. There are "Commentaries upon several pieces of Plato," upon the four books of Claudius Ptolemæus "De judiciis Astrorum," upon the first book of "Euclid's Elements," and upon Hesiod's "Opera & Dies." There are also works of Proclus upon philosophical and astronomical subjects; particularly the piece "De Sphæra," which was published in 1620, 4to, by Bainbridge, the Savilian professor of astronomy at Oxford. Lastly, we may mention his "Argumenta XVIII. adversus Christianos;" which, though the learned Cave supposed them to be lost, are still extant. Cave, concluding too much from the title of this piece, and from what Suidas says of Proclus, was led to rank him with Celsus, Julian, Porphyry, as a professed and bitter adversary of Christianity: whereas Proclus only attacks the Christians upon this single dogma, "whether the world be eternal?" the affirmative of which he attempts to prove against them by eighteen arguments. Joannes Philoponus refuted these arguments of Proclus, with eighteen arguments for the negative: and both the one and the other, for they are interwoven, have been printed more than once with Latin versions.

The character of Proclus is that of all the later Platonists, who were in truth much greater enthusiasts than the Christians their contemporaries, whom they represented in

this light. Proclus was not reckoned quite orthodox by his order: he did not adhere so religiously, as Julian and Porphyry, to the doctrines and principles of his master: "he had," says Cudworth, "some peculiar fancies and whimsies of his own, and was indeed a confounder of the Platonic theology, and a mingler of much unintelligible stuff with it."[1]

PROCOPIUS, an ancient Greek historian of the sixth century, was born at Cæsarea in Palestine, and went thence to Constantinople in the time of the emperor Anastasius; whose esteem he obtained, as well as that of Justin the first, and Justinian. His profession was that of a rhetorician and pleader of causes. He was advanced to be secretary to Belisarius, and attended that renowned general in the wars of Persia, Africa, and Italy. He afterwards was admitted into the senate, and became prefect or governor of the city at Constantinople; where he seems to have died, somewhat above sixty, about the year 560. His history contains eight books; two, of the Persian war, which are epitomized by Photius, in the sixty-third chapter of his "Bibliotheca;" two, of the wars of the Vandals; and four, of that of the Goths; of all which there is a kind of abridgment, in the preface of Agathias, who began his history where Procopius left off. Besides these eight books, Suidas mentions a ninth, which comprehends matters not before published, and is therefore called his ανεκδοτα, or inedita. Vossius thought that this book was lost; but it has since been published, and gone through many editions. Many learned men have been of opinion, that this is a spurious work, and falsely ascribed to Procopius; and cannot be persuaded, that he, who in the eight books represented Justinian, Theodora, and Belisarius, in a very advantageous light, should in this ninth have made such a collection of particulars as amounts to an invective against them; and Le Vayer was so sensibly affected with this argument, that he declares all Procopius's history to be ridiculous, if ever so little credit be given to the calumnies of this piece. Fabricius, however, sees no reason, why this secret history may not have been written by Procopius; and he produces several examples, and that of Cicero amongst them, to shew that nothing has been more usual, than for writers to take greater liberties in their private accounts, than they can

[1] Brucker.—Fabric. Bibl. Græc.—Hutton's Dict.—Life by Burigny in the "Academie des Inscriptions, vol. XXXI.—Blount's Censura.—Saxii Onomast.

venture to introduce in what was designed for the public. There is another work of Procopius, still extant, entitled "Κτισματα, sive de ædificiis conditis vel restauratis auspicio Justiniani Imperatoris libri vi." which, with his eight books of history, were first renewed in Greek by Hoeschelius in 1607; for the book of anecdotes, though published in 1624, was not added to these, till the edition of Paris, 1662, in folio, when they were all accompanied with Latin versions.

The learned have been much divided, nor are they yet agreed, about the religion of Procopius: some contending that he was an Heathen, some that he was a Christian, and some that he was both Heathen and Christian: of which last opinion was the learned Cave. Le Vayer declares for the Paganism of Procopius, and quotes the following passage from his first book of the "Wars of the Goths," which, he says, is sufficient to undeceive those who considered him as a Christian historian. "I will not trouble myself," says he, speaking of the different opinions of Christians, "to relate the subject of such controversies, although it is not unknown to me; because I hold it a vain desire to comprehend the divine nature, and understand what God is. Human wit knows not the things here below; how then can it be satisfied in the search after divinity? I omit therefore such vain matter, and which only the credulity of man causes to be respected; content with acknowledging, that there is one God full of bounty, who governs us, and whose power stretches over the universe. Let every one therefore believe what he thinks fit, whether he be a priest and tied to divine worship, or a man of a private and secular condition." Fabricius sees nothing in this inconsistent with the soundness of Christian belief, and therefore is not induced by this declaration, which appeared to Le Vayer, and other learned men, to decide against Procopius's Christianity. This, however, whatever the real case may be, seems to have been allowed on all sides, that Procopius was at least a Christian by name and profession; and that, if his private persuasion was not with Christians, he conformed to the public worship, in order to be well with the emperor Justinian.

As an historian, he deserves an attentive reading, having written of things which he knew with great exactness. Suidas, after he had given him the surname of Illustrious, calls him rhetorician and sophister; as perhaps he seems to have been too much for an historian. He is copious; but his copiousness is rather Asiatic than Athenian, and has in

it more of superfluity than true ornament. It may not be improper to mention, that Grotius made a Latin version of Procopius's two books of the wars of the Vandals, and of the four books of the wars with the Goths; a good edition of which was published at Amsterdam in 1655, 8vo.[1]

PROCOPIUS of Gaza, a Greek rhetorician and sophist, lived about the year 560, and has left Commentaries on the books of Kings and Chronicles, published by Meursius in Greek and Latin, Leyden, 1620, 4to; Commentaries on Isaiah, printed at Paris, 1580, fol. Greek and Latin; "A Chain of the Greek and Latin Fathers on the Octateuch;" i. e. the first eight books of the Bible, printed in Latin, fol. Photius praises the style and accuracy of Procopius Gazæus, but justly blames him for his too long digressions.[2]

PROCOPIUS Rasus, or The Shaven, surnamed the Great, from his valour and military exploits, was a Bohemian gentleman, who, after travelling into France, Italy, Spain, and the Holy Land, was shaven, and even ordained priest, as is said, against his will, from whence he had the above epithet added to his name. He afterwards quitted the ecclesiastical habit, and attached himself to Zisca, chief of the Hussites, who esteemed him highly, and placed a particular confidence in him. Procopius succeeding Zisca in 1424, committed great ravages in Moravia, Austria, Brandenburg, Silesia, and Saxony, and made himself master of several towns, and great part of Bohemia. He had an interview with Sigismond, but not obtaining any of his demands from that prince, he continued the war. Upon hearing that the council of Basil was summoned in 1431, he wrote a long circular letter in Latin, to all the states in his own name, and that of the Hussites, in the close of which he declared that he and his party were ready to fight in defence of the four following articles: that the public irregularities of the priests should be prevented; secondly, that the clergy should return to the state of poverty, in which our Lord's disciples lived; thirdly, that all who exercise the ministerial office, should be at liberty to preach in what manner, at what time, and on what subjects they chose; fourthly, that the Eucharist should be administered according to Christ's institution, i. e. in both kinds. Procopius also wrote a letter to the emperor Sigismond, May 22, 1432, requesting him to be present with the Hussites

[1] Cave, vol. I.—Vossius de Hist. Græc.—Fabric. Bibl. Græc.—Blount's Censura.—Saxii Onomast.

[2] Cave, vol. I.—Fabric. Bibl. Græc.

at the council of Basil. He was there himself with his party in 1433: they defended the above-mentioned articles very warmly, but finding that their demands were not granted, withdrew, and continued their incursions and ravages. Procopius died of the wounds he received in a battle in 1434. The Letters before spoken of, and the proposal which he made in the name of the Taborites, may be found in the last volume of the large collection by Fathers Martenne and Durand. He must be distinguished from Procopius, surnamed the Little, head of part of the Hussite army, who accompanied Procopius the Great, and was killed in the same action in which the latter received his mortal wound.[1]

PROPERTIUS (SEXTUS AURELIUS), an ancient Roman poet, was born at Mevania, a town in Umbria, as we learn from his own writings, and probably about the year of Rome 700. Some say, his father was a knight, and a man of considerable authority; who, becoming a partizan with Antony, on the capture of Perusia, was made prisoner, and killed by Augustus's order, at the altar erected to Cæsar; when his estate was forfeited of course. This which happened when the poet was very young, he alludes to in one of his elegies, and laments the ruin of his family in that early season of his life. His wit and learning soon recommended him to the patronage of Mæcenas and Gallus; and among the poets of his time, he was very intimate with Ovid and Tibullus. We have no particular account of his life, or the manner of his death; only he mentions his taking a journey to Athens, probably in company with his patron Mæcenas, who attended Augustus in his progress through Greece. Those that make him live the longest carry his age no higher than forty-one. His death is usually placed B. C. 10. The great object of his imitation was Callimachus: Mimnermus and Philetas were two others, whom he likewise admired and followed in his elegies. Quintilian tells us, that Propertius disputed the prize with Tibullus, among the critics of his time; and the younger Pliny, speaking of Passienus, an eminent and learned elegiae poet of his acquaintance, says, that this talent was hereditary and natural; for that he was a descendant and countryman of Propertius. Propertius however was inferior to Tibullus in tenderness, and to Ovid in variety of fancy, and facility of expression; still it must be granted that he was equal in harmony of numbers, and certainly

[1] Moreri.—Dict. Hist.—Universal History.

gave the first specimen of the poetical epistle, which Ovid afterwards claimed as his invention.

The works of this poet are printed with almost all the editions of Tibullus and Catullus; and separately by Brouckhusius at Amsterdam, in 1702, in 4to; again in 1724, 4to; by Vulpius in 1755, with select notes from Brouckhusius and Passerat, and a learned commentary of his own, in 2 vols. 4to, and in a form to accompany his Catullus and Tibullus; by Frid. Gottl. Barthius, at Leipsic, in 1777; by Burman (posthumous) 1780, 4to, by far the best edition; and lastly by Kuinoelus, at Leipsic, 1805, 8vo.[1]

PROSPER (ST.) of Aquitaine, a celebrated, learned, and pious writer, in the 5th century, and one of the greatest defenders of the grace of Christ, after St. Augustine, was secretary to St. Leo, and is even supposed by some critics to have been author of the epistle addressed by that pope to Flavian against the Eutychian heresy. Prosper had before zealously defended the books of St. Augustine, to whom he wrote in the year 429, concerning the errors of the Semi-Pelagians, which had recently appeared in Gaul; and after St. Augustine's death, he continued to support his doctrine, which he did in a candid and argumentative manner. Prosper answered the objections of the priests of Marseilles, refuted the conferences of Cassian, in a book entitled "Contra Collatorem," and composed several other works, in which he explains the orthodox doctrine, with the skill of an able divine, against the errors of the Pelagians and Semi-Pelagians. Many learned men have asserted, with great appearance of probability, that Prosper was only a layman; but others, with very little foundation, suppose him to have been bishop of Reggio in Italy, or rather of Riez in Provence. The time of his death is not ascertained, but he was alive in 463. The best edition of his works is that of Paris, 1711, folio, by M. Mangeant, reprinted at Rome, 1732, 8vo. Prosper's poem against the Ungrateful, i. e. against the enemies of the grace of Christ, is particularly admired. M. le Maistre de Sacy has given an elegant translation of it in French verse, 12mo. Our author must be distinguished, however, from another Prosper, who lived about the same time, and went from Africa, his native country, into Italy, to avoid the persecution of the Vandals. This Prosper, called "the African," was author of a treatise on the Call of the Gentiles, which is esteemed,

[1] Crusius's Lives of the Roman Poets.—Fabric. Bibl. Lat.

and of the "Epistle to the Virgin Demetriade," in the "Appendix Augustiniana," Antwerp, 1703, fol.[1]

PROTAGORAS, a celebrated Greek philosopher of Abdera, is said by some to have been the son of a rich Thracian, but by others to have been of low birth, and to have followed the trade of a porter. He was instructed in philosophy by Democritus, and, though his genius was rather subtle than solid, taught at Athens with great reputation; but was at length driven from thence on account of his impiety, for he questioned the existence of a deity, and had begun one of his books with the following impious expressions: "I cannot tell whether there are any Gods, or not; many circumstances concur to prevent my knowing it, as the uncertainty of the thing in itself, and the shortness of human life." This book, which was publicly burnt, having occasioned his banishment from Athens, he then visited the islands of the Mediterranean, and lived many years in Epirus. Protagoras is said to have been the first philosopher who received money for teaching. He flourished about 619 B. C. and died at a very advanced age, as he was going into Sicily. His usual method of reasoning was by Dilemmas, leaving the mind in suspense concerning all the questions which he proposed; on which subject the following story is told of a rich young man named Evathlus. This youth, having been received as his disciple, for a large sum, half of which he paid at first, and was to pay the remainder when he had gained his first cause, remained a long time in our philosopher's school, without troubling himself either about pleading or paying, which induced Protagoras to commence a law-suit for his money. When they came before the judges, the young man defended himself by saying, that he had not yet gained any cause; upon which Protagoras proposed this dilemma: "If I gain my cause, thou wilt be sentenced to pay me, and if thou gainest it, thou art in my debt, according to our agreement." But, Evathlus, well instructed by his master, retorted the dilemma upon him thus: "If the judges release me I owe thee nothing, and if they order me to pay the money, then I owe thee nothing, according to our agreement, for I shall not have gained my cause." The judges, it is added, were so embarrassed by these quibbles, that

[1] Memoirs of Literature, vol. V.—Cave, vol. I.—Blount's Censura.—Saxii Onomast.—Milner's Ch. Hist. vol. II. p. 543.

they left the matter undecided. This story has the appearance of a fiction, but Protagoras certainly made it his business to furnish subtle arguments to dazzle and blind the judges, nor was he ashamed to profess himself ready to teach the means of making the worse cause appear the better.[1]

PROTOGENES, a famous ancient painter, was a native of Caunus, a city of Caria subject to the Rhodians. Who was his father, or his mother, is not known; but it is probable enough that he had no other master than the public pieces that he saw; and perhaps his parents, being poor, could not be at any such expence for his education in the art, as was customary at that time. It is certain that he was obliged at first to paint ships for his livelihood: but his ambition was not be rich; his aim being solely to be master of his profession. He finished his pictures with such anxious care, that Apelles said of him, he never knew when he had done well. The finest of his pieces was the picture of Jalisus, mentioned by several authors without giving any description of it, or telling us who Jalisus was: some suppose him to have been a famous hunter, and the founder of Rhodes. It is said that for seven years, while Protogenes worked on this picture, all his food was lupines mixed with a little water, which served him both for meat and drink *. Apelles was so struck with this piece, that he could find no words to express his admiration. It was this same picture that saved the city of Rhodes, when besieged by king Demetrius; for, not being able to attack it but on that side where Protogenes was at work, he chose rather to abandon his hopes of conquest, than to destroy so fine a piece as that of Jalisus.

The story of the contest between Protogenes and Apelles is well known by the tale which Prior has founded on it. Apelles, hearing of the reputation of Protogenes, went to Rhodes on purpose to see his works. On his arrival there, he found in the house only an old woman; who asking his name, he answered, "I am going to write it upon the canvas that lies here;" and, taking his pencil with colour on

* After seven years spent upon it, he remained still chagrined, because having represented in it a dog panting and out of breath, he was not able to draw the foam at his mouth; which vexed him to such a degree that he threw his sponge against it in order to efface it; and this luckily produced by chance what his art could not effect.—The same story, however, is told of Neocles and Apelles, respecting the foam of a horse.

1. Stanley's Hist. of Philosophy.—Brucker.—Dict. Hist.

it, designed something with extreme delicacy. Protogenes coming home, the old woman told him what had passed, and shewed him the canvas; who, then attentively observing the beauty of the lines, said it was certainly Apelles who had been there, and taking another colour, he drew on those lines an outline more correct and more delicate; after which he went out again, bidding the old woman shew that to the person who had been there, if he returned, and tell him that was the man he inquired for. Apelles returning, and being ashamed to see himself outdone, took a third colour, and, among the lines that had been drawn, laid on some with so much judgment, as to comprise all the subtlety of the art. Protogenes saw these in his turn, confessed his inferiority, and ran in haste to find out Apelles.

Pliny, who tells this story, says that he saw this piece of canvas, before it was consumed in the fire which burnt the emperor's palace; that there was nothing upon it, but some lines, which could scarcely be distinguished; and yet this fragment was more valued than any of the pictures among which it was placed. The same author informs us that Apelles asking this rival what price he had for his pictures; and Protogenes naming an inconsiderable sum, according to the hard fortune of those who are obliged to work for their bread, Apelles, concerned at the injustice done to the beauty of his productions, gave him fifty talents, equal to 10,000*l.* for one picture only, declaring publicly, that he would make it pass and sell it for his own. This generosity opened the eyes of the Rhodians as to the merit of Protogenes, and made them purchase this picture at a much greater price than Apelles had given. Pliny also informs us, that Protogenes was a sculptor as well as a painter. He flourished about the 108th olympiad, or 308 B. C. Quintilian, observing the talents of six famous painters, says, Protogenes excelled in exactness, Pamphilius and Melanthus in the disposition, Antiphilus in easiness, Theon the Samian, in fruitfulness of ideas, and Apelles in grace and ingenious conceptions.[1]

PRUDENTIUS (CLEMENS AURELIUS), an ancient Christian poet, was born in Spain in the year 348; but in what part is uncertain. He was brought up a lawyer; and, being called to the bar, was afterwards made a judge in two considerable towns. He was then promoted by the

[1] Plin. Nat. Hist.

emperor Honorius to a very high office; but not to the consulate, as some have imagined. He was fifty-seven before he employed his mind on religion, and then wrote his poems on pious subjects, which are neither deficient in the true poetic spirit, nor much imbued with it. He often uses harsh expressions, not reconcileable to pure Latinity, and is even guilty of false quantity. These effusions, to which he chiefly gave Greek titles, are, "Psychomachia, or The Combat of the Soul;" "Cathemerinon, or Poems concerning each day's duty;" "Περι στεφανων, or Hymns in Praise of Martyrs;" "Apotheosis, or Treatises upon divine subjects, against Jews, Infidels, and Heretics;" "Hamartigena, or concerning Original Sin, against Marcion;" "Two Books against Symmachus;" "Diptichon, or some Histories of the Old and New Testament in distichs." In the two books against Symmachus, he shews the original of false deities, gives an account of the conversion of the city of Rome; and answers the petition, which Symmachus presented to the emperors, to obtain the re-establishment of the Altar of Victory, and other ceremonies of the pagan religion. These books were written before the victory gained over Radagaisus in the year 405, and after that which Stilicho won over Alaric near Pollentia in the year 402: for he mentions the latter, and says nothing of the former, though his subject required it.

The time of Prudentius's death is not mentioned. His works were published by Aldus at Venice in 1501, 4to, and that edition has been followed by many others. A Variorum edition was published by Weitzius, at Hanau, in 1613; another, with the notes and corrections of Nicholas Heinsius, at Amsterdam, in 1667, 12mo, neatly printed by Daniel Elzevir; another "In usum Delphini," by father Chamillard, at Paris, 1687, 4to, and a splendid edition at Rome in 1788, 4to.[1]

PRYNNE (WILLIAM), an English lawyer, who was much distinguished by the number rather than excellence of his publications, during the reign of Charles I. was born in 1600, at Swanswick in Somersetshire, and educated at a grammar-school in the city of Bath. He became a commoner of Oriel college, Oxford, in 1616; and, after taking a bachelor of arts' degree, in 1620, removed to Lincoln's-

[1] Gen. Dict.—Moreri.—Lardner's Works.—Blount's Censura.—Jortin's Observations, vol. III.—Saxii Onomast.

inn, where he studied the law, and was made successively barrister, bencher, and reader. At his first coming to that inn, he was a great admirer and follower of Dr. Preston, preacher to the inn (see PRESTON), and published several books against what he thought the enormities of the age, and the doctrine and discipline of the church. His "Histriomastix," which came out in 1632, giving great offence to the court, he was committed prisoner to the Tower of London; and, in 1633, sentenced by the Star-chamber, to be fined 5000*l.* to the king, expelled the university of Oxford and Lincoln's-inn, degraded and disenabled from his profession of the law, to stand in the pillory and lose his ears, to have his book publicly burnt before his face, and to remain prisoner during life. Prynne was certainly here treated with very unjust severity; for Whitelocke observes, that the book was licensed by archbishop Abbot's chaplain, and was merely an invective against plays and players; but there being "a reference in the table of this book to this effect, *women-actors notorious whores*, relating to some women-actors mentioned in his book, as he affirmeth, it happened, that about six weeks after this the queen acted a part in a pastoral at Somerset-house; and then archbishop Laud and other prelates, whom Prynne had angered by some books of his against Arminianism, and against the jurisdiction of bishops, and by some prohibitions which he had moved, and got to the high commission-court; these prelates, and their instruments, the next day after the queen had acted her pastoral, shewed Prynne's book against plays to the king, and that place in it, *women-actors notorious whores*; and they informed the king and queen, that Prynne had purposely written this book against the queen and her pastoral; whereas it was published six weeks before that pastoral was acted."

After the sentence upon Prynne was executed, as it was rigorously enough in May 1634, he was remitted to prison*;

* The following particulars are extracted from the Journal of Sir Simonds D'Ewes. "May 8, 1634, I departed from Stowhall towards London; and the next day in the afternoon came safe thither. As soon as I lighted I heard a particular newes, which much ensadded my heart, touching William Prinne, esquire, that had been an utter barrister of Lincolnes Inne, and a graduate in the universitie of Oxforde, who had lost one eare alreadie in the pillorie, or a parte of it, and was to lose a parte of the other tomorrow. He was a most learned, religious gentleman, had written manie acute, solid, and elaborate treatises, not only against the blasphemous Ana-

In June following, as soon as he could procure pen, ink, and paper, he wrote a severe letter to archbishop Laud concerning his sentence in the Star-chamber, and what the archbishop in particular had declared against him; who acquainted the king with this letter, on which his majesty commanded the archbishop to refer it to Noy the attorney-general. Noy sent for Prynne, and demanded whether the letter was of his hand-writing or not; who desiring to see it, tore it to pieces, and threw the pieces out of the window; which prevented a farther prosecution of him. In 1635, 1636, and 1637, he published several books: particularly one entitled "News from Ipswich," in which he reflected with great coarseness of language on the archbishop and other prelates. The mildest of his epithets were "Luciferian lord bishops, execrable traitors, devouring wolves," &c. For this he was sentenced in the Star-chamber, in June 1637, to be fined 5000*l.* to the king, to lose the remainder of his ears in the pillory, to be branded on both cheeks with the letters S. L. for schismatical libeller, and to be perpetually imprisoned in Caernarvon-castle. This sentence was executed in July, in Palace-yard, Westminster; but, in January following, he was removed to Mount Orgueil castle in the isle of Jersey, where he exercised his pen in writing several books. On Nov. 7, 1640, an order was issued by the House of Commons for his releasement from prison; and the same month he entered with great triumph into London. In December following, he presented a petition representing what he had suffered from Laud, for which Wood tells us he had a recompense allowed him; but Prynne positively denies that he ever received a farthing. He was soon after elected a member of parliament for Newport in Cornwall, and opposed the bishops, especially the archbishop, with great

baptists, in the defence of God's grace and providence, but against the vices of the clergie and the abuses of the times. He had been censured in the Starre-Chamber a few months before, for some passages in a booke hee wrote against stages plaies, called 'Histrio-mastix,' as if he had in them let slippe some wordes tending to the queene's dishonour, because he spoke against the unlawfulness of men wearing women's apparel, and women men's. Nothwithstanding this censure, which most men were affrighted at, to see that neither his academical nor barrister's gowne could free him from the infamous losse of his eares, yet all good men generallie conceived it would have been remitted; and manie reported it was, till the sadd and fatall execution of it this Midsummer terme. I went to visit him a while after in the Fleet, and to comforte him; and found in him the rare effects of an upright heart and a good conscience, by his serenitie of spirit and chearefull patience." Biblioth. Topog. Brit. No. XV. p. 55.

vigour, both by his speeches and writings; and was the chief manager of that prelate's trial. In 1647, he was one of the parliamentary visitors of the university of Oxford. During his sitting in the Long Parliament, he was very zealous for the presbyterian cause; but when the independents began to gain the ascendant, shewed himself a warm opposer of them, and promoted the king's interest. He made a long speech in the House of Commons, concerning the satisfactoriness of the king's answers to the propositions of peace; and for that cause was, two days after, refused entrance into the House by the army. This remarkable speech he published in a quarto pamphlet, with an appendix, in which he informs us, that "being uttered with much pathetique seriousnesse, and heard with great attention, it gave such generall satisfaction to the House, that many members, formerly of a contrary opinion, professed, they were both convinced and converted; others, who were dubious in the point of satisfaction, that they were now fully confirmed; most of different opinion put to a stand; and the majority of the House declared, both by their chearefull countenances and speeches (the Speaker going into the withdrawing-roome to refresh himselfe, so soon as the speech was ended) that they were abundantly satisfied by what had been thus spoken. After which the Speaker resuming the chair, this speech was seconded by many able gentlemen; and the debate continuing Saturday, and all Monday and Monday night, till about nine of the clock on Tuesday morning; and 244 Members staying quite out to the end, though the House doores were not shut up (a thing never seene nor knowne before in parliament) the question was at last put: and notwithstanding the generall's and whole armie's march to Westminster, and menaces against the members, in case they voted for the treaty, and did not utterly reject it as unsatisfactory, carried it in the affirmative by 140 voices (with the foure tellers) against 104, that the question should be put; and then, without any division of the House, it was resolved on the question, That the answers of the king to the propositions of both Houses are a ground for the House to proceed upon for the settlement of the peace of the kingdom."

In the course of the speech, he alludes to his services and sufferings, adding that "he had never yet received one farthing recompense from the king, or any other, 'though I have waited,' says he, 'above eight years at

your doors for justice and reparations, and neglecting my owne private calling and affaires, imployed most of my time, studyes, and expended many hundred pounds out of my purse, since my inlargement, to maintain your cause against the king, his popish and prelatical party. For all which cost and labour, I never yet demanded, nor received one farthing from the Houses, nor the least office or preferment whatsoever, though they have bestowed divers places of honour upon persons of lesse or no desert. Nor did I ever yet receive so much as your publike thanks for any publike service done you, (which every preacher usually receives for every sermon preached before you, and most others have received for the meanest services) though I have brought you off with honour in the cases of Canterbury and Macguire, when you were at a losse in both; and cleared the justnesse of your cause, when it was at the lowest ebb, to most reformed churches abroad (who received such satisfaction from my books, that they translated them into several languages), and engaged many thousands for you at home by my writings, who were formerly dubious and unsatisfied.'"

From this time he became a bitter enemy to the army and their leader Cromwell, and attacked them with as much severity as he had used towards the royal party, and the church. Thus defying Cromwell in an open manner, he was, July 1, 1650, committed close prisoner to Dunster castle in Somersetshire. He then insisted strongly upon Magna Charta, and the liberty of the subject; which, though of little weight with Cromwell, seems at last to have released him, and taking again to his favourite employment, he wrote abundance of books upon religious controversies and other points.

In 1659, being considered as one of the secluded members of the House of Commons, he was restored to sit again, and became instrumental in recalling Charles II. in which he shewed such zeal, that general Monk was obliged to check his intemperate and irritating language, as being then unseasonable. In 1660 he was chosen for Bath, to sit in the healing parliament; and, after the restoration, expected to have been made one of the barons of the Exchequer, but this was not thought proper. When the king was asked what should be done with Prynne to keep him quiet, "Why," said he, "let him amuse himself with writing against the Catholics, and in poring over the records in the

Tower." Accordingly he was made chief keeper of his majesty's records in the Tower, with a salary of 500*l. per annum*. He was again elected for Bath in 1661; and, July that year, being discontented at some proceeding in the House, he published a paper, entitled "Sundry Reasons tendered to the most honourable House of Peers by some citizens and members of London, and other cities, boroughs, corporations, and ports, against the new-intended Bill for governing and reforming Corporations:" of which being discovered to be the author, he was obliged to beg pardon of the House, in order to escape punishment. After the restoration, he published several books, altogether, with what he had already published, amounting to forty volumes, folio and quarto, a copy of all which, bound together, he presented to the library of Lincoln's-Inn: so that Marchmont Needham was not far from the mark, when he called him "one of the greatest paper-worms, that ever crept into a closet or library." He died at his chambers in Lincoln's-Inn, Oct. 24, 1669, and was interred under the chapel there.

Prynne has been thought an honest man, for opposing equally Charles, the army, and Cromwell, when he thought they were betrayers of the country; and after having accurately observed, and sensibly felt, in his own person, the violation of law occasioned by each of them, he gave his most strenuous support to the legal and established government of his country, effected by the restoration of Charles II. The earl of Clarendon calls him learned in the law, as far as mere reading of books could make him learned. His works are all in English; and, "by the generality of scholars," says Wood, "are looked upon to be rather rhapsodical and confused, than any way polite or concise; yet for antiquaries, critics, and sometimes for divines, they are useful. In most of them he shews great industry, but little judgment, especially in his large folios against the pope's usurpations. He may be well entitled 'voluminous Prynne,' as Tostatus Abulensis was, two hundred years before his time, called 'voluminous Tostatus;' for I verily believe, that, if rightly computed, he wrote a sheet for every day of his life, reckoning from the time when he came to the use of reason and the state of man." Many of his works have lately been in request, and have been *purchased* at high prices. Whether they are more *read* than before, is not so certain; but much curious mat-

ter might be extracted by a patient and laborious reader, which would throw light on the controversies and characters of the times. He was himself perhaps one of the most indefatigable students. He read or wrote during the whole day, and that he might not be interrupted, had no regular meals, but took, as he wanted it, the humble refreshment of bread, cheese, and ale, which were at his elbow.

His greatest work goes under the title of "Records," in 3 vols. folio; another is called "Parliamentary Writs," in four parts, 4to. He likewise published "Sir Robert Cotton's Abridgment of the Tower Records, with amendments and additions," folio; and, "Observations on the fourth part of Coke's Institutes," folio.[1]

PRZIPCOVIUS (SAMUEL), a Polish knight, and Socinian writer, was born about 1592, and studied at Altdorf, until his adherence to the Socinian tenets obliged him to remove to Leyden. On his return to Poland, he was advanced to several posts of honour, and made use of his influence to encourage the Socinians in propagating their opinions, and establishing churches in the Polish territories. He also wrote "A History of their Churches," but the work was lost, when, in 1658, his disciples were banished from their country. Przipcovius procured an asylum with the elector of Brandenburg, who gave him the appointment of privy-counsellor; and in 1663 a synod of Unitarians, held in Silesia, selected him as their correspondent with their brethren in other nations, with a view of promoting the interests of the community. He died in 1670, at the age of 78. His works were published in 1692, folio, and may be considered as the seventh volume of the collection entitled "Bibliotheca Fratrum Polonorum."[2]

PSALMANAZAR (GEORGE), the assumed name of a very extraordinary person, was undoubtedly a Frenchman born: he had his education partly in a free-school, taught by two Franciscan monks, and afterwards in a college of Jesuits in an archiepiscopal city; the name of which, as also of his birth-place and of his parents, remain yet inviolable secrets. Upon leaving the college, he was recom-

[1] Biog. Brit. Supplement.—Gen. Dict. where is a fuller account of his Works. Ath. Ox. vol. II.—Mr. D'Israeli, in his "Calamities," has a curious chapter on Prynne's character, sufferings, and oddities.—Seward's Anecdotes.—Letters by eminent Persons, 1813, 3 vols. 8vo.

[2] Life prefixed to his works.—Moreri.

mended as a tutor to a young gentleman, but soon fell into a mean rambling kind of life, that led him into many disappointments and misfortunes. The first pretence he took up with was that of being a sufferer for religion; and he procured a certificate that he was of Irish extraction, had left the country for the sake of the Roman Catholic religion, and was going on a pilgrimage to Rome. Not being in a condition to purchase a pilgrim's garb, he had observed, in a chapel dedicated to a miraculous saint, that such a one had been set up as a monument of gratitude to some wandering pilgrim; and he contrived to take both staff and cloak away at noon-day. "Being thus accoutred," says he, "and furnished with a pass, I began, at all proper places, to beg my way in a fluent Latin; accosting only clergymen, or persons of figure, by whom I could be understood: and found them mostly so generous and credulous, that I might easily have saved money, and put myself into a much better dress, before I had gone through a score or two of miles. But so powerful was my vanity and extravagance, that as soon as I had got what I thought a sufficient viaticum, I begged no more; but viewed every thing worth seeing, and then retired to some inn, where I spent my money as freely as I had obtained it."

At the age of sixteen, when he was in Germany, he hit upon the wild project of passing for a Formosan. He recollected, that he had heard the Jesuits speak much of China and Japan; and was rash enough to think, that what he wanted of a right knowledge, he might make up by the strength of a pregnant invention, which here, it must be confessed, found ample scope for employment. He set himself to form a new character and language, a grammar, a division of the year into twenty months, a new religion, and whatever else was necessary to support the deceit. His alphabet was written from right to left like the Oriental tongues; and he soon inured his hand to write it with great readiness. He now thought himself sufficiently prepared to pass for a Japanese converted to Christianity; he altered his Avignon certificate as artfully as he could; re-assumed his old pilgrim's habit, and began his tour, though with a heavy heart, to the Low Countries. Under the notion of a Japanese converted by some Jesuit missionaries, and brought to Avignon to be instructed by them, as well as to avoid the dreadful punishments inflicted on converts by the emperor of Japan, he travelled several

hundred leagues, with an appearance, however, so dismal and shabby, as to exceed even the common beggars.

At Liege he enlisted into the Dutch service, and was carried by his officer to Aix-la-Chapelle. He afterwards entered into the elector of Cologne's service; but being still as ambitious as ever to pass for a Japanese, he now chose to profess himself an unconverted or heathenish one, rather than, what he had hitherto pretended to be, a convert to Christianity: The last garrison he came to was Sluys, where brigadier Lauder, a Scotch colonel, introduced him to the chaplain, with whom he was permitted to have a conference; and this, at length, ended in the chaplain's fervent zeal to make a convert of him, by way of recommending himself, as it afterwards turned out, to Compton, bishop of London, whose piety could not fail of rewarding so worthy an action. By this time Psalmanazar, growing tired of the soldier's life, listened to the chaplain's proposal of taking him over to England; and he was, accordingly, with great haste, baptized. A letter of invitation from the bishop of London arriving, they set out for Rotterdam. Psalmanazar was, in general, much caressed there; but some there were, who put such shrewd questions to him, as carried the air of not giving all that credit which he could have wished. This threw him upon a whimsical expedient, by way of removing all obstacles, viz. that of living upon raw flesh, roots, and herbs: and he soon habituated himself, he tells us, to this new and strange food, without receiving the least injury to his health; taking care to add a good deal of pepper and spices, by way of concoction.

At his arrival in London he was introduced to the good bishop, was received with great humanity, and soon found a large circle of friends among the well-disposed, both of clergy and laity. "But," says he, "I had a much greater number of opposers to combat with; who, though they judged rightly of me in the main, were far from being candid in their account of the discovery they pretended to make to my disadvantage: particularly the doctors Halley, Mead, and Woodward. The too visible eagerness of these gentlemen to expose me at any rate for a cheat, served only to make others think the better of me, and even to look upon me as a kind of confessor; especially as those gentlemen were thought to be no great admirers of Revelation, to which my patrons thought I had given so ample a testimony." Before he had been three months in London,

he was cried up for a prodigy. He was presently sent to translate the church-catechism into the Formosan language; it was received by the bishop of London with candour, the author rewarded with generosity, and his catechism laid up amongst the most curious manuscripts. It was examined by the learned; they found it regular and grammatical; and gave it as their opinion, that it was a real language, and no counterfeit. After such success, he was soon prevailed upon to write the well-known "History of Formosa," which soon after appeared. The first edition had not been long published, before a second was called for. In the mean time, he was sent by the good bishop to Oxford, to pursue such studies as suited his own inclination most; whilst his opposers and advocates in London were disputing about the merits and demerits of his book.

The learned at Oxford were not less divided in their opinions. A convenient apartment was, however, assigned him in one of the colleges; he had all the advantages of learning which the university could afford him, and a learned tutor to assist him. Upon his return to London, he continued, for about ten years, to indulge acourse of idleness and extravagance. Some absurdities, however, observed in his "History of Formosa," in the end effectually discredited the whole relation, and saved him the trouble, and his friends the mortification, of an open confession of his guilt. He seemed, through a long course of life, to abhor the imposture, and in his latter days exhibited every demonstration of penitence. He was a man of considerable talents in conversation, and Dr. Johnson, who associated much with him at one time, had even a profound respect for him. His learning and ingenuity, during the remainder of his life, did not fail to procure him a comfortable subsistence from his pen: he was concerned in compiling and writing works of credit, particularly the "Universal History," and lived exemplarily for many years. His death happened Tuesday, May 3, 1763, at his lodgings in Ironmonger-row, Old-street, in the eighty-fourth year of his age.

In his last will and testament, dated Jan. 1, 1762, he declares, that he had long since disclaimed, even publicly, all but the shame and guilt of his vile imposition, and orders his body to be buried wherever he happens to die, in the day-time, and in the lowest and cheapest manner. "It is my earnest request," says he, "that my body be not inclosed in any kind of coffin, but only decently laid

in what is commonly called a shell, of the lowest value, and without lid or other covering, which may hinder the natural earth from covering it all around."[1]

PSELLUS (MICHAEL CONSTANTINUS), the younger, a Greek physician, mathematical writer, critic, and commentator of the writings of the classic ages, flourished about 1105. He is, for his various and extensive learning, ranked among the first scholiasts of his time. He commented and explained no less than twenty-four plays of Menander, which, though now lost, were extant in his time. The emperor Constantine Ducas made him preceptor to his son Michael, who succeeded to the crown in 1071. His principal works are, 1. "De Quatuor Mathematicis Scientiis," Bas. 1556, 8vo. 2. "De Lapidum Virtutibus," Tol. 1615, 8vo. 3. "De Victûs ratione," in 2 books, Bale, 1529, 8vo. 4. "Synopsis Legum, versibus Græcis edita," Paris, 1632. Leo Allatius has written a treatise de Psellis, Rome, 1634, 8vo, which contains an account of all the authors of the name of Psellus. One of them, Michael Psellus the Elder, who flourished in the ninth century, was author of "De Operatione Dæmonum," Gr. & Lat. Paris, 1623, which has been improperly given to the preceding author.[2]

PTOLEMY (CLAUDIUS), a great geographer, mathematician, and astronomer of antiquity, was born at Pelusium, in Egypt, about the year 70, and flourished in the reigns of Adrian and Marcus Antoninus. He tells us himself, in one place, that he made a great number of observations upon the fixed stars at Alexandria, in the second year of Antoninus Pius; and in another, that he observed an eclipse of the moon in the ninth year of Adrian, whence it is reasonable to conclude that this astronomer's observations upon the heavens were made between A. D. 125, and A. D. 140. Hence appears the error of some authors in supposing that this Claudius Ptolemy was the same with the astrologer Ptolemy, who constantly attended Galba, promised Otho that he should survive Nero, and afterwards that he should obtain the empire; which is as improbable as what Isidorus, an ecclesiastical writer of the seventh century, and some moderns after him, have asserted; namely, that this astronomer was one of the kings

[1] Memoirs by himself, 8vo.
[2] Hody de Græcis Illust.—Brucker.—Vossius de Scient. Math.—Saxii Onom.

of Egypt. We know no circumstances of the life of Ptolemy; but it is noted in his Canon, that Antoninus Pius reigned three-and-twenty years, which shews that himself survived him.

Science is greatly indebted to this astronomer, who has preserved and transmitted to us the observations and principal discoveries of the ancients, and at the same time augmented and enriched them with his own. He corrected Hipparchus's catalogue of the fixed stars; and formed tables, by which the motions of the sun, moon, and planets, might be calculated and regulated. He was indeed the first who collected the scattered and detached observations of the ancients, and digested them into a system; which he set forth in his "Μεγαλη συνταξις, sive Magna Constructio," divided into thirteen books, and which has been called from him the Ptolemaic system, to distinguish it from those of Copernicus and Tycho Brahe. About the year 827, this work was translated by the Arabians into their language, in which it was called "Almagestum," by the command of one of their kings; and from Arabic into Latin, about 1230, under the encouragement of the emperor Frederic II. There were other versions from the Arabic into Latin; and a manuscript of one, done by Girardus Cremonensis, who flourished about the middle of the fourteenth century, is said by Fabricius to be still extant, and in the library of All Souls college at Oxford. The Greek text began to be read in Europe in the fifteenth century; and was first published by Simon Grynæus, at Basil, 1538, in folio, with the eleven books of commentaries by Theon, who flourished at Alexandria in the reign of the elder Theodosius. In 1454, it was reprinted at Basil, with a Latin version by Georgius Trapezuntius; and again at the same place in 1551, with the addition of other works of Ptolemy, to which are Latin versions by Camerarius. We learn from Kepler, that this last edition was used by Tycho.

This principal work of the ancient astronomers is founded upon the hypothesis of the earth's being at rest in the centre of the universe, and that the heavenly bodies, the stars and planets, all move around it in solid orbs, whose motions are all directed by one, which Ptolemy called the *primum mobile*, or first mover, of which he discourses at large. In the first book, Ptolemy shews, that the earth is in the centre of those orbs, and of the universe itself, as

he understood it: he represents the earth as of a spherical figure, and but as a point in comparison of the rest of the heavenly bodies: he treats concerning the several circles of the earth, and their distances from the equator; as also of the right and oblique ascension of the heavenly bodies in a right sphere. In the 2d book, he treats of the habitable parts of the earth; of the elevation of the pole in an oblique sphere, and the various angles which the several circles make with the horizon, according to the different latitude of places; also of the phænomena of the heavenly bodies depending on the same. In the 3d book, he treats of the quantity of the year, and of the unequal motion of the sun through the zodiac: he here gives the method of computing the mean motion of the sun, with tables of the same; and likewise treats of the inequality of days and nights. In the 4th book, he treats of the lunar motions, and their various phænomena: he gives tables for finding the moon's mean motions, with her latitude and longitude: he discourses largely concerning lunar epicycles; and by comparing the times of a great number of eclipses, mentioned by Hipparchus, Calippus, and others, he has computed the places of the sun and moon, according to their mean motions, from the first year of Nabonazar, king of Egypt, to his own time. In the 5th book, he treats of the instrument called the astrolabe: he treats also of the eccentricity of the lunar orbit, and the inequality of the moon's motion, according to her distance from the sun: he also gives tables, and an universal canon for the inequality of the lunar motions: he then treats of the different aspects or phases of the moon, and gives a computation of the diameter of the sun and moon, with the magnitude of the sun, moon, and earth, compared together; he states also the different measures of the distance of the sun and moon, according as they are determined by ancient mathematicians and philosophers. In the 6th book, he treats of the conjunctions and oppositions of the sun and moon, with tables for computing the mean time when they happen; of the boundaries of solar and lunar eclipses; of the tables and methods of computing the eclipses of the sun and moon, with many other particulars. In the seventh book, he treats of the fixed stars; and shews the methods of describing them, in their various constellations, on the surface of an artificial sphere or globe: he rectifies the places of the stars to his own time, and shews how different

those places were then, from what they had been in the times of Timocharis, Hipparchus, Aristillus, Calippus, and others: he then lays down a catalogue of the stars in each of the northern constellations, with their latitude, longitude, and magnitudes. In the 8th book, he gives a like catalogue of the stars in the constellations of the southern hemisphere, and in the 12 signs or constellations of the zodiac. This is the first catalogue of the stars now extant, and forms the most valuable part of Ptolemy's works. He then treats of the galaxy, or milky-way; also of the planetary aspects, with the rising and setting of the sun, moon, and stars. In the 9th book, he treats of the order of the sun, moon, and planets, with the periodical revolutions of the five planets; then he gives tables of the mean motions, beginning with the theory of Mercury, and shewing its various phænomena with respect to the earth. The 10th book begins with the theory of the planet Venus, treating of its greatest distance from the sun; of its epicycle, eccentricity, and periodical motions: it then treats of the same particulars in the planet Mars. The 11th book treats of the same circumstances in the theory of the planets Jupiter and Saturn. It also corrects all the planetary motions from observations made from the time of Nabonazar to his own. The 12th book treats of the retrogressive motion of the several planets; giving also tables of their stations, and of the greatest distances of Venus and Mercury from the sun. The 13th book treats of the several hypotheses of the latitude of the five planets; of the greatest latitude, or inclination of the orbits of the five planets, which are computed and disposed in tables; of the rising and setting of the planets, with tables of them. Then follows a conclusion or winding up of the whole work.

This great work of Ptolemy will always be valuable on account of the observations he gives of the places of the stars and planets in former times, and acording to ancient philosophers and astronomers that were then extant; but principally on account of the large and curious catalogue of the stars, which being compared with their places at present, we thence deduce the true quantity of their slow progressive motion according to the order of the signs, or of the precession of the equinoxes.

Another great and important work of Ptolemy was, his "Geography," in 7 books; in which, with his usual sagacity, he searches out and marks the situation of places

according to their latitudes and longitudes; and he was the first that did so. Though this work must needs fall far short of perfection, through the want of necessary observations, yet it is of considerable merit, and has been very useful to modern geographers. Cellarius indeed suspects, and he was a very competent judge, that Ptolemy did not use all the care and application which the nature of his work required; and his reason is, that the author delivers himself with the same fluency and appearance of certainty, concerning things and places at the remotest distance, which it was impossible he could know any thing of, that he does concerning those which lay the nearest to him, and fall the most under his cognizance. Salmasius had before made some remarks to the same purpose upon this work of Ptolemy. The Greek text of this work was first published by itself at Basil in 1533, in 4to; afterward, with a Latin version and notes, by Gerard Mercator at Amsterdam, in 1605; which last edition was reprinted at the same place, in 1618, folio, with neat geographical tables, by Bertius.

Other works of Ptolemy, though less considerable than these two, are still extant. As, "Libri quatuor de Judiciis Astrorum," upon the first two books of which Cardan wrote a commentary. "Fructus Librorum suorum;" a kind of supplement to the former work. "Recensio Chronologica Regum:" this, with another work of Ptolemy, "De Hypothesibus Planetarum," was published in 1620, 4to, by John Bainbridge, the Savilian professor of astronomy at Oxford; and Scaliger, Petavius, Dodwell, and the other chronological writers, have made great use of it. "Apparentiæ Stellarum Inerrantium:" this was published at Paris by Petavius, with a Latin version, 1630, folio; but from a mutilated copy, the defects of which have since been supplied from a perfect one, which sir Henry Saville had communicated to archbishop Usher, by Fabricius, in the 3d volume of his "Bibliotheca Græca." "Elementorum Harmonicorum libri tres;" published in Greek and Latin, with a commentary by Porphyry the philosopher, by Dr. Wallis at Oxford, in 1682, 4to; and afterwards reprinted there, and inserted in the 3d volume of Wallis's works, in 1699, folio. Of this work Dr. Burney has such an opinion as to say, that Ptolemy ranks as high amongst the great writers of antiquity for his Harmonics, or theory of sound, as for his Almagest and Geography.

Mabillon exhibits, in his "German Travels," an effigy

of Ptolemy looking at the stars through an optical tube; which effigy, he says, he found in a manuscript of the thirteenth century, made by Conradus a monk. Hence some have fancied, that the use of the telescope was known to Conradus. But this is only matter of mere conjecture, there being no facts or testimonies, nor even probabilities, to support such an opinion. It is rather likely that the tube was nothing more than a plain open one, employed to strengthen and defend the eye-sight, when looking at particular stars, by excluding adventitious rays from other stars and objects; a contrivance which no observer of the heavens can ever be supposed to have been without.[1]

PTOLEMY, of Lucca, an ecclesiastical historian in the fourteenth century, was descended from a noble family, from whom he derived the name of "Bartholomew Fiadoni," but took that of Ptolemy when he entered into the order of St. Dominic. He became superior of the monastery both at Lucca and Florence. He was afterwards selected by pope John XXII. as his confessor, and in 1318 he was made bishop of Torcello, under the patriarchate of Venice. This prelate died in 1327. He was the first of the Italians who studied and wrote on church history. His "Annales" extend from 1060 to 1303, and was published at Lyons in 1619. His largest work was "Historiæ Ecclesiasticæ," in twenty-four books, commencing with the birth of Jesus Christ, and brought down to 1313. This, after remaining long in MS. was at length published at Milan in 1727, by Muratori, in his grand collection, entitled "Rerum Italicarum Scriptores."[2]

PUBLIUS SYRUS, an ancient Latin author, who gained great fame by his comic pieces called "Mimes," is supposed from his name to have been a Syrian by birth. Having been made a slave and brought to Rome when young, he there obtained his liberty by his merit; and proved so excellent a composer of Mimes, that the Romans preferred him to the best of their own or the Greek dramatic writers. Julius Cæsar first established his reputation, and gave him the prize of poetry against Laberius, who was an eminent writer in that style, and contended with Syrus for it. He continued to flourish many years

[1] Fabric. Bibl Græc.—Hutton's Math. Dict.—Burney's Hist. of Music.—Saxii Onomast.

[2] Cave, vol. II.—Dupin.—Moreri.

under Augustus. Cassius Severus was a professed admirer of him, and the two Senecas speak of him with the highest encomiums. Many moderns, and particularly the Scaligers, have launched out very much in his praise. They say, he stripped Greece of all her wit, fine turns, and agreeable raillery; and that his "Sententiæ" include the substance of the doctrine of the wisest philosophers. These "Sentences" were extracted from his mimic pieces some time under the Antonines, as the best editors say. They are generally printed with the "Fables of Phædrus," and are subjoined to them by Dr. Bentley, at the end of his edition of "Terence," in 1726, 4to. There is also a separate edition of them by Gruter, with copious notes, Leyden, 1708, 8vo.[1]

PUFFENDORF (SAMUEL), an eminent German civilian and historian, was born in 1631 at Flæh, a little village near Chemnitz, in Upper Saxony, of which village his father, the descendant of a Lutheran family, Elias Puffendorf, was minister. He discovered an early propensity to letters, when at the provincial school at Grimm, and at a proper age was sent to Leipsic, where he was supported by the generosity of a Saxon nobleman, who was pleased with his promising talents, his father's circumstances not being equal to the expence. His father designed him for the ministry, and directed him to apply himself to divinity; but his inclination led his thoughts to the public law, which, in Germany, consists of the knowledge of the rights of the empire over the states and princes of which it is composed, and of those of the princes and states with respect to each other. He considered this study as a proper method of advancing in some of the courts of Germany, where the several princes who compose the Germanic body, were accustomed to have no other ministers of state than men of learning, whom they styled counsellors, and whose principal study was the public law of Germany. As these posts were not venal, and no other recommendation necessary to obtain them but real and distinguished merit, Puffendorf resolved to qualify himself for the honours to which he aspired. After he had resided some time at Leipsic, he left that city, and went to Jena, where he joined mathematics and the Cartesian philosophy to the study of the law. He returned to Leipsic in 1658, with a view of seeking an employment fit for him. One of his

[1] Vossius de Poet. Lat.—Fabric. Bibl. Lat.

brothers, named Isaiah, who had been some time in the service of the king of Sweden, and was afterwards his chancellor in the duchies of Bremen and Werden, then wrote to him, and advised him not to fix in his own country, but after his example to seek his fortune elsewhere. In compliance with this advice, he accepted the place of governor to the son of Mr. Coyet, a Swedish nobleman, who was then ambassador from the king of Sweden at the court of Denmark. For this purpose he went to Copenhagen, but the war being renewed some time after between Denmark and Sweden, he was seized with the whole family of the ambassador, who himself escaped in consequence of having a few days before taken a tour into Sweden.

During his confinement, which lasted eight months, as he had no books, and was allowed to see no person, he amused himself by meditating upon what he had read in Grotius's treatise "De jure belli & pacis," and in the political writings of Hobbes. He drew up a short system of what he thought best in them; he turned and developed the subject in his own way; he treated of points which had not been touched by those authors; and he added much that was new. In all this he appears to have had no other object than to divert himself in his solitude; but two years after, shewing his work to a friend in Holland, where he then was, he was advised to review and publish it. It appeared accordingly at the Hague in 1660, under the title of "Elementorum Jurisprudentiæ Universalis libri duo;" and gave rise to his more celebrated work "De jure naturæ & gentium." The elector Palatine, Charles Louis, to whom he had dedicated the "Elements," not only wrote him immediately a letter of thanks, but invited him to the university of Heidelberg, which he was desirous of restoring to its former lustre; and founded there, in his favour, a professorship of the law of nature and nations: which was the first of that kind in Germany, though many have since been established in imitation of it. The elector engaged him also to allot some portion of his time to the instruction of the electoral prince, his son. Puffendorf remained at Heidelberg till 1670, when Charles XI. king of Sweden, having founded an university at Lunden, sent for him to be professor there: and thither, to the great concern of the elector Palatine, he went the same year, and was installed professor of the law of nature and nations. His reputation greatly increased after that time, both by

the fame and success of his lectures, and by the many valuable works that he published. Some years after, the king of Sweden sent for him to Stockholm, and made him his historiographer, and one of his counsellors. In 1688, the elector of Brandenberg obtained the consent of the king of Sweden for Puffendorf to go to Berlin, in order to write the history of the elector William the Great; and granted him the same titles of historiographer and privy-counsellor, which he had in Sweden, with a considerable pension. The king of Sweden also continued to give him marks of his favour, and made him a baron in 1694. But he did not long enjoy the title; for he died the same year, of a mortification in one of his toes, occasioned by cutting the nail. He was as much distinguished by the purity of his morals, and the rectitude of his conduct, as by the superiority of his talents, and the celebrity of his numerous writings.

We have already mentioned his first work; his second was, 2. "De Statu Germanici Imperii liber unus," which he published in 1667, under the name of "Severini di Mozambano," with a dedication to his brother Isaac Puffendorf, whom he styles "Lælio Signor de Trezolani." Puffendorf sent it the year before to his brother, then ambassador from the court of Sweden to that of France, in order to have it printed in that kingdom. His brother offered it to a bookseller, who gave it Mezeray to peruse. Mezeray thought it worth printing, yet refused his approbation, on account of some passages opposite to the interests of France, and of others in which the priests and monks were severely treated. Isaac Puffendorf then sent it to Geneva, where it was printed in 12mo. The design of the author was to prove that Germany was a kind of republic, the constituent members of which being ill-proportioned, formed a monstrous whole. The book and its doctrine, therefore, met with great opposition; it was condemned, prohibited, and seized in many parts of Germany; and written against immediately by several learned civilians. It underwent many editions, and was translated into many languages; and, among the rest, into English by Mr. Bohun, 1696, in 12mo. 3. "De Jure Naturæ & Gentium," Leyden, 1672, 4to. This is Puffendorf's greatest work; and it has met with an universal approbation. It is indeed a body of the law of nature, well digested; and, as some think, preferable to Grotius's book "De Jure

Belli & Pacis," since the same subjects are treated in a more extensive manner, and with greater order. It was translated into French by Barbeyrac, who wrote large notes and an introductory discourse, in 1706; and into English, with Barbeyrac's notes, by Dr. Basil Kennet and others, in 1708. The fourth and fifth edition of the English translation have Mr. Barbeyrac's introductory discourse, which is not in the three former. In the mean time Puffendorf was obliged to defend this work against several censurers; the most enraged of whom was Nicholas Beckman, his colleague in the university of Lunden. This writer, in order to give the greater weight to his objections, endeavoured to draw the divines into his party, by bringing religion into the dispute, and accusing the author of heterodoxy. His design in this was, to exasperate the clergy of Sweden against Puffendorf; but the senators of that kingdom prevented this, by enjoining his enemies silence, and suppressing Beckman's book by the king's authority. It was reprinted at Giessen; and, being brought to Sweden, was burned in 1675 by the hands of the executioner; and Beckman, the author, banished from the king's dominions for having disobeyed orders in republishing it. Beckman now gave his fury full scope, and not only wrote virulently and maliciously against Puffendorf, but likewise challenged him to fight a duel: he wrote to him from Copenhagen in that style, and threatened to pursue him wherever he should go, in case he did not meet him at the place appointed. Puffendorf took no notice of the letter, but sent it to the consistory of the university: yet thought it necessary to reply to the satirical pieces of that writer, which he did in several publications. Niceron gives a good account of this controversy in the 18th vol. of his "Memoires."

Other works of Puffendorf are: 4. "De officio Hominis & Civis juxta legem naturalem," 1673, 8vo. This is a very clear and methodical abridgement of his great work "De jure naturæ & gentium." 5. "Introduction to the History of Europe," 1682. With a Continuation, 1686; and an Addition, 1699, in German; afterwards translated into Latin, French, and English. 5. "Commentariorum de rebus Suecicis libri xxvi. ab expeditione Gustavi Adolphi Regis in Germaniam, ad abdicationem usque Christinæ," 1686, folio. Puffendorf, having read the public papers in the archives of Sweden, with a design of writing

the history of Charles Gustavus, according to orders received from Charles IX. thought proper to begin with that of Gustavus Adolphus, and to continue it down to the abdication of queen Christina: and this he has executed in the present work, which is very curious and exact. 6. "De habitu Religionis Christianæ ad vitam civilem," 1687, 4to. In this work an attempt is made to settle the just bounds between the ecclesiastical and civil powers. 7. "Jus Feciale Divinum, sive de consensu & dissensu Protestantium: Exercitatio Posthuma," 1695, 8vo. The author here proposes a scheme for the re-union of religions; and it appears from the zeal with which he recommended the printing of it before his death, that this was his favourite work. 8. "De rebus gestis Frederici Wilelmi Magni, Electoris Brandenburgici Commentarii," 1695,[1] in 2 vols. folio; extracted from the archives of the house of Brandenburg. To this a supplement was published from his MS. by count Hertsberg in 1783. 9. "De rebus a Carolo Gustavo Sueciæ Rege gestis Commentarii," 1696, in 2 vols. folio. He likewise published "An Historical Description of the Politics of the Papal empire," in German, and some works of a smaller kind, which, being chiefly polemical, and nothing more than defences against envy and personal abuse, sunk into oblivion with the attacks which occasioned them. His brother ISAIAH, mentioned above, was born in 1628, was educated at Leipsic, where he distinguished himself, and took the degree of M. A. After various changes of fortune, he was made governor of the young count of Koningsmark, and was afterwards chancellor of the duchy of Bremen. In 1686 he was appointed ambassador of the king of Denmark to the diet of Ratisbon, and died there in 1689. He is the author of a satirical work, entitled "Anecdotes of Sweden, or Secret History of Charles XI."[1]

PULCI (LUIGI), one of the most famous Italian poets, was born at Florence, December 3, 1431. He was of a noble family, and was the most poetical of three brothers who all assiduously courted the Muses. His two elder brothers, Bernardo and Luca, appeared as poets earlier than himself. The first production of the family is probably the Elegy of Bernardo addressed to Lorenzo de' Medici, on the death of his grandfather Cosmo. He also

[1] Gen. Dict.—Niceron, vol. XVIII.—Moreri.—Chaufepie.—Saxii Onomast.

wrote an elegy on the untimely death of the beautiful Simonetta, mistress of Giuliano de' Medici, the brother of Lorenzo, which was published at Florence in 1494, though written much earlier. He produced the first Italian translation of the Eclogues of Virgil, which appears to have been finished about 1470; and was published in 1481; and a poem on the Passion of Christ. Luca wrote a celebrated poem on a tournament held at Florence in which Lorenzo was victor, in 1468, entitled "Giostra di Lorenzo de' Medici;" as Politian celebrated the success of Giuliano, in his "Giostra di Giuliano de' Medici." It is confessed, however, that the poem of Luca Pulci derives its merit rather from the minute information it gives respecting the exhibition, than from its poetical excellence. He produced also "Il Ciriffo Calvaneo," an epic romance, probably the first that appeared in Italy, being certainly prior to the Morgante of his brother, and the Orlando Innamorato of Bojardo: and the "Driadeo d'Amore," a pastoral romance in *ottava rima*. There are also eighteen heroic epistles by him in *terza rima*, the first from Lucretia Donati to Lorenzo de Medici, the rest on Greek and Roman subjects. These were printed in 1481, and do credit to their author.

Luigi appears, from many circumstances, to have lived on terms of the utmost friendship with Lorenzo de Medici, who, in his poem entitled "La Caccia col Falcone," mentions him with great freedom and jocularity. His principal work is the "Morgante maggiore," an epic romance. Whether this or the Orlando Innamorato of Bojardo was first written, has been a subject of doubt. Certain it is that the Morgante had the priority in publication, having been printed at Venice in 1488, after a Florentine edition of uncertain date; whereas Bojardo's poem did not appear till 1496, and, from some of the concluding lines, appears not to have been finished in 1494. The Morgante may therefore be justly, as it is generally, regarded as the prototype of the Orlando Furioso of Ariosto. It has been said without foundation that Ficinus and Politian had a share in this composition. It was first written at the particular request of Lucretia, mother of Lorenzo de Medici, but it was not finished till after her death, which happened in 1482. It is said by Crescimbeni that Pulci was accustomed to recite this poem at the table of Lorenzo, in the manner of the ancient rhapsodists. This singular offspring of the wayward genius of Pulci has been as immoderately com-

mended by its admirers, as it has been unreasonably condemned and degraded by its opponents: and while some have not scrupled to prefer it to the productions of Ariosto and Tasso, others have decried it as vulgar, absurd, and profane. From the solemnity and devotion with which every canto is introduced, some have judged that the author meant to give a serious narrative, but the improbability of the relation, and the burlesque nature of the incidents, destroy all ideas of this kind. M. de la Monnoye says that the author, whom he conceives to have been ignorant of rules, has confounded the comic and serious styles, and made the giant, his hero, die a burlesque death, by the bite of a sea-crab in his heel, in the twentieth book, so that in the eight which remain he is not mentioned. The native simplicity of the narration, he adds, covers all faults: and the lovers of the Florentine dialect still read it with delight, especially when they can procure the edition of Venice, in 1546 or 1550, with the explanations of his nephew John Pulci. These, however, are no more than a glossary of a few words subjoined to each canto. There are also sonnets by Luigi Pulci, published with those of Matteo Franco, in which the two authors satirize each other without mercy or delicacy; yet it is supposed that they were very good friends, and only took these liberties with each other for the sake of amusing the public. They were published about the fifteenth century, entitled "Sonetti di Misere Mattheo Franco et di Luigi Pulci jocosi et faceti, cioe da ridere." No other poem of this author is mentioned by Mr. Roscoe, who has given the best account of him, except "La Beca di Dicomano," written in imitation and emulation of "La Nencio da Barberino," by Lorenzo de Medici, and published with it. It is a poem in the rustic style and language, but instead of the more chastised and delicate humour of Lorenzo, the poem of Pulci, says Mr. Roscoe, partakes of the character of his Morgante, and wanders into the burlesque and extravagant. It has been supposed that this poet died about 1487, but it was probably something later. The exact time is not known. [1]

PULLEN, or PULLUS (ROBERT), an English cardinal who flourished in the twelfth century, was distinguished as a zealous friend to the interests of literature. He is placed

[1] Roscoe's Lorenzo.—Ginguene Hist. Lit. d'Italie.

by Fuller as a native of Oxfordshire, perhaps from his connection with the university. In his youth he studied at Paris, and about 1130 returned to England, where he found the university of Oxford ravaged and nearly ruined by the Danes, under the reign of Harold I. and by his indefatigable exertions contributed to its restoration. The Chronicle of Osny records him as having begun in the reign of Henry I. to read the Scriptures at Oxford, which were grown obsolete, and it is supposed he commented on Aristotle. Rouse, the Warwick antiquary, mentions his reading the Holy Scriptures, probably about 1134, about which time he had a patron in Henry I. who had built his palace near the university. For some years he taught daily in the schools, and was rewarded with the archdeaconry of Rochester. After this he returned to Paris, where he filled the chair of professor of divinity. He was, however, recalled by his metropolitan, and the revenues of his benefice sequestered till he obeyed the summons. The archdeacon appealed to the see of Rome, and sentence was given in his favour. The fame of his learning induced pope Innocent II. to invite him to Rome, where he was received with great marks of honour; and in 1144 was created cardinal by Celestine II. and afterwards chancellor of the Roman church, by pope Lucius II. He died in 1150. He was author of several works; but the only one of them now extant is his "Sententiarum Liber," which was published at Paris in 1655. It differs in some measure from the general character of the times; as he prefers the simple authority of reason and scripture to the testimony of the fathers, or the subtlety of metaphysics.[a]

PULMANNUS (THEODORE), properly Poelman, a Dutch commentator on the classics, was born at Cranenbourg, in the Dutchy of Cleves, about 1510. He was bred a fuller, but by diligent application became an able scholar, critic, and grammarian. He principally applied himself to the correction of the Latin poets from ancient manuscripts, and superintended some good editions of them at the press of Plantin. He published in 1551 Arator's History of the Acts of the Apostles in Latin hexameters, with his own corrections of the text. Virgil, Lucan, Juvenal, Horace, Ausonius, Claudian, Terence, Suetonius, and Esop's Fa-

[a] Leland.—Cave.—Dupin.—Tanner.—Wood's Annals.—Fuller's Worthies.—Brucker.—Moreri.

bles, were also edited by him, and the works of St. Paulinus. He is supposed to have died about 1580, at Salamanca, but the cause which led him so far from home we cannot assign. [1]

PULTENEY (RICHARD), a distinguished botanist and able physician, was born at Loughborough, Feb. 17, 1730. He first settled as a surgeon and apothecary at Leicester; but having been educated as a Calvinistic dissenter, the people of that town, who chanced to have different prejudices, of course gave him but little support. He struggled against pecuniary difficulties with economy, and shielded his peace of mind against bigotry, in himself or others, by looking "through nature, up to nature's God." His remarks and discoveries were communicated first to the Gentleman's Magazine, in 1750, as well as several subsequent years; and he intermixed antiquarian studies with his other pursuits. His botanical papers printed by the royal society, on the Sleep of Plants, and the Rare Plants of Leicestershire, procured him the honour of election into that learned body in 1762. In 1764 he obtained a diploma of doctor of physic from Edinburgh, even without accomplishing that period of residence, then usually required, and now indispensable; and his thesis on the *cinchona officinalis* amply justified the indulgence of the university.

Soon afterwards, Dr. Pulteney was acknowledged as a relation by the earl of Bath, who had imbibed a favourable opinion of his talents; which circumstances induced him to attach himself to that nobleman as travelling physician. His lordship unfortunately died soon after, on which the subject of our memoir, becoming at a loss for a situation, hesitated whether to settle at London or elsewhere; but he soon decided in favour of Blandford, in Dorsetshire, where there happened to be a vacancy. Here he continued in great reputation, and extensive practice, till his death, which happened on the 13th of October 1801, to the deep regret of all who knew him, in the 72d year of his age. His disease was an inflammation in the lungs, of only a week's duration.

Dr. Pulteney married, in 1779, Miss Elizabeth Galton, of Blandford, a lady who bore him no children, but whose society and attainments contributed very essentially to his happiness, and who has in every respect proved herself

[1] Dict. Hist.

worthy of her amiable and distinguished husband. His remains were interred at Langton, near Blandford, a tablet to his memory having been placed, by his widow, in the church of the last-mentioned town. This monument is decorated with a sprig of the Pultenæa stipularis, so called in honour of him by the president of the Linnæan society; but in obedience to the strict commands of the deceased, the inscription is of the simplest kind.

As an author, Dr. Pulteney was conspicuously distinguished by his "General view of the Writings of Linnæus," and his "Sketches of the progress of Botany in England." The former, published in 1782, in one volume 8vo, has contributed more than any work, except perhaps the Tracts of Stillingfleet, to diffuse a taste for Linnæan knowledge in this country. It proved a very popular book, and a new edition was soon called for. This, however, did not appear during the author's life; but has been published by his learned and much valued friend Dr. Maton, who has prefixed to this handsome quarto, portraits of Linnæus and his biographer, with a life of the latter. A translation of Linnæus's celebrated manuscript diary of his own life is subjoined.

The "Sketches of the progress of Botany," making two octavo volumes, appeared in 1790, but did not become so popular as the Account of Linnæus. These volumes, nevertheless, abound with original and valuable information; nor is it any reproach to the memory of their intelligent author, that they do not contain, as he was well aware, all that might have been collected on every subject. Their most learned readers will ever be more sensible of their merits than their defects.

Dr. Pulteney had been associated with the Linnæan society soon after its first institution, and he ever retained a great attachment to that body, as well as to its founder. Several of his papers appear in the Transactions of the Society; and he gave a final proof of his regard in the bequest of his valuable museum of natural history. He stipulated that his collections should always be kept separate from any others which the society might possess; and he provided that it should be at the option of the members, either to keep this museum entire, or to dispose of it, in order to raise a fund, whose interest should be expended annually in a medal for the best botanical paper read before the society in the course of the year. It was

without hesitation determined, that these treasures should be preserved entire, as the best and most useful memorial of a benefactor to science, to whom a large portion of this corporate body were individually and strongly attached. Few men have enjoyed more entirely the respect and affection of his acquaintance than Dr. Pulteney. An air of urbanity and gaiety was diffused over his countenance and manners, which bespoke the simplicity, candour, and liberality of his mind. His ardour for science was unbounded; and as lively at the close of his life as at the beginning of his literary career. His religion was unaffected, and devoid of bigotry or intolerance, the only feelings which he contemplated without sympathy or indulgence. His conversation, like his morals, was spotless; and his cheerfulness flowed from the never-failing spring of a benevolent and honest heart.[1]

PULTENEY (WILLIAM), EARL OF BATH, an eminent English statesman, was descended from an ancient family, who took their surname from a place of that appellation in Leicestershire. His grandfather, sir William Pulteney, was member of parliament for the city of Westminster, and highly distinguished himself in the House of Commons by his manly and spirited eloquence. Of his father, little is upon record. He was born in 1682, and educated at Westminster school and Christ-church, Oxford, where his talents and industry became so conspicuous, that dean Aldrich appointed him to make the congratulatory speech to queen Anne, on her visit to the college. Having travelled through various parts of Europe, he returned to his native country with a mind highly improved, and came into parliament for the borough of Heydon in Yorkshire, by the interest of Mr. Guy, his protector and great benefactor, who left him 40,000*l.* and an estate of 500*l.* a year.

Being descended from a whig family, and educated in revolution principles, he warmly espoused that party, and during the whole reign of queen Anne opposed the measures of the tories. His first speech was in support of the place-bill. He had formed a notion, that no young member ought to press into public notice with too much forwardness, and fatigue the House with long orations, until he had acquired the habit of order and precision. He was often heard to declare, that hardly any person ever became

[1] Rees's Cyclopædia by sir J. E. Smith.—Gent. Mag. LXXI.

a good orator, who began with making a set speech. He conceived that the circumstances of the moment should impel them to the delivery of sentiments, which should derive their tenor and application from the course of the debate, and not be the result of previous study or invariable arrangement. These rules are generally good, but we can recollect at least one splendid exception. On the prosecution of Dr. Sacheverel, Mr. Pulteney distinguished himself in the House of Commons, in defence of the revolution, against the doctrines of passive obedience and non-resistance. When the tories came into power, in 1710, he was so obnoxious to them, that his uncle, John Pulteney, was removed from the board of trade. He not only took a principal share in the debates of the four last years of queen Anne, while the whigs were in opposition, but was also admitted into the most important secrets of his party, at that critical time, when the succession of the Hanover family being supposed to be in danger, its friends engaged in very bold enterprizes to secure it. He was a liberal subscriber to a very unprofitable and hazardous loan, then secretly negociated by the whig party, for the use of the emperor, to encourage him to refuse co-operating with the tory administration in making the peace of Utrecht.

On the prosecution of Walpole for high breach of trust and corruption, Pulteney warmly vindicated his friend, for such he then was; and, on his commitment to the Tower, was amongst those who paid frequent visits to the prisoner, whom he, with the rest of the whigs, considered as a martyr to their cause. He also engaged with Walpole in defending the whig administration, and wrote the ironical dedication to the earl of Oxford, prefixed to Walpole's account of the parliament. On the accession of George I. Mr. Pulteney was appointed privy-counsellor and secretary at war, in opposition to the inclination of the duke of Marlborough, who, as commander in chief, thought himself entitled to recommend to that post. He was chosen a member of the committee of secrecy, nominated, by the House of Commons, to examine and report the substance of the papers relating to the negociation for peace; and on the suppression of the rebellion of 1715, he moved for the impeachment of lord Widrington, and opposed the motion to address the king for a proclamation, offering a general pardon to all who were in arms in Scotland, who should lay down their arms within a certain time.

He was at this period so much connected with Stanhope and Walpole, that, in allusion to the triple alliance between Great Britain, France, and Holland, which was then negociating by general Stanhope, secretary of state, they were called the three "grand allies;" and a proverbial saying was current, "Are you come into the triple alliance?" But when Stanhope and Walpole took different sides, on the schism between the whigs, when Townsend was dismissed and Walpole resigned, Pulteney followed his friend's example, and gave up his place of secretary at war. When Walpole made a reconciliation between the king and the prince of Wales, and negociated with Sunderland to form a new administration, in which he and lord Townsend bore the most conspicuous part, then were first sown those seeds of disgust and discontent which afterwards burst forth. The causes of this unfortunate misunderstanding may be traced from the authority of the parties themselves, or their particular friends. Pulteney was offended because Walpole had negociated with the prince of Wales and Sunderland, without communicating the progress to him, although he had told it to Mr. Edgcumbe, who indiscreetly gave a daily account to Pulteney. Another cause of disgust was, that Pulteney, who had hitherto invariably proved his attachment to Townsend and Walpole, expected to receive some important employment, whereas he was only offered a peerage; and, when he declined it, more than two years elapsed before any farther overtures were made; and though Pulteney, at length, solicited and obtained the office of cofferer of the household, he deemed that place far below his just expectations. Although, therefore, he continued to support the measures of administration for some time, the disdainful manner in which he conceived he had been treated by Walpole had made too deep an impression on his mind to be eradicated. Finding that he did not possess the full confidence of administration, or disapproving those measures which tended, in his opinion, to raise the power of France on the ruins of the house of Austria, and which, in his opinion, sacrificed the interests of Great Britain to those of Hanover, topics on which he afterwards expatiated with great energy and unusual eloquence in parliament, he became more and more estranged from his former friends, and expressed his disapprobation of their measures both in public and private. At length his dissontent arrived at so great a height, that

he declared his resolution of attacking the minister in parliament.

Walpole perceived his error, in disgusting so able an associate; and, with a view to prevent his opposition to the payment of the king's debts, hinted to him, in the House of Commons, that at the removal of either of the secretaries of state, the ministers designed him for the vacant employment. To this proposal Pulteney made no answer, but bowed and smiled, to let him know he understood his meaning. He now came forward as the great opposer of government; and his first exertion on the side of the minority, was on the subject of the civil list, then in arrears. For this he was soon afterwards dismissed from his place of cofferer of the household, and began a systematic opposition to the minister; in which he proved himself so formidable, that Walpole again endeavoured to reconcile him; and about the time of Townsend's resignation, queen Caroline offered him a peerage, together with the post of secretary of state for foreign affairs; but he declared his fixed resolution never again to act with sir Robert Walpole. The most violent altercations now passed in the House of Commons between them: their heat against each other seemed to increase in proportion to their former intimacy, and neither was deficient in sarcastic allusions, violent accusations, and virulent invectives. For these the reader may be referred to the parliamentary history of the times, or to the excellent Life of Walpole, by Mr. Coxe, to which the present article is almost solely indebted.

Pulteney placed himself at the head of the discontented whigs; and, in conjunction with Bolingbroke, his ancient antagonist, he became the principal supporter of the "Craftsman;" to which paper he gave many essays, and furnished hints and observations. The controversy in 1731, which passed between Pulteney and Walpole's friends and pamphleteers, widened the breach, and rendered it irreparable. The "Craftsman" was full of invectives against Walpole, and the measures of his administration. In answer to this paper, a pamphlet was published under the title of "Sedition and Defamation displayed," which contained a scurrilous abuse of Pulteney and Bolingbroke. Pulteney's opposition is here wholly attributed, and surely not very unjustly, to disappointed ambition and personal pique. In answer to this pamphlet, which Pul-

teney supposed to be written by lord Hervey, the great friend and supporter of sir Robert Walpole, he wrote "A proper reply to a late scurrilous libel, &c. by Caleb D'Anvers, of Gray's Inn, esq.;" and introduced a character of sir Robert, which does not yield in scurrility or misrepresentation to that of Pulteney, given in "Sedition and Defamation displayed." The author also treated lord Hervey (Pope's lord Hervey) with such contempt and ridicule, in allusion to his effeminate appearance, as a species of half man and half woman, that his lordship was highly offended: a duel ensued, and Pulteney slightly wounded his antagonist. Pulteney afterwards acknowledged his mistake, when he found that the pamphlet was not written by lord Hervey, but appears to have made a similar mistake, in ascribing it to Walpole; for it was the production of sir William Yonge, secretary at war.

The "Craftsman" involved Pulteney in other controversies, in one of which he wrote his famous pamphlet, entitled "An Answer to one part of a late infamous libel, intituled 'Remarks on the Craftsman's vindication of his two honourable patrons,' in which the character and conduct of Mr. P. is fully vindicated." In this Mr. Pulteney was so irritated, as to disclose some secret conversation with Walpole, and some contemptuous expressions which that statesman uttered against the king, when prince of Wales; but this, instead of producing the effect which Pulteney probably expected, only raised his majesty's resentment higher against himself. Franklin, the printer of the pamphlet, was arrested; Pulteney's name was struck out of the list of privy-counsellors, and he was put out of all commissions of the peace; measures which tended to render the breach irreparable, while they added considerable popularity to Pulteney. It was some time after this that he made that celebrated speech, in which he compared the ministry to an empiric, and the constitution of England to his patient. "This pretender in physic," said he, "being consulted, tells the distempered person, there were but two or three ways of treating his disease, and he was afraid that none of them would succeed. A vomit might throw him into convulsions, that would occasion immediate death: a purge might bring on a diarrhœa, that would carry him off in a short time: and he had been already bled so much, and so often, that he could bear it no longer. The unfortunate patient, shocked at this decla-

ration, replies, Sir, you have always pretended to be a regular doctor, but I now find you are an errant quack: I had an excellent constitution when I first fell into your hands, but you have quite destroyed it; and now, I find, I have no other chance for saving my life, but by calling for the help of some regular physician."

In this manner he continued inflexibly severe, attacking the measures of the minister with a degree of eloquence and sarcasm that worsted every antagonist; and sir Robert was often heard to say, that he dreaded his tongue more than another man's sword. In 1738, when opposition ran so high, that several members openly left the House, as finding that party, and not reason, carried it in every motion, Pulteney thought proper to vindicate the extraordinary step which they had taken; and, when a motion was made for removing sir Robert Walpole, he warmly supported it. What a single session could not effect, was at length brought about by time; and, in 1741, when sir Robert found his place of prime minister no longer tenable, he wisely resigned all his employments, and was created earl of Orford. His opposers also were assured of being provided for; and, among other promotions, Pulteney himself was sworn of the privy-council, and soon afterwards created earl of Bath. He had long lived in the very focus of popularity, and was respected as the chief bulwark against the encroachments of the crown; but, from the moment he accepted a title, all his favour with the people was at an end, and the rest of his life was spent in contemning that applause which he no longer could secure. What can be said in his favour has been candidly stated by the biographer of his great antagonist. Dying without issue, June 8, 1764, his title became extinct; and his only son, having died some time before in Portugal, the paternal estate devolved to his brother, the late lieutenant-general Pulteney. Besides the great part he bore in "The Craftsman," he was the author of many political pamphlets; in the drawing up and composing of which no man of his time was supposed to exceed him. Lord Orford, who has introduced him among his Royal and Noble Authors, says, that his writings will be better known by his name, than his name will be by his writings, though his prose had much effect, and his verses (for he was a poet) were easy and graceful. "Both were occasional, and not dedicated to the love of fame. Good-humour, and the

spirit of society, dictated his poetry: ambition and acrimony his political writings. The latter made Pope say,

How many Martials were in Pult'ney lost!

"That loss, however, was amply compensated to the world by the odes to which lord Bath's political conduct gave birth. The pen of sir Charles Hanbury Williams inflicted deeper wounds in three months on this lord, than a series of Craftsmen, aided by lord Bolingbroke for several years, could imprint on sir Robert Walpole. The latter lost his power, but lived to see justice done to his character. His rival acquired no power, but—died very rich." Allowance must here be made for lord Orford's partiality to his father. Lord Bath had better attributes than the sole one of dying rich.[1] His character is given with more truth, as well as favour, in the lives of the bishops Pearce and Newton. He was generous and affectionate. Of all his misfortunes, none touched him so nearly as the death of his son, the hopes of his family, now extinct.[1]

PULZONE (SCIPIO), of Gaeta, born in 1550, was educated in the school of del Conte. Though he died young, he left a great name for excellence in portrait-painting. He made numbers for the popes and the nobility of his time, with a power which acquired him the name of the Roman Vandyck: but he is more elaborate, or what the Italians call 'leccato,' and preluded to the style of Seybolt in the extreme finish of hair, and the representation of windows and other objects in the pupil of the eyes. His historic subjects partake of the same minute attention: such is his Crucifix in the Vallicella, and the Assumption in St. Silvestro, on Monte Cavallo; a work of correct design, graceful tints, and sweet effect. The Borghese palace, and the gallery at Florence, possess two paintings of his. His cabinet pictures are as scarce as precious. He died in 1588, in the thirty-eighth year of his age.[2]

PURBACH (GEORGE), a very eminent mathematician and astronomer, was born at Purbach, a town upon the confines of Bavaria and Austria, in 1423, and educated at Vienna. He afterwards visited the most celebrated universities in Germany, France, and Italy; and found a particular friend and patron in cardinal Cusa, at Rome. Returning to Vienna, he was appointed mathematical pro-

[1] Coxe's Life of Walpole.—Lord Orford's Works, vol. I.—Swift's Works; see Index.—Chesterfield's Life and Letters.—Nichols's Poems.

[2] Pilkington, by Fuseli.

fessor, in which office he continued till his death, which happened in 1461, in the 39th year of his age only, to the great loss of the learned world.

Purbach composed a great number of pieces upon mathematical and astronomical subjects, and his fame brought many students to Vienna; and, among them, the celebrated Regiomontanus, between whom and Purbach there subsisted the strictest friendship and union of studies till the death of the latter. These two laboured together to improve every branch of learning, by all the means in their power, though astronomy seems to have been the favourite of both; and had not the immature death of Purbach prevented his further pursuits, there is no doubt but that, by their joint industry, astronomy would have been carried to very great perfection. That this is not merely surmise, may be learnt from those improvements which Purbach actually did make, to render the study of it more easy and practicable. His first essay was, to amend the Latin translation of Ptolemy's Almagest, which had been made from the Arabic version: this he did, not by the help of the Greek text, for he was unacquainted with that language, but by drawing the most probable conjectures from a strict attention to the sense of the author.

He then proceeded to other works, and among them, he wrote a tract, which he entitled "An Introduction to Arithmetic;" then a treatise on "Gnomonics, or Dialling," with tables suited to the difference of climates or latitudes; likewise a small tract concerning the "Altitudes of the Sun," with a table; also, "Astrolabic Canons," with a table of the parallels, proportioned to every degree of the equinoctial. After this he constructed Solid Spheres, or Celestial Globes, and composed a new table of fixed stars, adding the longitude by which every star, since the time of Ptolemy, had increased. He likewise invented various other instruments, among which was the gnomon, or geometrical square, with canons and a table for the use of it.

He not only collected the various tables of the primum mobile, but added new ones. He made very great improvements in trigonometry, and by introducing the table of sines, by a decimal division of the radius, he quite changed the appearance of that science; he supposed the radius to be divided into 600,000 equal parts, and computed the sines of the arcs, for every ten minutes, in such equal

parts of the radius, by the decimal notation, instead of the duodecimal one delivered by the Greeks, and preserved even by the Arabians till our author's time; a project which was completed by his friend Regiomontanus, who computed the sines to every minute of the quadrant, in 1,000,000th parts of the radius.

Having prepared the tables of the fixed stars, he next undertook to reform those of the planets, and constructed some entirely new ones. Having finished his tables, he wrote a kind of perpetual almanack, but chiefly for the moon, answering to the periods of Meton and Calippus; also an almanack for the planets, or, as Regiomontanus afterwards called it, an Ephemeris, for many years. But observing there were some planets in the heavens at a great distance from the places where they were described to be in the tables, particularly the sun and moon (the eclipses of which were observed frequently to happen very different from the times predicted), he applied himself to construct new tables, particularly adapted to eclipses; which were long after famous for their exactness. To the same time may be referred his finishing that celebrated work, entitled "A New Theory of the Planets," which Regiomontanus afterwards published, the first of all the works executed at his new printing-house.[1]

PURCELL (HENRY), an eminent musician, was son of Henry Purcell, and nephew of Thomas Purcell, both gentlemen of the Royal Chapel at the restoration of Charles II. and born in 1658. Who his first instructors were is not clearly ascertained, as he was only six years old when his father died; but the inscription on Blow's monument, in which Blow is called his master, gives at least room to suppose that Purcell, upon quitting the chapel, might, for the purpose of completing his studies, become the pupil of Blow. Dr. Burney is inclined to think that he might have been qualified for a chorister by Capt. Cook. However this be, Purcell shone early in the science of musical composition; and was able to write correct harmony at an age when to perform choral service is all that can be expected. In 1676, he was appointed organist of Westminster, though then but eighteen; and, in 1682, became one of the organists of the chapel royal.

In 1683, he published twelve sonatas for two violins, and a bass for the organ and harpsichord; in the preface to

[1] Moreri.—Hutton's Dict.—Thomson's Hist. of the Royal Society.

which he tells us, that "he has faithfully endeavoured a just imitation of the most famed Italian masters, principally to bring the seriousness and gravity of that sort of music into vogue and reputation among our countrymen, whose humour it is time now should begin to loath the levity and balladry of our neighbours." From the structure of these compositions of Purcell, it is not improbable that the sonatas of Bassani, and perhaps other Italians, were the models after which he formed them; for as to Corelli, it is not clear that any thing of his had been seen so early as 1683. Before the work is a very fine print of the author, his age twenty-four, without the name of either painter or engraver, but so little like that prefixed to the "Orpheus Britannicus," after a painting of Closterman, at thirty-seven, that they hardly seem to be representations of the same person.

As Purcell had received his education in the school of a choir, the natural bent of his studies was towards church music. Services, however, he seemed to neglect, and to addict himself to the composition of Anthems. An anthem of his, "Blessed are they that fear the Lord," was composed on a very extraordinary occasion. Upon the pregnancy of James the Second's queen, supposed or real, in 1687, proclamation was issued for a thanksgiving; and Purcell, being one of the organists of the Chapel Royal, was commanded to compose the anthem. The anthem, "They that go down to the sea in ships," was likewise owing to a singular accident. It was composed at the request of Mr. Gostling, subdean of St. Paul's, who, being often in musical parties with the king and the duke of York, was with them at sea when they were in great danger of being cast away, but providentially escaped.

Among the "Letters of Tom Brown from the Dead to the Living," is one from Dr. Blow to Henry Purcell, in which it is humourously observed, that persons of their profession are subject to an equal attraction from the church and the play-house; and are therefore in a situation resembling that of Mahomet's tomb, which is said to be suspended between heaven and earth. This remark so truly applies to Purcell, that it is more than probable that his particular situation gave occasion to it; for he was scarcely known to the world, before he became, in the exercise of his calling, so equally divided between both the church and the theatre, that neither could properly call him her own. In

a pamphlet entitled "Roscius Anglicanus, or an Historical View of the Stage," written by Downes the prompter, and published in 1708, we have an account of several plays and entertainments, the music of which is by that writer said to have been composed by Purcell.

In 1691, the opera of "Dioclesian" was published by Purcell, with a dedication to Charles duke of Somerset, in which he observes, that "music is yet but in its nonage, a forward child, which gives hopes of what he may be hereafter in England, when the masters of it shall find more encouragement; and that it is now learning Italian, which is its best master, and studying a little of the French air to give it somewhat more of gaiety and fashion." The unlimited powers, says Dr. Burney, of this musician's genius embraced every species of composition that was then known, with equal felicity. In writing for the church, whether he adhered to the elaborate and learned style of his great predecessors Tallis, Bird, and Gibbons, in which no instrument is employed but the organ, and the several parts are constantly moving in fugue, imitation, or plain counterpoint; or, giving way to feeling and imagination, adopted the new and more expressive style of which he was himself one of the principal inventors, accompanying the voice-parts with instruments, to enrich the harmony, and enforce the melody and meaning of the words, he manifested equal abilities and resources. In compositions for the theatre, though the colouring and effects of an orchestra were then but little known, yet as he employed them more than his predecessors, and gave to the voice a melody more interesting and impassioned than, during the seventeenth century, had been heard in this country, or perhaps in Italy itself, he soon became the darling and delight of the nation. And in the several pieces of chamber music which he attempted, whether sonatas for instruments, or odes, cantatas, songs, ballads, and catches, for the voice, he so far surpassed whatever our country had produced or imported before, that all other musical productions seem to have been instantly consigned to contempt or oblivion.

It has been extremely unfortunate, says the same author, for our national taste and our national honour, that Orlando Gibbons, Pelham Humphrey, and Henry Purcell, our three best composers during the seventeenth century, were not blest with sufficient longevity for their genius to

expand in all its branches, or to form a school, which would have enabled us to proceed in the cultivation of music without foreign assistance. Orlando Gibbons died 1625, at forty-four. Pelham Humphrey died 1674, at twenty-seven; and Henry Purcell died 1695, at thirty-seven. If these admirable composers had been blest with long life, we might have had a music of our own, at least as good as that of France or Germany; which, without the assistance of the Italians, has long been admired and preferred to all others by the natives at large, though their princes have usually foreigners in their service. As it is, we have no school for composition, no well-digested method of study, nor, indeed, models of our own. Instrumental music, therefore, has never gained much by our own abilities; for though some natives of England have had hands sufficient to execute the productions of the greatest masters on the continent, they have produced but little of their own that has been much esteemed. Handel's compositions for the organ and harpsichord, with those of Scarlatti and Alberti, were our chief practice and delight for more than fifty years; while those of Corelli, Geminiani, Albinoni, Vivaldi, Tessarini, Veracini, and Tartini, till the arrival of Giardini, supplied all our wants on the violin, during a still longer period. And as for the hautbois, Martini and Fisher, with their scholars and imitators, are all that we have listened to with pleasure. If a parallel were to be drawn between Purcell and any popular composer of a different country, reasons might be assigned for supposing him superior to every great and favourite contemporary musician in Europe.

Purcell died Nov. 21, 1695, of a consumption or lingering distemper, as it should seem; for his will, dated the 1st, recites, that he was then "very ill in constitution, but of sound mind;" and his premature death, at the early age of thirty-seven, was a severe affliction to the lovers of his art. His friends, in conjunction with his widow, for whom and his children he had not been able to make any great provision, were anxious to raise a monument of his fame; for which end they selected, chiefly from his compositions for the theatre, such songs as had been most favourably received, and, by the help of a subscription of twenty shillings each person, published, in 1698, that well-known work, the "Orpheus Britannicus," with a dedica-

tion to his good friend and patroness lady Howard, who had been his scholar.

He was interred in Westminster-abbey, and on a tablet fixed to a pillar is the following remarkable inscription:

"Here lies
HENRY PURCELL, Esq.
who left this life,
and is gone to that blessed place,
where only his harmony
can be exceeded.
Obiit 21mo die Novembris,
anno ætatis suæ 37mo,
annoque Domini 1695." [1]

PURCHAS (SAMUEL), a learned English divine, and compiler of a valuable collection of voyages, was born at Thaxstead in Essex in 1577, and educated at St. John's college, Cambridge, where he took his master's degree in 1600, and afterwards that of bachelor of divinity. In 1604 he was instituted to the vicarage of Eastwood in Essex; but, leaving the cure of it to his brother, went and lived in London, the better to carry on the great work he had undertaken. He published the first volume in 1613, and the fifth in 1625, under this title, "Purchas his Pilgrimage, or Relations of the World, and the Religions observed in all ages and places discovered from the Creation unto this present." In 1615, he was incorporated at Oxford, as he stood at Cambridge, bachelor of divinity; and a little before, had been collated to the rectory of St. Martin's Ludgate, in London. He was chaplain to Abbot, archbishop of Canterbury, and had also the promise of a deanery from Charles I. which he did not live to enjoy*. His pilgrimages, and the learned Hackluyt's Voyages, led

* It has been said that, by the publishing of his books, he brought himself into debt, and that he died in prison. This last is certainly untrue, as he died in his own house in 1628. It is not improbable that he might be a sufferer by the expence of printing his books, but his debts are to be referred to a more honourable cause, the kindness of his disposition. In 1618 his brother-in law, William Pridmore, died, and left to him the care of the widow and her family; and in the same year his brother Daniel Purchas died, who likewise left four orphan and helpless children, and the arrangement of his affairs, to our author, who says, in his quaint way, that this brother's "intangled booke-estate perplexed me in a new kind of bookishness, with hetero-gean toil of body, and unacquainted vexations of mind, to pay manifold debts," &c. These circumstances may account for the embarrassments of this good and pious man (for such he was) and in addition to his other afflictions, he mentions the death of his mother and of a beloved daughter, in 1619.

[1] Hawkins and Burney's Hist. of Music—And Dr. Burney in Rees's Cyclopædia.—Seward's Biographiana.

the way to all other collections of that kind; and have been justly valued and esteemed. Boissard, a learned foreigner, has given a great character of Purchas: he styles him "a man exquisitely skilled in languages, and all arts divine and human; a very great philosopher, historian, and divine; a faithful presbyter of the church of England; very famous for many excellent writings, and especially for his vast volumes of the East and West Indies, written in his native tongue." His other works are, "Purchas his Pilgrim or Microcosmos, or The Historie of Man," 1627, 8vo, a series of meditations upon man at all ages and in all stations, founded on Psalm xxxix. 5. In the address to the reader are a few particulars of himself and family, which we have extracted. He published also "The King's Tower and Triumphal Arch of London," 1623, 8vo; and "A Funeral Sermon on Psalm xxx. 5." is attributed to him, if it be not mistaken for the Microcosmos. His son, Samuel, published "A Theatre to Political flying Insects," 1657, 4to. His Voyages now sell at a vast price.[1]

PURVER (ANTONY), one of the religious society called Quakers, was born at Up-Husborn, Hants, about the year 1702. When he was about ten years of age, he was put to school to learn to read and write, and to be instructed in the rudiments of arithmetic. During the time allotted for these acquisitions, he gave proof of extraordinary genius; and being prevented for about six weeks, by illness, from attending the school, he still applied himself to his learning, and on his return to the school had got so far in arithmetic, as to be able to explain the square and cube roots to his master; who himself was ignorant of them. His memory at this time appears to have been uncommonly vigorous, for he is said not only to have asserted that he could commit to memory in twelve hours, as many of the longest chapters in the Bible, but to have attempted it with success. Another account says, quoting it from Purver's own mouth, that he so delighted in reading the Scriptures, as to commit six chapters to memory in one hour.

He was apprenticed to a shoemaker, who, like the master of George Fox, mentioned in this work, employed his apprentice in keeping sheep. This gave our young student leisure for reading; and he occupied it in the indis-

[1] Wood's Fasti, vol. I.—Biog. Brit.—Censura Lit. vol. IV.

criminate perusal of such books as came into his hands; but the Scriptures had the preference in his mind. Among other books which came in his way, was one written by Samuel Fisher, a Quaker, entitled "Rusticus ad Academicos," in which some inaccuracies in the translation of the Bible being pointed out, Purver determined to examine for himself; and, with the assistance of a Jew, soon acquired a knowledge of the Hebrew language. About the 20th year of his age he kept a school in his native country; but afterwards, for the sake of more easily acquiring the means of prosecuting his studies, he came to London, where he probably resided when he published, in 1727, a book called "The Youth's Delight." The same year he returned to his native place, and a second time opened a school there; but previous to this, in London, he had embraced the principles, and adopted the profession of the Quakers. He is said to have been convinced of the truth of their tenets at a meeting held at the Bull and Mouth in Aldersgate-street; whether by means of the preaching of any of their ministers, we are not informed; but on the day month ensuing, he himself appeared as a minister among them, at the same meeting-house. On his second settling at Husborn, he began to translate the books of the Old Testament; and applied himself also to the study of medicine and botany; but, believing it his duty to travel in his ministerial function, he again quitted his school and his native place; not, however, probably, until after he had resided there some years; for his course was to London, Essex, and through several counties to Bristol; near which city, at Hambrook, he was in the latter part of 1738. At this place he took up his abode, at the house of one Josiah Butcher, a maltster, whose son he instructed in the classics, and there he translated some of the minor prophets, having before completed the book of Esther, and Solomon's Song. Here he became acquainted with Rachael Cotterel, who, with a sister, kept a boarding-school for girls, at Frenchay, Gloucestershire; and whom, in 1738, he married, and soon after himself opened a boarding-school for boys at Frenchay. During his residence in Gloucestershire, (which was not at Frenchay all the time) he attempted to publish his translation of the Old Testament in numbers at Bristol; but he did not meet with sufficient encouragement; and only two or three numbers were published.

In 1758, he removed to Andover, in Hampshire; and here, in 1764, he completed his translation of all the books of the Old and New Testament, a work which has not often been accomplished before by the labour of a single individual. It consists of two volumes, folio, published in 1764, at the price of four guineas. It appears, that this work was originally intended to be printed in occasional numbers; for, in 1746, the late Dr. Fothergill wrote a letter to the Gentleman's Magazine, in which he strongly recommended the author of a work then under publication, which was to be continued in numbers if it should meet with encouragement. This was a translation of the Scriptures, under the title of "Opus in sacra Biblia elaboratum." Purver is not named, but that he was intended is known by private testimony. After speaking in high terms of his learning, Dr. Fothergill says, "As to his personal character, he is a man of great simplicity of manners, regular conduct, and a modest reserve; he is steadily attentive to truth, hates falsehood, and has an unconquerable aversion to vice; and to crown the portrait, he is not only greatly benevolent to mankind, but has a lively sense of the divine attributes, and a profound reverence of, and submission to the Supreme Being." The mode of publication in numbers was probably unsuccessful, and soon dropped; yet he went on with his translation, which he completed, after the labour of thirty years. He was still unable to publish it, nor could he find a bookseller who would run the hazard of assisting him. At length his friend Dr. Fothergill generously interfered; gave him a thousand pounds for the copy, and published it at his own expence. Purver afterwards revised the whole, and made considerable alterations and corrections for a second edition, which has not yet appeared; but the MS. remains in the hands of his grandson. Purver appears, in this great work, a strenuous advocate for the antiquity, and even the divine authority, of the Hebrew vowel points. He is also a warm assertor of the purity and integrity of the Hebrew text, and treats those who hold the contrary opinion with great contempt; particularly Dr. Kennicott, of whom, and his publication on the state of the Hebrew text, he never speaks but with the greatest asperity. He has taken very considerable pains with the scriptural chronology, and furnishes his reader with a variety of chronological tables. He prefers the Hebrew chronology in all cases, to the

Samaritan and Greek, and has throughout endeavoured to connect sacred and profane history. His version is very literal, but does not always prove the judgment or good taste of the author. Thus, he says, that "The Spirit of God hovered *a top* of the waters;" and instead of the majestic simplicity and unaffected grandeur of "Let there be light, and there was light," he gives us, "Let there be light, *which there was accordingly*." Thus his translation, though a prodigious work for an individual, will rather be used for occasional consultation than regular perusal; and though it may afford many useful hints, will not supply the place of the established translation.

It is to be recollected, that Purver was a Quaker; and, believing, as he did, in their leading principle of immediate revelation, it was likely that his mind should be turned to look for such assistance, on places to which he found his own knowledge inadequate. He is said, accordingly, when he came to passages which were difficult to adapt to the context, not unfrequently to retire into a room alone, and there to wait for light upon the passage in question; and on these occasions he so far neglected the care of his body, as sometimes to sit alone two or three days and nights.

He lived to about the age of seventy-five, his decease being in 1777, at Andover, where, in the burial-ground of the religious society with which he had professed, his remains were interred. His widow survived him; but a son and a daughter died before their parents. Hannah, the daughter, had been married to Isaac Bell, of London, by whom she had a son, named John Purver Bell, who was brought up by his grandfather.[1]

PUTEANUS (ERYCIUS), in Flemish VANDER PUTTEN, and in French DUPUY, was born at Venlo, in Guelderland, Nov. 4, 1574. His Christian name was Henry. He studied the classics at Dort, philosophy at Cologne, and law at Louvain, under the celebrated Lipsius, with whom he formed a lasting friendship. He afterwards, in pursuit of knowledge, visited the chief academies of Italy, and heard the lectures of the most learned professors. He remained some months at Milan, and at Padua, where John Michael Pinelli gave him an apartment in his house. In 1601 he accepted the professorship of rhetoric at Milan, and nearly about the same time, was nominated historiographer to the

[1] Preceding edition of this Dict. from private communication.

king of Spain. Two years afterwards he was honoured with the diploma of a Roman citizen, and the degree of doctor of laws. These flattering marks of distinction made him resolve to settle in Italy; and in 1604 he married Mary Magdalen Catherine Turria, of a considerable family at Milan, a very advantageous alliance. But notwithstanding his resolution, he could not resist the offer made to him in 1606 to succeed the now deceased Lipsius, as professor of the belles lettres at Louvain. This office he filled for forty years, although neither with the same success or the same reputation as his predecessor. Puteanus was a man of vast reading, but of little judgment. He was well acquainted with the manners and customs of the ancients, but had little of the spirit of criticism or philosophy, and was incapable of undertaking any work of great extent. Every year he published some small volumes, and such was his desire to increase their number that he even printed a volume of the attestations he used to give to his scholars.

Still he was allowed to have accumulated a great fund of learning. Bullart says, "It was the great learning of Puteanus, which, having won the heart of Urban VIII. determined that great pope to send him his portrait in a gold medal, very heavy, with some copies of his works. It was that same learning, which engaged cardinal Frederic Borromeo to receive him into his palace, when he returned to Milan. It was also his learning, which made him tenderly beloved by the count de Fuentes, governor of Milan; and afterwards by the archduke Albert, who, having promoted him to Justus Lipsius's chair, admitted him also most honourably into the number of his counsellors. Lastly, it was his learning which made him so much esteemed in the chief courts of Europe, and occasioned almost all the princes, the learned men, the ambassadors of kings, and the generals of armies, to give him proofs of their regard in the letters they wrote to him; of which above sixteen thousand were found in his library, all placed in a regular order. He had the glory to save the king of Poland's life, by explaining an enigmatical writing drawn up in unknown characters, which no man could read or understand, and which contained the scheme of a conspiracy against that prince." He was also, in his private character, a man of piety, of an obliging disposition, and remarkable not only for his kindness to his scholars, but for many good offices to his countrymen in every case of need. The archduke

Albert, as Bullart notices, nominated him one of his counsellors, and entrusted him with the government of the castle of Louvain. He died at Louvain Sept. 17, 1646, in the seventy-second year of his age. Nicolas Vernulæus pronounced his funeral oration, and his life was published by Milser with an engraved portrait.

The works of this author are divided into six classes, eloquence, philology, philosophy, history, politics, and mathematics, which, according to Niceron's list, amount to 98 articles, or volumes. Those on philology have been for the most part inserted in Grævius's Antiquities. The others most worthy of notice in the opinion of his biographers, are, 1. "De usu fructuque Bibliothecæ Ambrosianæ," Milan, 1605, 8vo. This is an essay on the use of public libraries, and not a catalogue, as those who never saw it have asserted. It was afterwards reprinted in the different editions of his "Suada Attica, sive orationes selectæ." 2. "Comus, sive Phagesiposia Cimmeria, de luxu somnium," Louvain, 1608, 12mo, Antwerp, 1611, and Oxford, 1634. The French have a translation of this in considerable demand, under the title of "Comus, ou banquet dissolu des Cimmeriens." 3. "Historiæ insubricæ libri sex, qui irruptiones Barbarorum in Italiam continent, ab anno 157 ad annum 975." This has gone through several editions; one at Louvain, 1630, folio, another at Leipsic. It is rather superficial, but the archduchess Isabella was so much pleased with it that she made the author a present of a gold chain. 4. "Pietatis thaumata in Protheum Parthenicum unius libri versum et unius versus librum, stellarum numeris sive formis 1022 variatum," Antwerp, 1617, 4to. This is a remarkable sample of the trifles with which men of learning amused themselves in our author's days. The whole is a repetition under different forms of the verse "Tot sibi sunt dotes, Virgo, quot sidera cœlo." This poor verse he has turned and twisted 1022 different ways, the number of the fixed stars; but James Bernouilli has gravely told us that it admits of no less than 3312 changes, which, after all, is nothing to the following verse,

"Crux, fæx, fraus, lis, mars, mors, nox, pus, sors, mala, Styx, vis."

for this, it is said, admits of 39,916,800 different combinations! 5. "Bruma, sive chimonopægnion de laudibus hiemis, ut ea potissimum apud Belgas," Munich, 1619, 8vo, with fine engravings by Sadeler, which constitute the prin-

cipal value of this work. 6. "Circulus urbanianus, sive linea ἀρκεμέρινε compendio descripta," Louvain, 1632, 4to. almost a copy of that of Bergier entitled "Point du jour," but without acknowledgment. 7. "Belli et Pacis statera," 1633, 4to. In this he shewed himself better acquainted with the true interests of his catholic majesty, than they who applied themselves solely to state affairs; but he was brought into some trouble for speaking with too much freedom of things which policy should have kept secret. He was ordered to Brussels to explain his sentiments, but came off with honour. Gaspar Baerle published a violent satire against this work, entitled "Anti-Puteanus." 8. "Auspicia Bibliothecæ publicæ Lovaniensis," Louvain, 1639, 4to. and usually to be found at the end of the catalogue of that library.[1]

PUTSCHIUS (Elias), born at Antwerp, about 1580, became a celebrated grammarian. His family was originally from Augsbourg. When he was only twenty-one, he published Sallust, with fragments and good notes. He then published the celebrated collection of thirty-three ancient grammarians, in 4to, at Hanau, in 1605. He was preparing other learned works, and had excited a general expectation from his knowledge and talents, when he died at Stade, in 1606, being only twenty-six years of age.[2]

PUTTENHAM (George), an English poet and poetical critic, flourished in the reign of queen Elizabeth. Very little is known of his life, and for that little we are indebted to Mr. Haslewood, whose researches, equally accurate and judicious, have so frequently contributed to illustrate the history of old English poetry. By Ames, Puttenham was called *Webster*, but his late editor has brought sufficient proof that his name was George. He appears to have been born some time between 1529 and 1535. As his education was liberal, it may be presumed that his parents were not of the lowest class. He was educated at Oxford, but in what college, how long he resided, or whether he took a degree, remain unascertained. Wood had made none of these discoveries when he wrote his "Athenæ." His career at court might commence at the age of eighteen, when he sought to gain the attention of the youthful king Edward VI. by an Eclogue, entitled

[1] Biog. Univ. art. Dupuy.—Niceron, vol. XVII.—Bullart's Academie des Sciences.—Foppen Bibl. Belg.—Saxii Onomast.—Baillet Jugemens.

[2] Moreri.

"Elpine." He made one or two tours on the continent, and proved himself neither an idle nor inattentive observer. He visited successively the courts of France, Spain, and Italy, and was at the Spa nearly about the year 1570. It is not improbable that he had a diplomatic appointment under Henry earl of Arundel, an old courtier, who, with the queen's licence, visited Italy; as he describes himself a beholder of the feast given by the duchess of Parma, to this nobleman, at the court of Brussels. His return was probably early after the above period, but nothing can be stated with certainty. It may however be inferred from his numerous adulatory verses addressed to queen Elizabeth, before the time of publishing his "Art of Poesie," that he must have been a courtier of long standing, and was then one of her gentlemen pensioners.

Of all his numerous pieces, the "Art of Poesie," and the "Partheniades," are the only ones known to exist, and it seems unaccountable that not a single poem by this author found a place in those miscellaneous and fashionable repositories, the "Paradise of Dainty Devices," or "England's Helicon." His own volume however proves the neglect of the age, for of many poems noticed as the avowed productions of some of our best writers, we have no other knowledge than the scraps there incidentally preserved. His "Partheniades," lately reprinted, were presented to queen Elizabeth, as a new year's gift, probably on Jan. 1, 1579; his "Art of English Poesie" was published in 1589. From this last work it appears that he was a candid but sententious critic. What his observations want in argument is compensated by the soundness of his judgment; and his conclusions, notwithstanding their brevity, are just and pertinent. He did not hastily scan his author to indulge in an untimely sneer; and his opinions were adopted by contemporary writers, and have not been dissented from by moderns. Mr. Gilchrist, in the "Censura Lit." has drawn an able and comprehensive character of this work, as "on many accounts one of the most curious and entertaining, and intrinsically one of the most valuable books of the age of Elizabeth." In 1811, Mr. Haslewood reprinted this valuable work with his usual accuracy, and in a very elegant form, prefixing some account of the author, of which we have availed ourselves in the present sketch.[1]

[1] Mr. Haslewood's edition.—Censura Lit. vol. I. and II.—Warton's Hist. of Poetry.—Gent. Mag. vol. LXXXII. Part I. p. 3.

PUY (PETER DU), a learned French historian, was the younger son of Claude Du Puy, an eminent French lawyer, who died in 1594, and who was celebrated by all the learned of his time in eloges, published collectively under the title of "Amplissimi viri Claudii Puteani Tumulus," Paris, 1607, 4to. His son was born at Agen, Nov. 27, 1582, and was in early life distinguished for his proficiency in the languages, but principally for his knowledge of civil law and history. His talents produced him the esteem and friendship of the president De Thou, who was his relation, and of Nicholas Rigault; and he was concerned in the publication of those editions of De Thou, which appeared in 1620 and 1626. When that great work met with opponents, he wrote, in concert with Rigault, a defence of it, entitled "Memoires et Instructions pour servir à justifier l'innocence de messire François-Auguste de Thou," which was reprinted in 1734, at the end of the 15th volume of the French edition of the history. Our author was appointed successively counsellor to the king, and library-keeper. Having accompanied Thumeri de Boissise, whom the king had sent on a political mission to the Netherlands and to Holland, he became acquainted, through his father's reputation, with the learned men of those countries. On his return he was employed in researches respecting the king's rights, and in making a catalogue of the charters. These scarce and valuable papers gave him so extensive an insight into every thing relative to the French history, that few persons have made such curious discoveries on the subject. He was also employed with Messrs. Lebret and Delorme, to defend his majesty's rights over the three bishoprics of Metz, Toul, and Verdun, and produced a great number of titles and memoirs in proof of those rights. His obliging disposition made him feel interested in the labours of all the literati, and willing to communicate to them whatever was most valuable, in a vast collection of memorandums and observations, which he had been gathering together during fifty years. He died at Paris, December 14, 1651, aged 69. Among his numerous works, the French critics select the following as the most important: 1. "Traité des Droits et des Libertés l'Eglise Gallicane, avec les Preuves," 1639, 3 vols. folio. In this, as in all his works, he was an able defender of the rights of the Gallican church, in opposition to the encroachments of the see of Rome. In 1651 he published an edition of the "Proofs,"

in 2 vols. folio. 2. "Traités concernant l'histoire de France, savoir la condemnation des Templiers, l'histoire du schisme d'Avignon, et quelques procés criminels," Paris, 1654, 4to. 3. "Traité de la Majorité de nos rois et du regences du royaume, avec les preuves," Paris, 1655, 4to. 4. "Histoire des plus illustres Favoris anciens et modernes," Leyden, 1659, 4to and 12mo. In this curious list of favourites, he has recorded only five French. He published also separate treatises on the rights of the king to the provinces of Burgundy, Artois, Bretagne, the three bishoprics before mentioned, Flanders, &c. &c. the titles of which it would be uninteresting to repeat. His life was published by Nicholas Rigault, Paris, 1652, 4to, and is inserted in that very useful volume, Bates's "Vitæ Selectorum aliquot virorum."

Peter Du Puy had two brothers; the eldest CHRISTOPHER, was also a friend of Thuanus, and when at Rome, had influence enough to prevent the first part of his history from being put on the list of prohibited books. He was an ecclesiastic, had obtained some promotion, and would have received higher marks of esteem from pope Urban VIII. had he not taken part with his brothers in resisting the usurpations of the court of Rome. He is the author of the "Perroniana," published in 1669 by Daille. He died in 1654. The other brother, JAMES DU PUY, who died in 1656, was prior of St. Saviour's, and librarian to the king, and assisted his brother in some of his works. To the royal library he was an important benefactor, bequeathing to it his own and his brother's collection, amounting to 9000 volumes of printed books, and about 300 manuscripts. He published a very useful list of the Latinized names in Thuanus' history, at Geneva, in 1614, 4to, which was reprinted under the title of "Resolutio omnium difficultatum," Ratisbon, 1696, 4to. He published also a catalogue of Thuanus's library, and an improved edition of "Instructions et missives des Rois de France et de leurs ambassadeurs au Concile de Trente," Paris, 1654, 4to.[1]

PUY (LOUIS DU), perpetual secretary of the academy of inscriptions and belles lettres, was born at Bugey, Nov. 23, 1709, of an ancient family that had lost its titles and property during the wars of the league. Although the eldest of twelve children, his father destined him for the church, and he studied with great approbation and success at the college of Lyons, and had so much distinguished himself

[1] Biog. Universelle, art. Dupuy.

that when the time came that he should study theology, two seminaries disputed which should have him. His own determination was in favour of that of the Jesuits, in consequence of the superior having promised to remit a part of his expences in order that he might be able to purchase books. At the age of twenty-six he went to Paris to the seminary of Trente-Trois, where he became successively master of the conferences, librarian, and second superior. When he had finished his studies, he wanted the necessary supplies to enable him to travel from one diocese to another; and the archbishop of Lyons having refused this, from a wish to keep him in his own diocese, Du Puy resolved to give up all thoughts of the church, and devote himself to the sciences and belles-lettres. He now sought the acquaintance of men of polite literature, and particularly obtained a steady friend in the academician Fourmont, whose house was the rendezvous of men of learning and learned foreigners. It was Fourmont who procured him the editorship of the "Journal des Savans," which he accordingly conducted for thirty years, and contributed many valuable papers and criticisms of his own. His knowledge was very various; he knew Hebrew, Greek, and mathematics, so as to have been able to make a figure in either, had he devoted himself wholly to one pursuit; but his reading and study were desultory, and it was said of him in mathematical language, that he was the mean proportional between the academy of sciences and that of inscriptions. In 1768 the prince de Soubise made him his librarian, a situation of course much to his liking, and which he filled for twenty years, until the derangement of the prince's affairs made him inform a bookseller that he intended to part with his library. This came like a clap of thunder to poor Du Puy, and brought on a strangury, of which, after seven years of suffering, he died April 10, 1795.

He was admitted in 1756 into the academy of inscriptions and belles-lettres, was appointed soon after perpetual secretary, and retained the employment until his seventy-second year. During his long career he was the author of many dissertations, &c. which are likely to preserve his name in France. Father Brumoy having omitted in his "Greek Theatre" the plays of Sophocles, Du Puy undertook to supply the deficiency, and translated that author, with notes which shewed his intimate knowledge of the original. He published six volumes of the "Memoirs of the

academy of inscriptions," vols. 36 to 41, and composed, according to custom, the eloges of several of his brethren. Among his mathematical works, we may mention "Observations sur les infiniment petits et les principes metaphysiques de la Geometrie;" and an edition of Anthemius's fragment on mechanic paradoxes, with a French translation and notes, Paris, 1777, 4to, and the Greek text rectified from four MSS. He gives here a curious explanation of the mirror of Archimedes, a subject, however, which our authority says, has been handled in a superior manner by M. Peyrard, in his "Miroir ardent," Paris, 1807, 4to.[1]

PUY-SEGUR (JAMES DE CHASTENET, lord of), lieutenant-general under Louis XIII. and XIV. was of a noble family in Armagnac, and was born in the year 1600. He is one of those Frenchmen of distinction who have written memoirs of their own time, from which so abundant materials are supplied to their history, more than are generally found in other countries. His memoirs extend from 1617 to 1658. They were first published at Paris, and at Amsterdam in 1690, under the inspection of Du Chêne, historiographer of France, in 2 vols. 12mo, and are now republished in the general collection of memoirs. The life of Puy-Segur was that of a very active soldier. He entered into the army in 1617, and served forty-three years without intermission, rising gradually to the rank of lieutenant-general. In 1636, the Spaniards having attempted to pass the Somme, in order to march to Paris, Puy-Segur was ordered to oppose them with a small body of troops. The general, the count de Soissons, fearing afterwards that he would be cut off, which was but too probable, sent his aide-de-camp to tell him that he might retire if he thought proper. "Sir," replied this brave officer, "a man ordered upon a dangerous service, like the present, has no opinion to form about it. I came here by the count's command, and shall not retire upon his permission only. If he would have me return, he must command it." This gallant man is said to have been at one hundred and twenty sieges, in which there was an actual cannonade, and in more than thirty battles or skirmishes, yet never received a wound. He died in 1682, at his own castle of Bernouille, near Guise. His memoirs are written with boldness and truth; contain many remarkable occurrences, in which he was

[1] Biog. Universelle, art. Dupuy.

personally concerned; and conclude with some very useful military instructions.

His son, of the same name, was born at Paris in 1655, entered into the army under his father, rose to the post of commander-in-chief in the French Netherlands, and at length to the still more important one of a marshal of France in 1734. He died at Paris in the year 1743, at the age of 88. He was author of a work "On the Art Military," published by his only son James Francis, marquis of Chastenet, who died in 1782. He was the author of some political works.[1]

PYE (HENRY JAMES), a late English poet, was descended from a very ancient and respectable family, who are stated to have come into England with the Conqueror, and settled at a place called the Meerd in Herefordshire. His great-great-grandfather was auditor of the exchequer to James I. His son, sir Robert Pye, a knight also, married Anne, the eldest daughter of John Hampden, the patriot, of whom the subject of this article was consequently the representative by the female line. The last male heir left the estate in Herefordshire, and the name, to the Trevors, descended from the second daughter; but sir Robert Pye purchased Faringdon in Berkshire, which county he twice represented in Parliament. Our author's father, Henry Pye, esq. who occasionally resided there, was elected no less than five times, without opposition, for the same county.

Henry James Pye was born in London in 1745, and educated at home under a private tutor until he had attained the age of seventeen. He then entered a gentleman commoner of Magdalen college, Oxford, under the care of Dr. Richard Scroup, where he continued four years, and had the honorary degree of M. A. conferred on him July 3, 1766. In 1772, at the installation of Lord North, he was also created Doctor of Laws. Within ten days after he came of age his father died (March 2, 1766), at Faringdon; and Mr. Pye married, in the same year, the sister of Lieut.-col. Hooke, and lived chiefly in the country, making only occasional visits for a few weeks to London, dividing his time between his studies, the duties of a magistrate, and the diversions of the field, to which he was remarkably attached. He was for some time in the Berkshire militia. In 1784 he was chosen member of parliament for Berkshire;

[1] Moreri.—Dict. Hist.

but the numberless expences attending such a situation, and the contest to obtain it, reduced him to the harsh, yet necessary measure, of selling his paternal estate. In 1790 Mr. Pye was appointed to succeed his ingenious and worthy friend Mr. Warton, as poet-laureat; and in 1792 he was nominated one of the magistrates for Westminster, under the Police Act; in both of which situations he conducted himself with honour and ability.

From his earliest days Mr. Pye was devoted to reading. When he was about ten years old, his father put Pope's Homer into his hand: the rapture which he received from this exquisite paraphrase of the Grecian bard was never to be forgotten, and it completely fixed him a rhymer for life, as he pleasantly expressed it. To this early love of reading Mr. Pye was indebted for the various learning he possessed. His first literary production, probably, was an "Ode on the birth of the Prince of Wales," published in the Oxford Collection; and the following distinct publications have successively appeared from his prolific pen: 1. "Beauty, a poetical essay," 1766. 2. "Elegies on different occasions," 1768, 4to. 3. "The Triumph of Fashion, a vision," 1771, 4to. 4. "Faringdon Hill, a poem in two books," 1774, 4to. 5. "Six Olympic Odes of Pindar, being those omitted by Mr. West, translated into English verse, with notes," 1775, 12mo. 6. "The Art of War, a poem, translated from the French of the king of Prussia," written and published in 1778, at his leisure hours during the encampment at Coxheath. 7. "The Progress of Refinement, a poem, in three parts," 1783, 4to; forming a history of the procedure of the human mind, in manners, learning, and taste, from the first dawnings of cultivated life to the present day. The poem displays the great knowledge of the author, the elegance of his genius, and the soundness of his judgment. His descriptions are just and beautiful, and his versification correct, polished, and harmonious. 8. "Shooting, a poem," 1784, 4to. 9. "Poems on various Subjects," in two vols. 8vo, in which several of the beforementioned pieces were collected, and a few new ones added, 1787. 10. "An elegant and very faithful English Translation of the Song of Harmodius and Aristogeiton, is to be found, among other excellent pieces, in this collection. 11. "A Translation of the Poetics of Aristotle, first published in an octavo volume in 1788, and afterwards prefixed to a Commentary on that Work, published in a

quarto volume. 12. "Amusement, a poetical essay," 1790. 13. "The Siege of Meaux, a tragedy, in three acts," acted at Covent-Garden theatre, 1794, 8vo. 14. "The War Elegies of Tyrtæus imitated, and addressed to the people of Great Britain; with some Observations on the Life and Poems of Tyrtæus," 1795. 15. "The Democrat; interspersed with Anecdotes of well-known Characters," 1795, 2 vols. 12mo. 16. "Lenore, a tale, translated from the German of Gottfried Augustus Bürger," 1796, 4to. Of the several translations of this tale which have appeared, Mr. Pye's is esteemed the best; but neither English morals nor English taste are likely to be benefited by the translation of such poems as "Lenore." 17. "Naucratia, or Naval dominion, a poem," 2d edit. 1798. 18. "The Inquisitor, a tragedy in five acts, altered from the German by the late James Petit Andrews and Henry James Pye," 1798, 8vo. 19. "The Aristocrat, by the author of the Democrat," 1799, 2 vols. 12mo. 20. "Carmen Seculare for the year 1800." 21. "Adelaide, a tragedy," acted at Drury-lane theatre, 1800, 8vo, but calculated rather for the closet than the stage. 22. "Alfred, an epic poem in six books," 1802, 4to. 23. "Verses on several subjects, written in the vicinity of Stoke Park, in the summer and autumn of 1801," 1802. sm. 8vo. 24. "A second Collection of his Poems, in two octavo volumes, comprising, besides several of those already mentioned, a volume of sketches on various subjects; and a translation of Xenophon's Defence of the Athenian Democracy, with notes." 25. "A Prior Claim, a comedy," acted at Drury-lane Theatre, 1805, 8vo, in which he was assisted by Mr. Samuel James Arnold, his son-in-law. 26. "Comments on the Commentators on Shakspeare; with preliminary observations on his genius and writings, and on the labours of those who have endeavoured to elucidate them," 1807, 8vo. 27. "A Translation of the Hymns and Epigrams of Homer," 1810. He published also many occasional poems, besides his odes for the new year, for his majesty's birthday, and for the anniversary of the Literary Fund, which are preserved in the magazines. Mr. Pye died Aug. 11, 1813, in the sixty-ninth year of his age.

The poetry of Mr. Pye cannot, perhaps, upon the whole, be said to be of that very superior kind which has universally exacted the applause of first-rate excellence. Yet none can deny that he is generally the elegant scholar, the man

of taste and fancy, and the writer of polished versification; while the great interests of virtue and public spirit have uniformly been countenanced by his pen.[1]

PYLE (THOMAS), an English divine, the son of the Rev. John Pyle, rector of Stodey, in Norfolk, was born there in 1674, and is said by Mr. Masters to have been educated at Caius-college, Cambridge; but his name does not occur in the printed list of graduates. About 1698, he was examined for ordination by Mr. Whiston (at that time chaplain to bishop Moore), who says, in his own "Life," that "Dr. Sydall and Mr. Pyle were the best scholars among the many candidates whom it was his office to examine." It is supposed Mr. Pyle was first curate of Sr. Margaret's parish in King's Lynn, where he married in 1701, and the same year was appointed by the corporation to be minister or preacher of St. Nicholas's chapel. Between the years 1708 and 1718 he published six occasional sermons, chiefly in defence of the principles of the Revolution, and the succession of the Brunswick family. He also engaged in the Bangorian controversy, writing two pamphlets in vindication of bishop Hoadly, who rewarded him with a prebend of Salisbury, and a residentiaryship in that cathedral.

His sentiments will further appear by his publishing his "Paraphrase on the Acts, and all the Epistles," in the manner of Dr Clarke. This was followed by his "Paraphrase on the Revelation of St. John," and on the "Historical books of the Old Testament;" all which, comprising what was thought necessary for illustration, within a small compass, and in a plain and perspicuous manner, were much recommended and much read. His writings are generally characterised by perspicuity and manly sense, rather than by any elevation of style; yet in the delivery of his sermons, so impressive was his elocution that, both in the metropolis and in the country, he was one of the most admired preachers of his time. His sole aim was to amend or improve his auditors. For this purpose he addressed himself, not to their passions, but to their understandings and consciences. He judiciously preferred a plainness, united with a force of expression, to all affectation of elegance or rhetorical sublimity, and delivered his discourses with so just and animated a tone of voice, as never failed to gain universal attention.

[1] Gent. Mag. LXXXIII.

Although he lived in friendship and familiar correspondence with many eminent churchmen, as bishop Hoadly, Dr. Clarke, Dr. Sykes, &c. yet he remained long in a situation of comparative obscurity. This, according to a passage in one of archbishop Herring's letters to Mr. Duncomb, was, "in some measure, owing to himself; for that very impetuosity of spirit which, under proper government, renders him the agreeable creature he is, has, in some circumstances of life, got the better of him, and hurt his views." This probably alludes to his being heterodox with respect to the Trinity, which was common with most of the divines with whom he associated. He continued to be preacher at St. Nicholas, King's Lynn, till 1732, when he succeeded to the vicarage of St. Margaret, which he held till 1755. Being then no longer capable of discharging the duties annexed to it, he gave in his resignation, both to the dean and chapter of Norwich, and also to the mayor and corporation of Lynn, early in the summer of that year. He then retired to Swaffham, where he died, Dec. 31, 1756, aged eighty-two, and was buried in the church of Lynn All Saints.

Many years after his death, "Sixty Sermons on plain and practical subjects," were published by his younger son Philip, in 3 vols. 1773—1783, 8vo, and "Four Sermons on the Good Samaritan, and the nature of Christ's kingdom," 1777. That he himself had no design of committing them to the press is somewhat probable, from the following remarkable circumstance, which proves them to be his genuine offspring, namely, that he composed them with the greatest facility and expedition, amidst the interruptions of a numerous surrounding family. Three of his sons were clergymen; but not particularly distinguished. The youngest son, PHILIP, who died in 1799, published "One hundred and twenty popular Sermons," 4 vols. 8vo, among which are some of his father's.[1]

PYM (JOHN), a noted republican in the time of Charles I. was descended of a good family in Somersetshire, and born in 1584. In his fifteenth year he entered as a gentleman-commoner of Broadgate's-hall, now Pembroke-college, Oxford, where he had for his tutor Degory Wheare, but appears to have left the university without taking a degree, and, as Wood supposes, went to one of the inns of court.

[1] Nichols's Bowyer, vol. IX. p. 433.—Richards's History of Lynn.

He appears, indeed, to have been intended for public business, as he was very early placed as a clerk in the office of the exchequer. He was likewise not far advanced when he was elected member of parliament for Tavistock, in the reign of James I. He uniformly distinguished himself by his opposition to the measures of the court, both in the reign of that king and of his successors. In 1626 he was one of the managers of the articles of impeachment against the duke of Buckingham, and in 1628 brought into the House of Commons a charge against Dr. Mainwaring, who held some doctrines which he conceived to be equally injurious to the king and the kingdom. He was likewise a great opponent of Arminianism, being himself attached to Calvinistic principles. In 1639, he, with several other commoners and lords, held a very close correspondence with the commissioners sent to London by the Scotch covenanters; and in the parliament which met April 13, 1640, was one of the most active and leading members. On the meeting of the next, which is called the Long Parliament, he made an elaborate speech concerning the grievances of the nation, and impeached the earl of Strafford of high treason, at whose trial he was one of the managers of the House of Commons. His uncommon violence led the king to the unhappy measure of coming to the parliament in person, to seize him and four other members. Pym, however, continued firm to the interests of the parliament, but thought it necessary, some time before his death, to draw up a vindication of his conduct, which leaves it doubtful what part he would have taken, had he lived to see the serious consequences of his early violence. In Nov. 1643, he was appointed lieutenant of the ordnance, and probably would have risen to greater distinction, but he died at Derby-house, Dec. 8 following, and was interred with great solemnity in Westminster-abbey. He left several children by his lady, who died in 1620, and is said to have been a woman of rare accomplishments and learning. Many of his speeches were printed separately, and are inserted in the annals and histories of the times.

It is affirmed by lord Clarendon and some others, that he died in great torment of that loathsome disease called *morbus pediculosus*; that he was a very sad spectacle; and that none but select friends were admitted to him. But Mr. Stephen Marshal, in the sermon preached at his funeral, affirms, that no less than eight doctors of physic, of

unsuspected integrity, and some of them strangers to Mr. Pym, if not of religion different from him, who were present at the opening of his body, and near a thousand people, who saw it, were witnesses to the falsehood of the report above mentioned; the disease of which he died, being no other than an imposthume in his bowels.

Lord Clarendon observes, that "his parts were rather acquired by industry, than supplied by nature, or adorned by art; but that, besides his exact knowledge of the forms and orders of the House of Commons, he had a very comely and grave way of expressing himself, with great volubility of words natural and proper. He understood likewise the temper and affections of the kingdom as well as any man, and had observed the errors and mistakes in government, and knew well how to make them appear greater than they were. At the first opening of the Long Parliament, though he was much governed in private designing by Mr Hampden and Mr. Oliver St. John, yet he seemed of all men to have the greatest influence upon the House of Commons; and was at that time, and for some months after, the most popular man in that or any other age. Upon the first design of softening and obliging the most powerful persons in both Houses, when he received the king's promise for the chancellorship of the exchequer, he made in return a suitable profession of his service to his majesty; and thereupon, the other being no secret, declined from that sharpness in the House, which was more popular than any man's, and made some overtures to provide for the glory and splendour of the crown, in which he had so ill success, that his interest and reputation there visibly abated, and he found, that he was much more able to do hurt than good; which wrought very much upon him to melancholy, and complaint of the violence and discomposure of the people's affections and inclinations. In the prosecution of the earl of Strafford, his carriage and language was such, as expressed much personal animosity; and he was accused of having practised some arts in it unworthy of a good man; which, if true, might make many other things, that were confidently reported afterwards of him, to be believed; as that he received a great sum of money from the French ambassador, to hinder the transportation of those regiments of Ireland into Flanders, upon the disbanding that army there, which had been prepared by the earl of Strafford for the business of Scotland; in which, if

his majesty's directions and commands had not been diverted and contradicted by both Houses, many believed, that the rebellion in Ireland had not happened. From the time of his being accused of high treason by the king, he opposed all overtures of peace and accommodation; and when the earl of Essex was disposed, in the summer of 1643, to a treaty, his power and dexterity wholly changed the earl's inclination in that point. He was also wonderfully solicitous for the Scots coming-in to the assistance of the parliament. In short, his power of doing shrewd turns was extraordinary, and no less in doing good offices for particular persons, whom he preserved from censure, when they were under the severe displeasure of the Houses of parliament, and looked upon as eminent delinquents; and the quality of many of them made it believed, that he sold that protection for valuable considerations."[1]

PYNAKER (ADAM), a celebrated painter of landscapes, was born in 1621, at the village of Pynaker, between Schiedam and Delft, and always retained the name of the place of his nativity. He went for improvement to Rome, where he studied for three years, after nature, and after the best models among the great masters. He returned an accomplished painter, and his works rose to the highest esteem. His lights and shadows are always judiciously distributed and skilfully contrasted: but his cabinet pictures are much preferable to those of larger size. He chose generally a strong morning light, which allowed him to give a fine verdure to his trees. His distances are properly thrown back, by diversified objects intervening, and his landscapes enriched with figures, and pieces of architecture. He died in 1673.[2]

PYNSON (RICHARD), the third on the list of our early printers, was born in Normandy, as appears by king Henry's patent of naturalization, in which he is styled "Richardus Pynson in partibus Normand. oriund." There were, however, some of the same name in England, about his time. The few particulars recorded of his life are chiefly conjectural, as that he was either apprentice or son-in-law to Caxton. Mr. Ames intimates that he was in such esteem with the lady Margaret, Henry VIIth's mother, and other great personages, that he printed for them all his days, and

[1] Ath. Ox. vol. II.—Birch's Lives.—Marshall's Sermon at his Funeral, 1644, 4to. [2] Pilkington.—Descamps, vol. II.

obtained a patent from the king to be his printer, in 1503, or before. He appears to have resided in the vicinity of Temple-bar, for some time on the city side, and for some time on the Westminster side of that ancient boundary. If he was made king's printer so early as 1503, as asserted by Ames, he did not assume the title till 1508, when he first added it to his colophon. This honour seems to have been accompanied with some small salary, and the title of Esquire. Soon after his commencement in business, he employed one William Tailleur, a printer of Roan, to print Littleton's Tenures, and some other law pieces for him; because our laws being all made in the Norman French till the beginning of the reign of Henry VII. and the printers of that country understanding the language better, were certainly more capable of printing them correct. Afterwards he, as well as others, had such helps, that the statutes and other law books were all printed at home. About 1525 he began his controversy with Redman, who had stolen one of his principal devices, and affixed it, without apology, to a number of the books printed by him. Redman he abuses in very gross terms, and even quibbles upon his name Redman quasi *Rude*man. Yet, notwithstanding this dispute, Redman succeeded Pynson, by removing into the very parish and house of Pynson.

Pynson was the first who introduced the Roman letter into this country. He appears to have had patrons who contributed to the expense of some of his undertakings. When he died is uncertain, nor is it ascertained what was the date of the last book printed by him. Some think he died before 1529, others later. Bertholet succeeded him as king's printer in 1529, but it has been conjectured that Pynson only retired from business at that time. Pynson is esteemed inferior, upon the whole, as a printer, to Wynkyn de Worde; but, says Mr. Dibdin,[1] "in the choice and intrinsic worth of his publications, has a manifest superiority." This is very high praise, and appears to be just. Symptoms of true, useful learning appear on Pynson's list, which cannot be said of his predecessors, whatever value collectors may fix upon their productions.

PYRRHO, the founder of the sect of Pyrrhonists, or sceptics, was the son of Plistarchus of the city of Elea, in the Peloponnesus. He flourished about the 110th olympiad,

[1] Dibdin's Typographical Antiquities, vol. II.

or 340 B. C. He applied himself first to painting; and several of his pieces, in which he succeeded well, were long preserved at Elea; but, aspiring to philosophy, he became the disciple of Anaxarchus, whom he accompanied to India. Here he conversed with the Brachmans and Gymnosophists, imbibing from their doctrine whatever might seem favourable to his natural disposition towards doubting, but in general very little satisfied with them. As every advance he afterwards made involved him in more uncertainty, he determined on establishing a new school, in which he taught, that every object of human inquiry is involved in uncertainty, so that it is impossible ever to arrive at the knowledge of truth.

Some of his opinions and some of his oddities tend to remind the reader of certain affectations of wisdom and philosophy in our own days. "All men," he said, "regulate their conduct by received opinions. Every thing is done by habit; every thing is examined with reference to the laws and customs of a particular country; but whether these laws be good or bad, it is impossible to determine." In this may be found the germ of those principles advanced by modern sceptics, in order to subvert all morality. At first Pyrrho lived in indigence and obscurity, courting retirement, and seldom appearing in public. He frequently travelled; but never told to what country he intended to go. Every species of suffering he endured with apparent insensibility. He never turned aside to avoid a rock or precipice, and would rather be hurt than get out of the way of a chariot, and his friends were therefore obliged to accompany him wherever he went. If this be true, says Brucker, it was not without reason that he was ranked among those whose intellects were disturbed by intense study; and this excellent historian seems to think that many such reports were calumnies invented by the dogmatists whom he opposed, and he is inclined to be of this opinion on account of the respect with which he is mentioned by ancient writers. There appears, however, upon the whole, no great reason to think that his life was much more consistent than his opinions, and the respect paid to either in his age seems entitled to little regard as evidence of excellence.

His reputation certainly spread soon over all Greece, and his opinions were embraced by many. The inhabitants of Elea created him sovereign pontiff of their religion,

although his leading opinion was that there is no certainty in any thing. The Athenians presented him with the freedom of their city. Epicurus liked his conversation, because, as he thought, Pyrrho recommended and practised that self-command which produces undisturbed tranquillity. The highest degree of perfection to which, in Pyrrho's opinion, men can arrive, is, never to pass a decision upon any thing. His disciples were all agreed in one point, that they knew nothing. Some of them, however, sought truth, in hopes of finding it: others despaired of ever discovering it. Some were disposed to affirm one thing, namely, that they knew nothing for certain; but, others hesitated whether it might not be unsafe to *affirm* even this. His opinions had existed partially prior to his own times; but, as no one before him professed absolute doubt about every thing, he has always been considered as the author and founder of scepticism.

Pyrrho died about the ninetieth year of his age, probably in the 123d olympiad, or B. C. 288. After his death, the Athenians honoured his memory with a statue, and a monument to him was erected in his own country.

Brucker ascribes his scepticism to his early acquaintance with the system of Democritus. Having learned, says he, to deny the real existence of all qualities in bodies, except those which are essential to primary atoms, and to refer every thing else to the perceptions of the mind produced by external objects, that is, to appearance and opinion, he concluded, that all knowledge depended upon the fallacious report of the senses, and consequently, that there can be no such thing as certainty. He was encouraged in this notion by the general spirit of the Eleatic school, in which he was educated, which was unfavourable to science. But nothing contributed more to confirm him in scepticism, than the subtleties of the Dialectic schools, in which he was instructed by the son of Stilpo. He saw no method, by which he could so effectually overturn the cavils of sophistry, as by having recourse to the doctrine of universal uncertainty. Being strongly inclined, from his natural temper and habits of life, to look upon immoveable tranquillity as the great end of all philosophy; observing, that nothing tended so much to disturb this tranquillity, as the innumerable dissentions which agitated the schools of the dogmatists; at the same time inferring, from their endless disputes, the uncertainty of the questions upon which they

debated; he determined to seek elsewhere for that peace of mind, which he despaired of finding in the dogmatic philosophy. In this manner it happened, in the case of Pyrrho, as it has often happened in other instances, that controversy became the parent of scepticism.[1]

PYTHAGORAS, one of the greatest men of antiquity, was born most probably about the year B. C. 586, but this date has been much contested. His father, Mnemarchus, of Samos, who was an engraver by trade, and dealt in rings and other trinkets, went with his wife to Delphi a few days after his marriage, to sell some goods during the feast; and, while he stayed there, received an oracular answer from Apollo, who told him that if he embarked for Syria, the voyage would be very fortunate to him, and that his wife would there bring forth a son, who should be renowned for beauty and wisdom, and whose life would be a blessing to posterity. Mnemarchus obeyed the god, and Pythagoras was born at Sidon; and, being brought to Samos, was educated there answerably to the great hopes that were conceived of him. He was called "the youth with the fine head of hair;" and, from the great qualities which appeared in him early, was soon regarded as a good genius sent into the world for the benefit of mankind.

Samos, in the mean time, afforded no philosophers capable of satisfying his ardent thirst after knowledge; and therefore, at eighteen, he resolved to travel in quest of them elsewhere. The fame of Pherecydes drew him first to the island of Syros; whence he went to Miletus, where he conversed with Thales. Then he went to Phœnicia, and stayed some time at Sidon, the place of his birth; and from Sidon into Egypt, where Thales and Solon had been before him. Amasis, king of Egypt, received him very kindly; and, after having kept him some time at his court, gave him letters for the priests of Heliopolis. The Egyptians were very jealous of their sciences, which they rarely imparted to strangers; nor even to their own countrymen, till they had made them pass through the severest probations. The priests of Heliopolis sent him to those of Memphis; and they directed him to the ancients of Diospolis, who, not daring to disobey the king, yet unwilling to break in upon their own laws and customs,

[1] Diog. Laertius.—Stanley.—Brucker.—Gen. Dict. by Bayle.—Fenelon's Lives of the Philosophers by Cormack.

received Pythagoras into a kind of noviciate, hoping he would soon be deterred from farther pursuits by the rigorous rules and ceremonies which were a necessary introduction to their mysteries. But Pythagoras went through all with wonderful patience, so far as even, according to some authors, to admit of circumcision.

After having remained twenty-five years in Egypt, he went to Babylon, afterwards to Crete, and thence to Sparta, to instruct himself in the laws of Minos and Lycurgus. Then he returned to Samos, which, finding under the tyranny of Polycrates, he quitted again, and visited the countries of Greece. Going through Peloponnesus, he stopped at Phlius, where Leo then reigned; and, in his conversation with this prince, spoke with so much eloquence and wisdom, that Leo was at once delighted and surprised. He asked him at length, "what profession he followed?" Pythagoras answered "None, but that he was a philosopher." For, displeased with the lofty title of sages and wise men, which his profession had hitherto assumed, he changed it into one more modest and humble, calling himself a philosopher, that is, a lover of wisdom. Leo asked him "what it was to be a philosopher; and the difference there was between a philosopher and other men?" Pythagoras answered, that "life might well be compared to the Olympic games; for, as in that vast assembly, some come in search of glory, others in search of gain, and a third sort, more noble than the two former, neither for fame nor profit, but only to enjoy the wonderful spectacle, and to see and know what passes in it; so we, in like manner, come into the world as into a place of public meeting, where some toil after glory, others after gain, and a few, contemning riches and vanity, apply themselves to the study of nature. These last," said he, "are they whom I call philosophers." And he thought them by far the noblest of the human kind, and the only part which spent their lives suitably to their nature; for he was wont to say that "man was created to know and to contemplate."

From Peloponnesus he passed into Italy, and settled at Croton; where the inhabitants, having suffered great loss in a battle with the Locrians, degenerated from industry and courage into softness and effeminacy. Pythagoras thought it a task worthy of him to reform this city; and accordingly began to preach to the inhabitants all manner of virtues; and, though he naturally met at first with great

opposition, yet at length he made such an impression on his hearers, that the magistrates themselves, astonished at the solidity and strength of reason with which he spake, prayed him to interpose in the affairs of the government, and to give such advice as he should judge expedient for the good of the state. When Pythagoras had thus reformed the manners of the citizens by preaching, and established the city by wise and prudent counsels, he thought it time to lay some foundation of the wisdom he professed; and, in order to establish his sect, opened a school. It is not to be wondered that a crowd of disciples offered themselves to a man, of whose wisdom such prodigious effects had been now seen and heard. They came to him from Greece and from Italy; but, for fear of pouring the treasures of wisdom into unsound and corrupt vessels, he received not indifferently all that presented themselves, but took time to try them: for he used to say, "every sort of wood is not fit to make a Mercury;" *ex quovis ligno non fit Mercurius*; that is, all minds are not alike capable of knowledge.

He gave his disciples the rules of the Egyptian priests, and made them pass through the austerities which he himself had endured. He at first enjoined them a five years' silence, during which they were only to hear; after that, leave was given them to propose questions, and to state their doubts. They were not, however, even then, to talk without bounds and measure; for he often said to them, "Either hold your peace, or utter things more worth than silence; and say not a little in many words, but much in few." Having gone through the probation, they were obliged, before they were admitted, to bring all their fortune into the common stock, which was managed by persons chosen on purpose, and called œconomists; and, if any retired from the society, he often carried away with him more than he brought in. He was, however, immediately regarded by the rest as a dead person, his obsequies made, and a tomb raised for him; which sort of ceremony was instituted to deter others from leaving the school, by shewing, that if a man, after having entered into the ways of wisdom, turns aside and forsakes them, it is in vain for him to believe himself living — he is dead *.

* "Pythagoras is said, by the writers of his life, to have regarded music as something celestial and divine, and to have had such an opinion of its power over the human affections, that, according to the Egyptian system, he ordered his disciples to be waked every morning, and lulled to sleep

The Egyptians believed the secrecy they observed to be recommended to them by the example of their gods, who would never be seen by mortals but through the obscurity of shadows. For this reason there was at Sais, a town of Egypt, a statue of Pallas, who was the same as Isis, with this inscription: "I am whatever is, has been, or shall be; and no mortal has ever yet taken off the veil that covers me." They had invented, therefore, three ways of expressing their thoughts; the simple, the hieroglyphical, and the symbolical. In the simple they spoke plainly and intelligibly, as in common conversation; in the hieroglyphical they concealed their thoughts under certain images and characters; and in the symbolical they explained them by short expressions, which, under a sense plain and simple, included another wholly figurative. Pythagoras principally imitated the symbolical style of the Egyptians, which, having neither the obscurity of the hieroglyphics, nor the clearness of ordinary discourse, he thought very proper to inculcate the greatest and most important truths: for a symbol, by its double sense, the proper and the figurative, teaches two things at once; and nothing pleases the mind more, than the double image it represents to our view.

In this manner Pythagoras delivered many excellent things concerning God and the human soul, and a vast variety of precepts relating to the conduct of life, political as well as civil; and he made some considerable discoveries and advances in the arts and sciences. In arithmetic, the common multiplication table is, to this day, still called Pythagoras's table. In geometry it is said he invented many theorems, particularly these three; 1st, Only three polygons, or regular plane figures, can fill up the space about a point, viz. the equilateral triangle, the square, and the

every night, by sweet sounds. He likewise considered it as greatly conducive to health, and made use of it in disorders of the body, as well as in those of the mind. His biographers and secretaries even pretend to tell us what kind of music he applied upon these occasions. Grave and solemn, we may be certain; and vocal, say they, was preferred to instrumental, and the lyre to the flute, not only for its decency and gravity, but because instruction could be conveyed to the mind, by means of articulation in singing, at the same time as the ear was delighted by sweet sounds. This was said to have been the opinion of Minerva. In very high antiquity mankind gave human wisdom to their gods, and afterwards took it from them, to bestow it on mortals.

"In perusing the list of illustrious men, who have sprung from the school of Pythagoras, it appears that the love and cultivation of music was so much a part of their discipline, that almost every one of them left a treatise behind him upon the subject." Dr. Burney, in Rees's Cyclopædia.

hexagon: 2d, The sum of the three angles of every triangle is equal to two right angles: 3d, In any right-angled triangle, the square on the longest side is equal to both the squares on the two shorter sides: for the discovery of this last theorem, some authors say he offered to the gods a hecatomb, or a sacrifice of a hundred oxen; Plutarch, however, says it was only one ox, and even that is questioned by Cicero, as inconsistent with his doctrine, which forbade bloody sacrifices: the more accurate therefore say, he sacrificed an ox made of flour, or of clay; and Plutarch even doubts whether such sacrifice, whatever it was, was made for the said theorem, or for the area of the parabola, which it was said Pythagoras also found out.

In astronomy his inventions were many and great. It is reported he discovered, or maintained the true system of the world, which places the sun in the centre, and makes all the planets revolve about him; from him it is to this day called the old or Pythagorean system; and is the same as that revived by Copernicus. He first discovered that Lucifer and Hesperus were but one and the same, being the planet Venus, though formerly thought to be two different stars. The invention of the obliquity of the zodiac is likewise ascribed to him. He first gave to the world the name Κοσμος, *Kosmos*, from the order and beauty of all things comprehended in it; asserting that it was made according to musical proportion: for as he held that the sun, by him and his followers termed the fiery globe of unity, was seated in the midst of the universe, and planets moving around him, so he held that the seven planets had an harmonious motion, and their distances from the sun corresponded to the musical intervals or divisions of the monochord. We may also add, that among the works that are cited of him, there are not only books of physic, and books of morality, like that contained in what are called his "Golden Verses," but treatises of politics and theology. All these works are lost: but the vastness of his mind, and the greatness of his talents, appear from the wonderful things he performed. He delivered, as antiquity relates, several cities of Italy and of Sicily from the yoke of slavery; he appeased seditions in others; and he softened the manners, and brought to temper the most savage and unruly humours, of several people and several tyrants. Phalaris, the tyrant of Sicily, is said to have been the only one who could withstand the remonstrances of Pythagoras; and he,

it seems, was so enraged at his lectures, that he ordered him to be put to death. But though the reasonings of the philosopher could make no impression on the tyrant, yet they were sufficient to revive the spirit of the Agrigentines, and Phalaris was killed the very same day that he had fixed for the death of Pythagoras.

Pythagoras had a great veneration for marriage; and therefore at Croton, married Theano, daughter of Brontinus, one of the chief of that city. He had by her two sons, Arimnestus and Telauges; which last succeeded his father in his school, and was the master of Empedocles. He had likewise one daughter, named Damo, who was distinguished by her learning as well as her virtues, and wrote an excellent commentary upon Homer. It is related that Pythagoras had given her some of his writings, with express commands not to impart them to any but those of his own family; to which Damo was so scrupulously obedient, that even when she was reduced to extreme poverty, she refused a great sum of money for them. Some have indeed asserted, and Plutarch among them, that Pythagoras never wrote any thing; but this opinion is contradicted by others, and Plutarch is supposed to be mistaken. Whether he did or not, it is certain that whatever was written by his first disciples ought to be regarded as the work of himself; for they wrote only his opinions, and that so religiously, that they would not change the least syllable; respecting the words of their master as the oracles of a god; and alledging in confirmation of the truth of any doctrine only this, αὐτὸς ἔφα, "He said so." They looked on him as the most perfect image of the deity among men. His house was called the temple of Ceres, and his court-yard the temple of the Muses; and, when he went into towns it was said he went thither, "not to teach men, but to heal them."

Pythagoras was persecuted in the last years of his life, and died a tragical death. There was at Croton a young man called Cylon, whom a noble birth and opulence had so puffed up with pride, that he thought he should do honour to Pythagoras in offering to be his disciple. The philosopher did not measure the merit of men by these exterior things; and therefore, finding in him much corruption and wickedness, refused to admit him. This extremely enraged Cylon, who sought nothing but revenge; and, having rendered many persons disaffected to Pythagoras,

came one day accompanied by a crowd of profligates, and surrounding the house where he was teaching, set it on fire. Pythagoras had the luck to escape, and flying, took the way to Locris; but the Locrians, fearing the enmity of Cylon, who was a man of power, deputed their chief magistrates to meet him, and to request him to retire elsewhere. He went to Tarentum, where a new persecution soon obliged him to retire to Metapontum. But the sedition of Croton proved as it were the signal of a general insurrection against the Pythagoreans; the flame had gained all the cities of Greece; the schools of Pythagoras were destroyed, and he himself, at the age of above eighty, killed at the tumult of Metapontum, or, as others say, was starved to death in the temple of the Muses, whither he was fled for refuge.

The doctrine of Pythagoras was not confined to the narrow compass of Magna Græcia, now called the kingdom of Naples; it spread itself all over Greece, and in Asia. The Romans admired his precepts long after his death; and having received an oracle, which commanded them to erect statues in honour of the most wise and the most valiant of the Greeks, they erected two brazen statues; one to Alcibiades as the most valiant, and the other to Pythagoras as the most wise. It was greatly to his honour, that the two most excellent men Greece ever produced, Socrates and Plato, in some measure followed his doctrine.

The sect of Pythagoras subsisted till towards the end of the reign of Alexander the Great. About that time the Academy and the Lyceum united to obscure and swallow up the Italic sect, which till then had held up its head with so much glory, that Isocrates writes: "We more admire, at this day, a Pythagorean when he is silent, than others, even the most eloquent, when they speak." However, in after-ages, there were here and there some disciples of Pythagoras; but they were only particular persons, who never made any society; nor had the Pythagoreans any more a public school. Notwithstanding the high encomiums bestowed upon this philosopher, Brucker, who has a very elaborate article on the subject, is of opinion that Pythagoras owed much of his celebrity and authority to imposture. Why did he so studiously court the society of Egyptian priests, so famous in antient times for their arts of deception; why did he take so much pains to be initiated in religious mysteries; why did he retire into a subter-

raneous cavern in Crete; why did he assume the character of Apollo, at the Olympic games; why did he boast that his soul had lived in former bodies, and that he had been first Æthalides the son of Mercury, then Euphorbus, then Pyrrhus of Delos, and at last Pythagoras, but that he might the more easily impose upon the credulity of an ignorant and superstitious people? His whole manner of life, as far as it is known, confirms this opinion. Clothed in a long white robe, with a flowing beard, and, as some relate, with a golden crown on his head, he preserved among the people, and in the presence of his disciples, a commanding gravity and majesty of aspect. He made use of music to promote the tranquillity of his mind; frequently singing, for this purpose, hymns of Thales, Hesiod, and Homer. He had such an entire command of himself, that he was never seen to express, in his countenance, grief, or joy, or anger. He refrained from animal food, and confined himself to a frugal vegetable diet, excluding from his simple bill of fare, for sundry mystical reasons, pulse or beans. By this artificial demeanour, Pythagoras passed himself upon the vulgar as a being of an order superior to the common condition of humanity, and persuaded them that he had received his doctrine from heaven. We find still extant a letter of Pythagoras to Hiero, tyrant of Syracuse; but this letter is certainly suppositious, Pythagoras having been dead before Hiero was born. "The Golden Verses of Pythagoras," the real author of which is unknown, have been frequently published, with the "Commentary of Hierocles," and a Latin version and notes. Mr. Dacier translated them into French, with notes, and added the "Lives of Pythagoras and Hierocles;" and this work was published in English, the "Golden Verses" being translated from the Greek by N. Rowe, esq. in 1707, 8vo.

PYTHEAS, a celebrated ancient traveller, was born at Massilia (now Marseilles), a colony of the Phoceans. He was well acquainted with philosophy, astronomy, mathematics, and geography; and it is supposed, with reason, that his fellow-citizens, being prepossessed in favour of his knowledge and talents, and wishing to extend their trade, sent him to make new discoveries in the North; while they employed Euthymenes, for the same purpose,

[1] Diogenes Laertius.—Stanley.—Brucker.—Burney's Hist. of Music.—Hutton's Dict.

in the South. Pytheas explored all the sea-coasts, from Cadiz to the isle of Thule, or Iceland, where he observed that the sun rose almost as soon as it was set; which is the case in Iceland, and the northern parts of Norway, during the summer season. After his return from this first voyage, he travelled by land through all the maritime provinces of Europe lying on the ocean and the Baltic, as far as Tanais, which is supposed to have been the Vistula, where he embarked for Massilia. Polybius and Strabo have treated the account of his travels as fabulous; but Gassendi, Sanson, and Rudbeck, join with Hipparchus and Eratosthenes in defending this ancient geographer, whose reputation is completely established by the modern navigators. We are indebted to Pytheas for the discovery of the Isle of Thule, and the distinction of climates, by the different length of the days and nights. Strabo has also preserved to us another observation, which was made by him in his own country, at the time of the solstice. Pytheas must have lived at the same time with Aristotle and Alexander the Great; for Polybius, as quoted by Strabo, asserts, that Dicearchus, Aristotle's pupil, had read his works. This ingenious Marseillois is the first and most ancient Gaulish author we know. His principal work was entitled, "The Tour of the Earth;" but neither this, nor any other of his writings, have come down to us, though some of them were remaining at the end of the fourth century. They were written in Greek, the language then spoken at Marseilles. [1]

[1] Strabo.—Gen. Dict.—Dict. Hist.

Q.

QUADRATUS, an early Christian writer and apologist, was a disciple of the apostles, according to Eusebius and Jerome, and bishop of Athens, where he was born, or at least educated. About the year 125, when the emperor Adrian, then in the sixth year of his reign, wintered at Athens, and was there initiated into the Eleusinian mysteries, a persecution arose against the Christians. Quadratus, who had succeeded Publius, the martyred bishop, in order to stop the persecution, composed an "Apology for the Christian Faith," and presented it to the emperor. This Apology, which happened to be accompanied by another from Aristides (see ARISTIDES), had the desired effect, and was extant in Eusebius's time; who tells us, that it shewed the genius of the man, and the true doctrine of the apostles; but we have only a small fragment preserved by Eusebius, in the fourth book of his history, in which the author declares, that "none could doubt the truth of the miracles of Jesus Christ, because the persons healed and raised from the dead by him had been seen, not only when he wrought his miracles, or while he was upon earth, but even a very great while after his death; so that there are many," says he, "who were yet living in our time." Valesius, and others upon his authority, will have the Quadratus who composed the Apology, to be a different person from Quadratus, the bishop of Athens; but his arguments do not seem sufficiently grounded, and are therefore generally rejected. Jerome affirms them to be the same. Nothing certain can be collected concerning the death of Quadratus; but it is supposed that he was banished from Athens, and then put to a variety of torments, under the reign of Adrian.[1]

QUARLES (FRANCIS), an English poet, was born in the year 1592, at Stewards, near Romford in Essex, and baptized on May 8 of that year. His family was of some consideration in the county of Essex, and possessed of several estates in Romford, Hornchurch, Dagenham, &c.

1 Cave, vol. I.—Lardner's Works.—Fabric. Bibl. Græc.—Saxii Onomast.

In Romford church are registered the deaths of his grandfather, sir Robert Quarles, and his two wives and daughters, and James Quarles, his father, who died Nov. 16, 1642. He was clerk of the green cloth, and purveyor of the navy, to queen Elizabeth. Our poet was educated at Christ's college, Cambridge, and Lincoln's-inn, London. His destination seems to have been to public life, for we are told he was preferred to the place of cup-bearer to Elizabeth, daughter of James I. electress palatine and queen of Bohemia; but quitted her service, very probably upon the ruin of the elector's affairs, and went over to Ireland, where he became secretary to archbishop Usher. Upon the breaking out of the rebellion in that kingdom, in 1641, he suffered greatly in his fortune, and was obliged to fly for safety to England. But here he did not meet with the quiet he expected; for a piece of his, styled "The Royal Convert," having given offence to the prevailing powers, they took occasion from that, and from his repairing to Charles I. at Oxford, to hurt him as much as possible in his estates. But we are told, that what he took most to heart was, being plundered of his books, and some manuscripts which he had prepared for the press. The loss of these is supposed to have hastened his death, which happened Sept. 8, 1644, when he was buried in the church of St. Vedast, Foster-lane, London. Quarles was also chronologer to the city of London. What the duties of this place were, which is now abolished, we know not; but his wife Ursula, who prefixed a short life of him to one of his pieces, says that "he held this place till his death, and would have given that city (and the world) a testimony that he was their faithful servant therein, if it had pleased God to blesse him with life to perfect what he had begun." Mr. Headley observes, that Mr. Walpole and Mr. Granger have asserted, that he had a pension from Charles I. though they produce no authority; and he thinks this not improbable, as the king had taste to discover merit, and generosity to reward it. Pope, however, asserted the same thing, and probably had authority for it, although he did not think it necessary to quote it:

"The hero William, and the martyr Charles;
One knighted Blackmore, and one pensioned Quarles."

Wood, in mentioning a publication of Dr. Burgess, which was abused by an anonymous author, and defended by Quarles, styles the latter "an old puritanical poet, the

sometimes darling of our plebeian judgments;" and Phillips says of his works, that "they have been ever, and still are, in wonderful veneration among the vulgar." And this certainly has been the case until within the last thirty years several critics of acknowledged taste studied Quarles's various works with attention, and have advanced proofs that some of them deserve a better fate. Of these, Mr. Headley, and Mr. Jackson of Exeter, appear to have pleaded the cause of this neglected poet with best effect; and although they do not convince us that reprinting the whole of any of his pieces would be an acceptable labour, there can be no doubt that a judicious selection would prove Quarles a man of real genius and true poetical spirit. Quarles (says Mr. Headley) has been branded with more than common abuse, and seems often to have been censured merely from the want of being read. "If his poetry," adds this amiable critic, "failed to gain him friends and readers, his piety should at least have secured him peace and good-will. He too often, no doubt, mistook the enthusiasm of devotion for the inspiration of fancy. To mix the waters of Jordan and Helicon in the same case was reserved for the hand of Milton; and for him, and him only, to find the bays of Mount Olivet equally verdant with those of Parnassus. Yet, as the effusions of a real poetical mind, however thwarted by untowardness of subject, will be seldom rendered totally abortive, we find in Quarles original imagery, striking sentiment, fertility of expression, and happy combinations; together with a compression of style, that merits the observation of the writers of verse. Gross deficiencies of judgment, and the infelicities of his subjects, concurred in ruining him."

Owing to this and other attempts to revive the memory of Quarles, his various pieces have become lately in much request, and the original, or best editions, are sold at high prices. The first, in point of popularity, is his "Emblems," Lond. 1635, small 8vo, with prints by Marshall and Simpson. The hint was probably taken, as many of the plates certainly were, from Herman Hugo's Emblems, published a few years before (see HUGO), but the accompanying verses are entirely Quarles's. Hugo was more mystical, Quarles more evangelical. Alciat preceded them both; of which Fuller seems to have been aware, in the following character of Quarles, which we shall transcribe, as Mr. Headley has not disdained to take a hint from it. "Had

he been contemporary," says our quaint biographer, "with Plato, that great back-friend to poets, he would not only have allowed him to live, but advanced him to an office in his commonwealth. Some poets, if debarred profaneness, wantonness, and satiricalness, that they may neither abuse God, themselves, nor their neighbours, have their tongues cut out in effect. Others only trade in wit at the second hand; being all for translations, nothing for invention. Our Quarles was free from the faults of the first, as if he had drank of Jordan instead of Helicon, and slept on Mount Olivet for his Parnassus; and was happy in his own invention. His visible poetry, I mean his 'Emblems,' is excellent, catching therein the eye and fancy at one draught; so that he hath out-*Alciated* therein, in some some men's judgments. His 'Verses on Job' are done to the life; so that the reader may see his forces, and through them the anguish of his soul. According to the advice of St. Hierome, *verba vertebat in opera*, and practised the Job he had described." Of these Emblems there have been innumerable editions, and they continue still to be printed. His other works we shall mention in the order of publication. 2. "A Feast for Wormes, in a poem of the history of Jonah," ibid. 1620, 4to. 3. "Pentalogia, or the Quintessence of Meditation." 4. "Hadassa, or the History of Esther," Lond. 1621. 5. "Job Militant, with meditations divine and moral," ibid. 1624, 4to. 6. "Argalus and Parthenia," a romance, ibid. 1631, 4to. 7. "History of Sampson," 1631, 4to. 8. "Anniversaries" upon his "Paranete." 9. "Enchiridion of Meditations, divine and moral," prose, ibid. 1654. 10. "The Loyal Convert." 11. "The Virgin Widow," a comedy, Lond. 1649, 4to. 12. "Divine Fancies: digested into epigrammes, meditations, and observations," 1633, 4to. 13. "The Shepheard's Oracles, delivered in certain Eglogues," 1646, 4to. 14. "Divine poems: containing Jonah, Esther, Job, Sions Sonets, Elegies, &c." 1630, 8vo; reprinted, with plates, in 1674. 15. "Solomon's Recantation," reprinted 1739. This is probably not a perfect list of his pieces, nor have we been able to see copies of the whole. Some are accurately described in Messrs. Longman's "Bibliotheca Anglo-Poetica."

By his wife he had eighteen children, one of whom, named JOHN, a poet also, was born in Essex in 1624; admitted into Exeter college, Oxford, in 1642; bore arms for Charles I. within the garrison at Oxford; and was after-

wards a captain in one of the royal armies. Upon the ruin of the king's affairs, he retired to London in a mean condition, where he wrote several things purely for a maintenance, and afterwards travelled on the continent. He returned, and died of the plague at London, in 1665. Some have esteemed him also a good poet; and perhaps he was not entirely destitute of genius, which would have appeared to more advantage, if it had been duly and properly cultivated. His principal merit, however, with his admirers, was certainly his being a very great royalist.

His works, as enumerated by Wood, are, 1. "Regale Lectum Miseriæ; or, a kingly bed of misery: in which is contained a dreame: with an Elegie upon the Martyrdome of Charles, late king of England, of blessed memory; and another upon the right hon. the lord Capel, with a curse against the enemies of peace; and the author's farewell to England. Whereunto is added, England's Sonnets," Lond. 1649, 8vo, 2d edit. 2. "Fons Lachrymarum; or, a Fountain of Tears: from when doth flow England's complaint. Jeremiah's Lamentations paraphrased, with divine meditations, and an elegy upon that son of valour, sir Charles Lucas," 1648, 8vo. 3. "The Tyranny of the Dutch against the English," ibid. 1653, 8vo, a prose narrative. 4. "Continuation of the History of Argalus and Parthenia," ibid. 1659, 12mo. 5. "Tarquin banished, or the Reward of Lust," a sequel to Shakspeare's "Rape of "Lucrece," ibid. 1655, 8vo. 6. "Divine Meditations upon several subjects," &c. ibid. 1679, 8vo. 7. "Triumphant Chastity, or Joseph's self-conflict," &c. ibid. 1684, 8vo.[1]

QUELLINUS (ERASMUS), an eminent painter, was born at Antwerp in 1607. He studied the belles-lettres and philosophy for some time; but his taste and inclination for painting forced him at length to change his pursuits. He learned his art of Rubens, and became a very good painter. History, landscape, and some architecture, were the principal objects of his application, and his learning frequently appeared in his productions. He painted several grand pictures in Antwerp, and the places thereabouts, for churches and palaces; and though he aimed at nothing more than the pleasure he took in the exercise of painting, yet when he died he left behind him a very great character

[1] Biog. Brit.—Ath. Ox. vol. II.—Headley's Beauties.—Ellis's Specimens.—Lloyd's Memoirs, folio, p. 621.—Restituta, vol. I. p. 46, 106.—Gent. Mag. vols. LVI. and LXIII.—Lysons's Environs.

for skill and merit in his art. He died in 1678, aged seventy-one. He left a son, JOHN ERASMUS Quellinus, called young Quellinus; a painter whose works were esteemed, and may be seen in different parts of Flanders; and a nephew, Artus Quellinus, who was an excellent artist in sculpture, and who executed the fine pieces of carved work in the town-hall at Amsterdam, engraved first by Hubert Quellinus. Young Quellinus was born in 1630, and died in 1715; and having studied at Rome, is generally thought to have surpassed his father.[1]

QUENSTEDT (JOHN ANDREW), a Lutheran divine, and a strong opponent of the Roman Catholics, was born at Quedlimbourg, and died on May 22, 1688, at the age of seventy-one. He published, 1. A work entitled "Dialogus de Patriis illustrium virorum, Doctrina, et Scriptis," Wittemberg, 1654 and 1691, 4to. This is an account of learned men, from Adam to the year 1600, but is superficial and inaccurate. 2. "Sepultura Veterum," 1660, 8vo, and in 4to, Wittemberg. This is esteemed his best work. 3. "A System of Divinity for those who who adopt the Confession of Augsburg," 1685, 4 vols. folio. 4. Several other works, more replete with proofs of learning than of correctness and good taste.[2]

QUERCETANUS. See CHESNE (JOSEPH DU).

QUERENGHI (ANTONY), a poet of Italy, who wrote both in his own language and in Latin, was born at Padua in 1546, and manifested a very early genius. By means of a ready conception and vast memory, he soon made himself master of several languages, and of no small store of other knowledge. He was confidentially employed by several popes, and was secretary of the sacred college under no less than five. Clement VIII. made him a canon of Padua; but Paul V. recalled him to Rome, where he loaded him with honourable offices. Querenghi continued to hold his employments under the succeeding popes, till he died at Rome, Sept. 1, 1633, at the age of eighty-seven. There is a volume of his Latin poems, which was printed at Rome in 1629; and Italian poetry, published also at Rome in 1616.[3]

QUERLON (ANNE GABRIEL MEUSNIER DE), born at Nantes April 15, 1702, was a journalist of some celebrity

[1] Pilkington.—Argenville, vol. III.
[2] Niceron, vol. XXXII.—Chaufepie.—Moreri.—Baillet Jugemens.—Saxii Onom.
[3] Landi, Hist. Lit. d'Italie.—Moreri.—Baillet.—Dict. Hist.

in France, a scholar attached to the study of the ancients, an enemy to bad taste, to the affectation of introducing new terms, and still more to the rage for new principles. He published, for twenty-two years, a periodical paper for the province of Brittany, entitled "Les petites Affiches;" and during the same period, for five years, conducted the "Gazette de France," the "Journal Etranger," for two years; and took a part in the "Journal Encyclopédique." Notwithstanding these labours, he was the editor of many Latin and French authors, whose works he enriched by notes and prefaces, at once curious and instructive. He composed also works of his own; and, besides those which he published, left several in MS. among which was a regular Analysis of the literary journals on which he was for so many years employed. Towards the latter part of his life he acted as librarian to a rich financier named Beaujon, from whom he had a handsome salary, with an honourable and pleasing retreat in his house. He died April 22, 1780, very generally regretted.

His principal works, besides the periodical publications already mentioned, are, 1. "Les impostures innocentes," a little novel, the production of his youth, but calculated to make the public regret that he did not more employ himself in works of imagination. 2. "Le Testament de l'Abbé des Fontaines," 1746, 12mo, a pamphlet of no great merit. 3. "Le Code Lyrique, ou reglement pour l'Opera de Paris," 1743, 12mo. 4. "Collection Historique," or Memoirs towards the History of the War which terminated in 1748, 12mo, 1757. 5. A Continuation of the Abbé Prévot's "History of Voyages;" 6. A translation of the Abbé Marsy's Latin Poem on Painting, which is executed with fidelity and elegance. Among the editions which he published was one of Lucretius, 1744, 12mo, with notes, which have been esteemed; also Phædrus and Anacreon.

QUERNO (Camillo), an Italian poet, was born at Monopolis in the kingdom of Naples; and acquired in his early years a great facility in extempore verses. He went to Rome about 1514, with a poem of twenty thousand lines, called Alexias. Some young gentlemen of that city professed great friendship to him: they treated him in the country, and at a feast crowned him arch-poet; so that he

was not known afterwards by any other name. Leo X. who, upon certain occasions, was not averse to buffoonery, delighted in his company, and caused him to be served with meat from his own table; and Querno, being an excellent parasite, humoured him very exactly. He was obliged to make a distich extempore, upon whatever subject was given him; even though he was at the time ill of the gout, with which he was extremely troubled. Once, when the fit was on him, he made this verse, "Archipoeta facit versus pro mille poetis," and, as he hesitated in composing the second, the pope readily and wittily added, "Et pro mille aliis Archipoeta bibit." Querno, hastening to repair his fault, cried, "Porrige, quod faciat mihi carmina docta, Falernum," to which the pope instantly replied, "Hoc vinum enervat, debilitatque pedes," alluding either to the gout in his feet, or to the feet of his verses. After the taking of Rome, he retired to Naples, where he suffered much during the wars in 1528, and died there in the hospital. He used to say, "He had found a thousand wolves, after he had lost one lion."[1]

QUESNAY (FRANCIS), a celebrated French physician, was born at Merey, near Montfort-Lamaury, a small town of the isle of France, in the year 1694. He was the son of a labourer, and worked in the fields till he was sixteen years of age; though he afterwards became first physician in ordinary to the king of France, a member of the Academy of Sciences at Paris, and of the Royal Society of London. He did not even learn to read till the period above-mentioned, when one of the books in which he first delighted was the "Maison Rustique." The surgeon of the village gave him a slight knowledge of Greek and Latin, with some of the first principles of his art; after which he repaired to the capital, where he completed his knowledge of it. Having obtained the requisite qualifications, he first practised his profession at Mantes; but M. de la Peyronie, having discovered his talents, and thinking them lost in a small town, invited him to Paris, to be secretary to an academy of surgery, which he was desirous to establish. To the first collection of memoirs published by this society Quesnay prefixed a preface, which is considered as one of the completest performances of the kind. The gout at length disqualified him for the practice of surgery, and he applied himself to medicine, wherein he became no less

[1] Ginguené Hist. Lit. D'Italie.—Roscoe's Leo.—Saxii Onomast.

eminent. Towards the latter end of life his early taste for agricultural studies revived, and he became a leading man in the sect of œconomists, who afterwards made so bad a use of their influence, by circulating democratical principles. Quesnay had many good qualities, among which were humanity and charity, with a strong mind and philosophical equality of temper, under the pains of the gout. He lived to the age of eighty, and in his very last years involved himself so deeply in mathematical studies that he fancied he had discovered at once the two great problems of the trisection of an angle, and the quadrature of the circle. He died in December 1774. Louis XV. was much attached to Quesnay, called him "son penseur," his thinker; and, in allusion to that name, gave him three pansies, or "pensées," for his arms.

His first essay on blood-letting was published in 1730, under the title of "Observations sur les Effets de la Saignée, avec des Remarques critiques sur la Traité de Silva;" and a second edition, considerably enlarged, was printed in 1750. He had published another work, entitled "L'Art de Guerir par la Saignée," Paris, 1736, in which he recommends blood-letting in many diseases. In the same year appeared his "Essai Physique sur l'Economie Animale," in two volumes 12mo, reprinted in 1747, in three volumes. This work, however, was deemed very imperfect by Haller, and is in fact characterized by a love of hypothesis, rather than by the details of experience and observation. In 1743, his "Preface des Memoires de l'Academie de Chirurgie," already mentioned. In 1744 he published his "Recherches critiques et historiques sur l'Origine, sur les divers Etats, et sur les Progrés, de la Chirurgie en France," which called forth some replies on the alleged inaccuracy of some of the historical statements. His other publications were entitled, "Testament de M. de la Peyronie du 18 Avril, 1747;" "Examen impartial des Contestations des Medecins et des Chirurgiens de Paris," 1748, 12mo; "Memoire présenté au Roi par son premier Chirurgien, où l'on examine la Sagesse de l'Ancienne Législation sur l'Etat de la Chirurgie en France," 4to; "Traité de la Suppuration," 12mo; and "Traité de la Gangrene," 12mo; all in the year 1749. And lastly, his "Traité des Fievres continues," 1753, in two volumes, 12mo.[1]

[1] Eloy, Dict. Hist. de Medicine.—Rees's Cyclopædia.

QUESNE (ABRAHAM DU), a brave French officer, was born in 1610, of a noble family in Normandy. He was trained up to the marine service under his father, who was an experienced captain, and distinguished himself from the age of seventeen. He went into Sweden in 1644, and was there made major-general of the fleet, and afterwards vice-admiral. In this last character, he engaged in the famous battle, when the Danes were entirely defeated, and took their admiral's ship, called the Patience, in which the Danish admiral was killed. Being recalled to France in 1647, he commanded one of the squadrons sent on the Neapolitan expedition; and, in 1650, when the French navy was reduced to a very low state, fitted out several vessels, at his own expence, at the first commotions at Bourdeaux. The Spaniards arrived in the river at the same time, but he entered notwithstanding, to which circumstance the surrender of the town was principally owing; and equal success attended him in the last wars of Sicily. He defeated the Dutch in three different engagements, in the last of which the famous Ruyter was killed by a cannon ball; and he disabled the Tripoli ships so as to compel that republic to conclude a peace very glorious for France. Some years after this he forced Algiers and Genoa to implore his majesty's mercy, and set at liberty a great number of Christian slaves. In short, Asia, Africa, and Europe, were witness to his valour, and resound still with his exploits. Though a protestant, the king rewarded his services by giving the territory of Bouchet, near d'Etampes, (one of the finest in the kingdom) to him and his heirs for ever, and raised it to a marquisate on condition that it should be called Du Quesne, to perpetuate this great man's memory. He died February 2, 1688, aged 78, leaving four sons, who have all distinguished themselves. Henry, the eldest, published "Reflections on the Eucharist," 1718, 4to, a work much valued by the Protestants. He died in 1722, aged 71. He had also several brothers, all of whom died in the service.[1]

QUESNEL (PASQUIER), a celebrated French ecclesiastic, was born July 14, 1634, at Paris. He entered the congregation of the Oratory, Nov. 17, 1657, and devoted himself wholly to the study of Scripture, and the Fathers, and the composition of works of piety. When scarcely

[1] Dict. Hist.—Perrault's Les Hommes Illustres.

twenty-eight, he was appointed first director of the Institution of his order, at Paris, under father Jourdain; and began, in that house, his famous book of "Moral Reflections" on each verse of the New Testament, for the use of young pupils of the Oratory. This work originally consisted only of some devout meditations on our Saviour's words; but M. de Lomenie, who, from being minister and secretary of state, had entered the Oratory, the marquis de Laigue, and other pious persons, being pleased with this beginning, requested father Quesnel to make similar reflections on every part of the four Gospels. Having complied, M. de Laigue mentioned the book to Felix de Vialart, bishop of Châlons-sur-Marne; and that prelate, who was much celebrated for his piety, adopted the work in his diocese, and recommended the reading of it by a mandate of November 9, 1671, after having had it printed at Paris by Pralard the same year, with consent of the archbishop Harlai, the royal privilege, and the approbation of the doctors. Father Quesnel afterwards assisted in a new edition of St. Leo's works. When De Harlai banished father De Sainte Marthe, general of the Oratory, he obliged father Quesnel, who was much attached to him, to retire to Orleans, 1681. The general assembly of the Oratory having ordered, in 1684, the signature of a form of doctrine, drawn up in 1678, respecting various points of philosophy and theology, father Quesnel refused to sign it, and withdrew into the Spanish Netherlands, in February 1685. He took advantage of the absurd mixture of philosophy and theology introduced into this form. After this, he went to M. Arnauld at Brussels, residing with him till his death, and there finished the "Moral Reflections" on the whole New Testament; which, thus completed, was first published in 1693 and 1694, and approved in 1695, by cardinal de Noailles, then bishop of Châlons-sur-Marne, who recommended it by a mandate to his clergy and people. When the same prelate became archbishop of Paris, he employed some divines to examine these "Reflections" carefully; and it was after this revisal that they were published at Paris, 1699. This edition is more ample than any other. The celebrated archbishop of Meaux was also engaged on the subject; and "The Justification of the Moral Reflections, against the Problem," appeared under his name 1710. The famous Case of Conscience gave occasion for renewing the disputes about the signature of the Formulary, and the

subject of Grace. Father Quesnel was arrested at Brussels, May 30, 1703, by order of the archbishop of Malines, and committed to prison; but Don Livio, a young Spaniard, employed by the marquis d'Aremberg, released him September 13th following, and he remained concealed at Brussels till October 2; then quitted that place for Holland, where, arriving in April 1704, he published several pieces against the archbishop of Malines, who condemned him by a sentence dated November 10, 1704. This sentence father Quesnel attacked, and wrote in 1705 two tracts to prove it null: one entitled, "Idée générale du Libelle, publié en Latin," &c.; the other, "Anatomie de la Sentence de M. l'Archevêque de Malines." Several pieces appeared, soon after, against the book of "Moral Reflections;" two had been published before; one entitled, "Le Pere Quesnel hérétique;" the other, "Le Pere Quesnel Seditieux." These publications induced pope Clement XI. to condemn it altogether, by a decree of July 13, 1708; but this decree did not appease the contest, and father Quesnel refuted it with great warmth, 1709, in a work entitled "Entrétiens sur le Décret de Rome, contre le Nouveau Testament de Châlons, accompagné de réflexions morales." In the mean time, the bishops of Lucon, la Rochelle, and Gap, condemned his book by mandates, which were to be followed and supported by a letter addressed to the king, and signed by the greatest part of the French bishops. This was sent to them, ready drawn up; but the plan was partly defeated; for a packet intended by the abbé Bochart de Saron for the bishop of Clement, his uncle, and which contained a copy of the letter to the king, fell into the hands of cardinal de Noailles, and much confusion ensued. At length, the disputes on this subject still continuing, pope Clement XI.* at the solicitation of Louis XIV. published, September 8, 1713, the celebrated bull beginning with the words, "Unigenitus Dei Filius," by which he condemned father Quesnel's book, with 101

* The abbé Renaudot, one of the most learned men in France, being at Rome the first year of Clement XI.'s pontificate, went one day to wait upon this pope, who loved men of letters, and was himself a man of learning; and found him reading Quesnel's book: "This," said his holiness, "is an excellent performance; we have no one at Rome capable of writing in this manner; I wish I could have the author near me:" yet this very pope we see published a decree against it, and afterwards, in 1713, issued the famous bull Unigenitus, in which an hundred and one propositions extracted from it were condemned.

propositions extracted from it, and every thing that had been written, or that should be written, in its defence. This bull was received by the assembly of the French clergy, and registered in parliament, in 1714, with modifications. Cardinal de Noailles, however, and seven other prelates refused, and lettres de cachet were issued by Louis XIV. against them; but after his decease, the cardinal and several other bishops appealed from the bull to a general council, all which proceedings produced disputes in the French church that lasted nearly to the time of the revolution.

Quesnel died at Amsterdam, December 2, 1719, in his eighty-sixth year. He had been the author of many books of practical piety, and of many pieces in defence of himself, a list of which may be seen in Moreri.[1]

QUEVEDO (FRANCIS DE), an eminent Spanish satirist, was born at Madrid in 1570; and was a man of quality, as appears from his being styled knight of the order of St. James, which is the next in dignity to that of the Golden Fleece. He was one of the best writers of his age, and excelled equally in verse and prose. He excelled too in all the different kinds of poetry: his heroic pieces, says Antonio, have great force and sublimity; his lyrics great beauty and sweetness; and his humorous pieces a certain easy air, pleasantry, and ingenuity of turn, which is delightful to a reader. His prose works are of two sorts, serious and comic; the former consist of pieces written upon moral and religious subjects; the latter are satirical, full of wit, vivacity, and humour, but not without a considerable portion of extravagance. All his printed works, for he wrote a great deal which was never printed, are comprised in 3 vols. 4to, two of which consist of poetry, a third of pieces in prose. The "Parnasso Espagnol, or Spanish Parnassus," under which general title all his poetry is included, was collected by the care of Joseph Gonzales de Salas, who, besides short notes interspersed throughout, prefixed dissertations to each distinct species. It was first published at Madrid, in 1650, 4to, and has since frequently been printed in Spain and the Low Countries. The humorous part of his prose-works has been translated into English, particularly "The Visions," a satire upon corruption of manners in all ranks; which has gone through

[1] Dict. Hist.—Moreri.

several editions. The remainder of his comic works, containing, "The Night Adventurer, or the Day-Hater," "The Life of Paul the Spanish Sharper," "The Retentive Knight and his Epistles," "The Dog and Fever," "A Proclamation by Old Father Time," "A Treatise of all Things whatsoever," "Fortune in her Wits, or the Hour of all Men," were translated from the Spanish, and published at London, in 1707, 8vo. Stevens, the translator, seems to have thought that he could not speak too highly of his author; he calls him "the great Quevedo, his works a real treasure; the Spanish Ovid, from whom wit naturally flowed without study, and to whom it was as easy to write in verse as in prose." The severity of his satires, however, procured him many enemies, and brought him into great troubles. The count d'Olivares, favourite and prime minister to Philip IV. of Spain, imprisoned him for making too free with his administration and government; nor did he obtain his liberty till that minister was disgraced. He died in 1645, according to some; but, as others say, in 1647. He is said to have been very learned; and it is affirmed by his intimate friend, who wrote the preface to his volume of poems, that he understood the Hebrew, Greek, Latin, Italian, and French languages.[1]

QUICK (JOHN), an eminent nonconformist, was born at Plymouth, in Devonshire, in 1636, and in 1650 entered of Exeter college, Oxford, where he became servitor in 1653, under the rectorship of Dr. Conant. After taking his first degree in arts in 1657, he returned to his native county, and was ordained according to the forms then in use. He first officiated at Ermington, in Devonshire, whence he was invited to be minister of Kingsbridge and Churchstow, in the same county, but afterwards removed to Brixton, whence he was ejected in 1662. He had some valuable preferments offered to him, if he would conform, but his opinions were fixed; for besides having been educated altogether among nonconformists, he had this additional difficulty, that he was one of those whom the law required to be re-ordained before admission into the church, their previous ordination being accounted invalid; but to this few, if any, of his brethren submitted. He continued for some time after his ejection to preach to his people; but, incurring a prosecution, and being frequently

[1] Chaufepie.—Moreri.—Dict. Hist.

imprisoned, he accepted an offer made in 1679, to be pastor of the English church at Middleburgh in Zealand. Here however were some dissensions which rendered his situation uncomfortable, and induced him to return to England in 1681, where he preached privately during the remainder of king Charles II.'s reign, and afterwards, taking advantage of king James's indulgence, formed a congregation in Bartholomew Close. He died April 29, 1706, in the seventieth year of his age. His character for piety, learning, and usefulness in his ministry, was amply praised in two funeral sermons preached on occasion of his death, the one by Dr. Daniel Williams, the other by Mr. Freke. Besides three funeral Sermons, he published two tracts, the one, "The young man's claim to the Sacrament of the Lord's Supper," 1691; the other, "An answer to that case of conscience, Whether it be lawful for a man to marry his deceased wife's sister?" But his most valuable work is his "Synodicon in Gallia Reformata, or the Acts, Decisions, Decrees, and Laws of the famous national councils of the reformed Churches in France, &c." London, 1692, a large folio, composed of very interesting and authentic memorials, collected, probably, while he was in Zealand. It comprises a history of the rise and progress of the reformation in France down to the revocation of the edict of Nantes in 1685, and well merits the attention of the students of ecclesiastical history at the present time. Mr. Quick left also three folio volumes of MS lives of eminent protestant divines, principally French, which he intended to publish, had he met with encouragement. The duke of Bedford is said to have been so pleased with this MS. that he meant to publish it at his own expence, but was prevented by death. What has become of it since, is not known.[1]

QUIEN (MICHAEL LE), a French Dominican, and a very learned man, was born at Boulogne in 1661. He was well acquainted with the Greek, Arabic, and Hebrew languages; and was critically skilled in the Holy Scriptures. Father Pezron, having attempted to establish the chronology of the Septuagint against that of the Hebrew text, found a powerful adversary in Le Quien; who published a book in 1690, and afterwards another, against his "Antiquité des

[1] Calamy.—Wilson's Hist. of Dissenting Churches.—Williams and Freke's Funeral Sermons.—Ath. Ox. vol. II.

Tems rétablie," a well-written work. Quien called his book "Antiquité des Tems détruite." He applied himself assiduously to the study of the eastern churches, and that of England; and wrote against Courayer upon the validity of the ordinations of the English bishops. In all this he was influenced by his zeal for popery, and to promote the glory of his church; but he executed a work also for which both protestantism and learning were obliged to him, and on which account chiefly he is here noticed,—an excellent edition in Greek and Latin of the works of Joannes Damascenus, 1712, 2 vols. folio. This did him great honour; and the notes and dissertations, which accompany his edition, shew him to have been one of the most learned men of his age. His excessive zeal for the credit of the Roman church made him publish another work in 4to, called "Panoplia contra schisma Græcorum;" in which he endeavours to refute all those imputations of pride, ambition, ayarice, and usurpation, that have so justly been brought against it. He projected, and had very far advanced, a very large work, which was to have exhibited an historical account of all the patriarchs and inferior prelates that have filled the sees in Africa and the East; and the first volume was printed at the Louvre, with this title, "Oriens Christianus in Africa," when the author died at Paris in 1733.[1]

QUIEN de la Neufville (JAMES LE), a good historian, was born May 1, 1647, at Paris, and was the son of Peter Le Quien, a captain of horse, descended from an ancient Boulenois family. He made one campaign as a cadet in the regiment of French guards, and then quitted the service, meaning to attend the bar; but a considerable disappointment, which his father met with, deranged his plans, and obliged him to seek a resource in literary pursuits. By M. Pelisson's advice, he applied chiefly to history, and published in 1700, a "General History of Portugal," 2 vols. 4to, a valuable and well-written work, which obtained him a place in the academy of inscriptions, 1706. This history is carried no farther than the death of Emmanuel I. 1521. M. de la Clede, secretary to the marechal de Coigni, published a "New History of Portugal," 1735, 2 vols. 4to, and 8 vols. 12mo, that comes down to the present time; in the preface to which he accuses M. Le Quien of having omitted several important facts, and passed

[1] Moreri.—Dict. Hist.

slightly over many others. M. le Quien afterwards published a treatise on the origin of posts, entitled "L'Usage des Postes chez les Anciens et les Modernes," Paris, 1734, 12mo. This treatise procured him the direction of part of the posts in Flanders, and in France. He settled at Quesnoy, and remained there till 1713, when the abbé de Mornay, being appointed ambassador to Portugal, requested that he might accompany him, which was granted, and he received the most honourable marks of distinction on his arrival; the king of Portugal settled a pension of 1500 livres upon him, to be paid wherever he resided, created him a knight of the order of Christ, which is the chief of the three Portuguese orders, and worn by himself. His majesty also consulted him respecting the academy of history which he wished to establish, and did establish shortly after at Lisbon. Le Quien, flattered by the success of his Portuguese history, was anxious to finish it; but his too close application brought on a disorder, of which he died at Lisbon, May 20, 1728, aged 81, leaving two sons, the elder of whom was knight of St. Louis, and major of the dauphin foreign regiment, and the younger postmaster general at Bourdeaux.[1]

QUILLET (CLAUDIUS), an ingenious French writer, whose talent was Latin poetry, was born at Chinon, in Touraine, about 1602. Early in life he studied physic, and practised it for some years. When Mr. De Laubardemont, counsellor of state, and a creature of cardinal Richelieu, was sent to take cognisance of the famous pretended possession of the nuns of Loudun, with secret instructions doubtless to find them real, Quillet was in that town; and so exerted himself in detecting the imposture, that Laubardemont issued out a warrant against him. On this, as he saw that the whole was a trick carried on by cardinal Richelieu, in order to destroy the unhappy Grandier, and at the same time, as some suppose, to frighten Louis XIII. he thought it not safe to continue at Loudun, or even in France, and therefore immediately retired into Italy. This must have happened about 1634, when Grandier was executed.

Arriving at Rome, he paid his respects frequently to the marshal D'Etrées, the French ambassador; and was soon after received into his service, as secretary of the embassy.

[1] Niceron, vol. XXXVIII.—Moreri.—Saxii Onomast.—Dict. Hist.

He seems to have returned with the marshal to France, after the death of cardinal Richelieu. While he was at Rome, he began his poem called "Callipædia," the first edition of which was printed at Leyden, 1655, with this title, "Calvidii Leti Callipædia, seu de pulchræ prolis habendæ ratione." Calvidius Letus is almost an anagram of his name. It is not known, what cause of offence he had with cardinal Mazarine; but it is certain, that he reflected very severely upon his eminence in this poem. The cardinal, however, sent for him; and, after some kind expostulations, assured him of his esteem, and dismissed him with a promise of the next good abbey that should fall; which he accordingly conferred upon him a few months after: this effectually removed all Quillet's dislike, and he dedicated the second edition of his book to the cardinal, after having expunged the passages which had given him offence. The second edition of "Callipædia" was printed at Paris, 1656, with many additions, and Quillet's proper name to it: and the author subjoined two other pieces of Latin poetry, one "Ad Eudoxum," which is a fictitious name for some courtier; another, "In obitum Petri Gassendi, insignis Philosophi & Astronomi." These are all the productions of Quillet which ever came from the press; although he wrote a long Latin poem in twelve books, entitled "Henriados," in honour of Henry IV. of France, and translated all the satires of Juvenal into French.

The singular plan of the "Callipædia," the division of the subject, the variety of its episodes, and the sprightliness of style, have procured it many readers; but the language is not always pure and correct, and the subject is certainly treated in a manner too licentious. De la Monnoye very justly thinks the great reception it has met with, owing principally to the subject; which, he says, is often treated in a very frivolous way, especially in the second book, where there are many lines concerning the different influences of the constellations; nor will this critic allow the versification to resemble either that of Lucretius or Virgil. A third edition of the "Callipædia" was neatly printed at London in 1708, 8vo; to which, besides the two little Latin poems above-mentioned, was subjoined "Scævolæ Sammarthani Pædotrophiæ, sive de puerorum educatione, libri tres." It was translated by Rowe.

Quillet died in 1661, aged 59; and left all his papers,

together with five hundred crowns for the printing his Latin poem in honour of Henry IV. to Menage; but this, on some account or other, was never executed.[1]

QUIN (JAMES), a celebrated actor, was born in King-street, Covent-garden, the 24th Feb. 1693. His ancestors were of an ancient family in the kingdom of Ireland. His father, James Quin, was bred at Trinity-college, Dublin, whence he came to England, entered himself of Lincoln's-inn, and was called to the bar; but his father, Mark Quin, who had been lord-mayor of Dublin in 1676, dying about that period, and leaving him a plentiful estate, he quitted England in 1700, for his native country; taking with him his son, the object of the present article.

The marriage of Mr. Quin's father, was attended with circumstances which so materially affected the subsequent interest of his son, as probably very much to influence his destination in life. His mother was a reputed widow, who had been married to a person in the mercantile way, and who left her, to pursue some traffic on particular business in the West-Indies. He had been absent from her near seven years, without her having received any letter from, or the least information about him. He was even given out to be dead, which report was universally credited; she went into mourning for him; and some time after Mr. Quin's father, who is said to have then possessed an estate of 1000*l.* a-year, paid his addresses to her and married her. The offspring of this marriage was Mr Quin. His parents continued for some time in an undisturbed state of happiness, when the first husband returned, claimed his wife, and had her. Mr. Quin the elder retired with his son, to whom he is said to have left his property. Another, and more probable account is, that the estate was suffered to descend to the heir at law, and the illegitimacy of Mr. Quin being proved, he was dispossessed of it, and left to provide for himself.

Quin received his education at Dublin, under the care of Dr. Jones, until the death of his father in 1710, when the progress of it was interrupted, we may presume, by the litigations which arose about his estate. It is generally admitted, that he was deficient in literature; and it has been said, that he laughed at those who read books by way of inquiry after knowledge, saying, he read men — that

1 Niceron, vol. XXVIII.—Gen. Dict.—Moreri.—Eloy, Dict. Hist. de Medicine.

the world was the best book. This account is believed to be founded in truth, and will prove the great strength of his natural understanding, which enabled him to establish so considerable a reputation as a man of sense and genius.

Deprived thus of the property he expected, and with no profession to support him, though he is said to have been intended for the law, Mr. Quin appears to have arrived at the age of twenty-one years. He had, therefore, nothing to rely upon but the exercise of his talents, and with these he soon supplied the deficiencies of fortune. The theatre at Dublin was then struggling for an establishment, and there he made his first essay. The part he performed was Abel in "The Committee," in 1714; and he represented a few other characters, as Cleon in "Timon of Athens," Prince of Tanais in "Tamerlane," and others, but all of equal insignificance. After performing one season in Dublin, he was advised by Chetwood not to smother his rising genius in a kingdom where there was no great encouragement for merit. This advice he adopted, and came to London, where he was immediately received into the company at Drury-lane. It may be proper here to mention, that he repaid the friendship of Chetwood, by a recommendation which enabled that gentleman to follow him to the metropolis.

At that period it was usual for young actors to perform inferior characters, and to rise in the theatre as they displayed skill and improvement. In conformity to this practice, the parts which Quin had allotted to him were not calculated to procure much celebrity for him. He performed the Lieutenant of the Tower in Rowe's "Jane Grey," the Steward in Gay's "What d'ye call it," and Vulture in "The Country Lasses;" all acted in 1715. In December 1716, he performed a part of more consequence, that of Antenor in Mrs. Centlivre's "Cruel Gift;" but in the beginning of the next year we find him degraded to speak about a dozen lines in the character of the Second Player in "Three Hours after Marriage."

Accident, however, had just before procured him an opportunity of displaying his talents, which he did not neglect. An order had been sent from the lord-chamberlain to revive the play of "Tamerlane" for the 4th of Nov. 1716. It had accordingly been got up with great magnificence. On the third night, Mr. Mills, who performed Bajazet, was suddenly taken ill, and application

was made to Quin to read the part; a task which he executed so much to the satisfaction of the audience, that he received a considerable share of applause. The next night he made himself perfect, and performed it with redoubled proofs of approbation. On this occasion he was complimented by several persons of distinction and dramatic taste, upon his early and rising genius. It does not appear that he derived any other advantage at that time from his success. Impatient, therefore, of his situation, and dissatisfied with his employers, he determined upon trying his fortune at Mr. Rich's theatre, at Lincoln's-Inn-fields, then under the management of Messrs. Keene and Christopher Bullock; and accordingly in 1717 quitted Drury-lane, after remaining there two seasons. Chetwood insinuates, that envy influenced some of the managers of Drury-lane to depress so rising an actor. Be that as it may, he continued at the theatre he had chosen seventeen years, and during that period supported, without discredit, the same characters which were then admirably performed at the rival theatre.

Soon after he quitted Drury-lane, an unfortunate transaction took place, which threatened to interrupt, if not entirely to stop his theatrical pursuits. This was an unlucky rencounter between him and Mr. Bowen, which ended fatally to the latter. From the evidence given at the trial it appeared, that on the 17th of April, 1718, about four or five o'clock in the afternoon, Mr. Bowen and Mr. Quin met accidentlly at the Fleece-tavern in Cornhill. They drank together in a friendly manner, and jested with each other for some time, until at length the conversation turned upon their performances on the stage. Bowen said, that Quin had acted Tamerlane in a loose sort of a manner; and Quin, in reply, observed, that his opponent had no occasion to value himself on his performance; since Mr. Johnson, who had but seldom acted it, represented Jacomo, in "The Libertine," as well as he who had acted it often. These observations, probably, irritated them both, and the conversation changed, but to another subject not better calculated to produce good humour—the honesty of each party. In the course of the altercation, Bowen asserted, that he was as honest a man as any in the world, which occasioned a story about his political tenets to be introduced by Quin; and both parties being warm, a wager was laid on the subject, which was determined in

favour of Quin, on his relating that Bowen sometimes drank the health of the duke of Ormond, and sometimes refused it; at the same time asking the referee how he could be as honest a man as any in the world, who acted upon two different principles. The gentleman who acted as umpire then told Mr. Bowen, that if he insisted upon his claim to be as honest a man as any in the world, he must give it against him. Here the dispute seemed to have ended, nothing in the rest of the conversation indicating any remains of resentment in either party. Soon afterwards, however, Mr. Bowen arose, threw down some money for his reckoning, and left the company. In about a quarter of an hour Mr. Quin was called out by a porter sent by Bowen, and both Quin and Bowen went together, first to the Swan tavern, and then to the Pope's-head tavern, where a rencounter took place, and Bowen received a wound, of which he died on the 20th of April following. In the course of the evidence it was sworn, that Bowen, after he had received the wound, declared that he had had justice done him, that there had been nothing but fair play, and that if he died, he freely forgave his antagonist. On this evidence Quin was, on the 10th of July, found guilty of manslaughter only, and soon after returned to his employment on the stage*.

This unhappy incident was not calculated to impress a favourable opinion of Quin on the public mind; he lived to erase the impression it had made by many acts of benevolence, and kindness to those with whom he was connected. The theatre in which Quin was established, had not the patronage of the public in any degree equal to its rival at Drury-lane, nor had it the good fortune to acquire those advantages which fashion liberally confers on its favourites, until several years after. The performances, however, though not equal to those at Drury-lane, were

* The friendship between Mr. Quin and Mr. Ryan is well known, and it is something remarkable, that they were each at the same time embarrassed by a similar accident. We have already mentioned that Bowen received the wound which occasioned his death on the 17th of April. On the 20th of June, Mr. Ryan was at the Sun Eating-house, Long-acre, at supper, when a Mr. Kelly, who had before terrified several companies by drawing his sword on persons whom he did not know, came into the room in a fit of drunkenness, abused Mr. Ryan, drew his sword on him, with which he made three passes before Ryan could get his own sword, which lay in the window. With this he defended himself, and wounded Mr. Kelly in the left side, who fell down, and immediately expired. It does not appear that Mr. Ryan was obliged to take his trial for this homicide, the jury having probably brought in their verdict, self-defence.

far from deserving censure. In the season of 1718-19, Mr. Quin performed in Buckingham's "Scipio Africanus," and in 1719-20, "Sir Walter Raleigh," in Dr. Sewell's play of that name; and in the year had, as it appears, two benefits, "The Provok'd Wife," 31st of January, before any other performer, and again, "The Squire of Alsatia," on the 17th of April. The succeeding season he performed in Buckingham's "Henry the Fourth of France," in "Richard II." as altered by Theobald, and in "The Imperial Captives," of Mottley. The season of 1720-21 was very favourable to his reputation as an actor. On the 22d of October, "The Merry Wives of Windsor" was revived, in which he first played Falstaff, with great increase of fame. This play, which was well supported by Ryan, in Ford; Spiller, in Dr. Caius; Boheme, in Justice Shallow; and Griffin, in Sir Hugh Evans; was acted nineteen times during the season, a proof that it had made a very favourable impression on the public. In the season of 1721-22, he performed in Mitchell's, or rather Hill's "Fatal Extravagance," Sturmy's "Love and Duty," Philips's "Hibernia freed." The season of 1722-3 produced Fenton's "Mariamne," the most successful play that theatre had known, in which Mr. Quin performed Sohemus. In the next year, 1723-24, he acted in Jefferys' "Edwin," and in Philips's "Belisarius." The season of 1725 produced no new play in which Mr. Quin had any part; but on the revival of "Every Man in his Humour," he represented Old Knowell; and it is not unworthy of observation, that Kitely, afterwards so admirably performed by Mr. Garrick, was assigned to Mr. Hippesley, the Shuter or Edwin of his day. In 1726, he performed in Southern's "Money's the Mistress;" and, in 1727, in Welsted's "Dissembled Wanton," and Frowde's "Fall of Saguntum."

For a year or more before this period, Lincoln's Inn-fields theatre had, by the assistance of some pantomimes, as the "Necromancer," "Harlequin Sorcerer," "Apollo and Daphne," &c. been more frequented than at any time since it was opened. In the year 1728, was offered to the public a piece which was so eminently successful, as since to have introduced a new species of drama, the comic opera, and therefore deserves particular notice. This was "The Beggar's Opera," first acted on the 29th of January, 1728. Quin, whose knowledge of the public taste cannot be questioned, was so doubtful of its success before it was acted, that he refused the part of Macheath, which was therefore

given to Walker. Two years afterwards, 19th of March, 1730, Mr. Quin had the "Beggar's Opera" for his benefit, and performed the part of Macheath himself, and received the sum of 206*l.* 9*s.* 6*d.* which was several pounds more than any one night at the common prices had produced at that theatre. His benefit the preceding year brought him only 102*l.* 18*s.* 0*d.* and the succeeding only 129*l.* 3*s.* 0*d.* The season of 1728 had been so occupied by "The Beggar's Opera," that no new piece was exhibited in which Quin performed. In that of 1728-29 he performed in Barford's "Virgin Queen," in Madden's "Themistocles," and in Mrs. Heywood's "Frederic duke of Brunswick." In 1729-30 there was no new play in which he performed. In 1730-31 he assisted in Tracey's "Periander," in Frowde's "Philotas," in Jeffreys' "Merope," and in Theobald's "Orestes;" and in the next season, 1731-2, in Kelly's "Married Philosopher."

On the 7th of December, 1732, Covent-garden theatre was opened, and the company belonging to Lincoln's-inn fields removed thither. In the course of this season, Mr. Quin was called upon to exercise his talents in singing, and accordingly performed Lycomedes, in Gay's posthumous opera of "Achilles," eighteen nights. The next season concluded his service at Covent-garden. At this juncture the deaths of Wilks, Booth, and Oldfield, and the succession of Cibber, had thrown the management of Drury-lane theatre into raw and unexperienced hands. Mr. Highmore, a gentleman of fortune, who had been tempted to intermeddle in it, had sustained so great a loss, as to oblige him to sell his interest to the best bidder. By this event the Drury-lane theatre came into the possession of Charles Fleetwood, esq. who, it is said, purchased it in concert with, and at the recommendation of Mr. Rich. But a difference arising between these gentlemen, the former determined to seduce from his antagonist his best performer, and the principal support of his theatre. Availing himself of this quarrel, Mr. Quin left Covent-garden, and in the beginning of the season 1734-5 removed to the rival theatre, "on such terms," says Cibber, "as no hired actor had before received."

During Quin's connection with Mr. Rich, he was employed, or at least consulted, in the conduct of the theatre by his principal, as a kind of deputy-manager. While he was in this situation, a circumstance took place which has

been frequently and variously noticed, and which it may not be improper to relate in the words of the writer last quoted. "When Mr. James Quin was a managing-actor under Mr. Rich, at Lincoln's-Inn-fields, he had a whole heap of plays brought him, which he put in a drawer in his bureau. An author had given him a play behind the scenes, which I suppose he might lose or mislay, not troubling his head about it. Two or three days after, Mr. Bayes waited on him, to know how he liked his play:—Quin told him some excuse for its not being received, and the author desired to have it returned. 'There,' says Quin, 'there it lies on the table.' The author took up a play that was lying on the table, but on opening, found it was a comedy, and his was a tragedy, and told Quin of his mistake. 'Faith, then, sir,' said he, 'I have lost your play.'—'Lost my play!' cries the bard.—'Yes, I have,' answered the tragedian; but here is a drawer full of both comedies and tragedies; take any two you will in the room of it.' The poet left him in high dudgeon, and the hero stalked across the room to his Spa water and Rhenish, with a negligent felicity."

From the time of Quin's establishment at Drury-lane until the appearance of Garrick in 1741, he was generally allowed the foremost rank in his profession. The elder Mills, who succeeded to Booth, was declining; and Milward, an actor of some merit, had not risen to the height of his excellence, which, however, was not at the best very great; and Boheme was dead. His only competitor seems to have been Delane, whose merits were soon lost in indolent indulgence. In the Life of Theophilus Cibber, just quoted, the character of this actor, compared with that of Quin, is drawn in a very impartial manner.

In the year 1735, Aaron Hill, in a periodical paper, called "The Prompter," attacked some of the principal actors of the stage, and particularly Colley Cibber and Mr. Quin. "Cibber," says Mr. Davies, "laughed, but Quin was angry; and meeting Mr. Hill in the Court of Requests, a scuffle ensued between them, which ended in the exchange of a few blows."*

* The following seems to be the paragraph which gave offence to the actor: "And as to you, Mr. All-weight, you lose the advantages of your deliberate articulation, distinct use of pausing, solemn significance, and that composed air and gravity of your motion; for though there arises from all these good qualities an esteem that will continue and increase the number of your

Quin was hardly settled at Drury-lane before he became embroiled in a dispute relative to Mons. Poitier and Mad. Roland, then two celebrated dancers, for whose neglect of duty it had fallen to his lot to apologize. On the 12th of December, the following advertisement appeared in the newspapers: "Whereas on Saturday last, the audience of the theatre-royal in Drury-lane was greatly incensed at their disappointment in M. Poitier and Mad. Roland's not dancing, as their names were in the bills for the day; and Mr. Quin, seeing no way to appease the resentment then shewn, but by relating the real messages sent from the theatre to know the reasons why they did not come to perform, and the answers returned: and whereas there were two advertisements in the Daily Post of Tuesday last, insinuating that Mr. Quin had with malice accused the said Poitier and Mad. Roland: I therefore think it (in justice to Mr. Quin) incumbent on me to assure the public, that Mr. Quin has conducted himself in this point towards the abovementioned with the strictest regard to truth and justice; and as Mr. Quin has acted in this affair in my behalf, I think myself obliged to return him thanks for so doing.

"CHARLES FLEETWOOD."

After this declaration no further notice seems to have been taken of the fracas. A short time afterwards, the delinquent dancers made their apology to the public, and were received into favour.

In the season of 1735, Quin performed in Lillo's "Christian Hero," and Fielding's "Universal Gallant;" and in the succeeding one he first performed Falstaff in the "Second Part of Henry IV." for his own benefit. In 1737 he performed in Miller's "Universal Passion;" and in 1737-8 in the same author's "Art and Nature." It was in this season also that he performed Comus, and had the first opportunity of promoting the interest of his friend

friends, yet those among them who wish best to your interest, will be always uneasy at observing perfection so nearly within your reach, and your spirits not disposed to stretch out and take possession. To be *always* deliberate and solemn is an error, as certainly, though not as unpardonably, as *never* to be so. To pause where *no* pauses are necessary, is the way to destroy their effect where the sense stands in need of their assistance. And, though dignity is finely maintained by the weight of majestic composure, yet are there scenes in your parts where the voice should be sharp and impatient, the look disordered and agonised, the action precipitate and turbulent;—for the sake of such difference as we see in some smooth canal, where the stream is scarce visible, compared with the other end of the same canal, rushing rapidly down a cascade, and breaking beauties which owe their attraction to their violence."

Thomson, in the tragedy of "Agamemnon." The author of "The Actor," (Dr. Hill) 1755, p. 235, says of him in the part of Comus: "In this Mr. Quin, by the force of dignity alone, hid all his natural defects, and supported the part at such a height, that none have been received in it since." He then proceeds to particular criticisms, which are rather bombastical, and adds: "There was in all this very little of gesture: the look, the elevated posture, and the brow of majesty, did all. This was most just; for as the hero of tragedy exceeds the gentleman of comedy, and therefore in his general deportment is to use fewer gestures; the deity of the masque exceeds the hero in dignity, and therefore is to be yet more sparing."

He says afterwards, at p. 189, "The language of Milton, the most sublime of any in our tongue, seemed formed for the mouth of this player, and he did justice to the sentiments, which in that author are always equal to the language. If he was a hero in Pyrrhus, he was, as it became him, in Comus, a demi-god. Mr. Quin was old when he performed this part, and his natural manner grave; he was therefore unfit in common things for a youthful god of revels; yet did he command our attention and applause in the part, in spite of these and all his other disadvantages. In the place of youth he had dignity, and for vivacity he gave us grandeur. The author had connected them in the character; and whatever young and spirited player shall attempt it after him, we shall remember his manner, faulty as it was, in what he could not help; in what nature, not want of judgment, misrepresented it; so as to set the other in contempt."

Quin had the honour to enjoy the intimacy and esteem of Pope and other eminent men of his time. The friendship between Thomson and him is yet within the recollection of many persons living. "The commencement of it," says Dr. Johnson, "is very honourable to Quin, who is reported to have delivered Thomson (then known to him only for his genius) from an arrest, by a very considerable present; and its continuance is honourable to both, for friendship is not always the sequel of obligation."

The season of 1738-9 produced only one new play in which Quin performed, and that was "Mustapha," by Mr. Mallet; which, according to Mr. Davies, was said to glance both at the king and sir Robert Walpole, in the characters of Solyman the magnificent, and Rustan his vizier. On

the night of its exhibition were assembled all the chiefs in opposition to the court; and many speeches were applied by the audience to the supposed grievances of the times, and to persons and characters. The play was in general well acted; particularly the parts of Solyman and Mustapha by Quin and Milward. Mr. Pope was present in the boxes, and at the end of the play went behind the scenes, a place which he had not visited for some years. He expressed himself well pleased with his entertainment; and particularly addressed himself to Quin, who was greatly flattered with the distinction paid him by so great a man; and when Pope's servant brought his master's scarlet cloke, Quin insisted upon the honour of putting it on.

It was in the year 1739, on the 9th of March, that Mr. Quin was engaged in another dispute with one of his brethren; which by one who had already been convicted of manslaughter (however contemptible the person who was the party in the difference might be) could not be viewed with indifference. This person was no other than the celebrated Mr. Theophilus Cibber, who at that period, owing to some disgraceful circumstances relative to his conduct to his wife, was not held in the most respectable light. Quin's sarcasm on him was too gross to be here inserted. It may, however, be read in the "Apology for Mr. Cibber's Life," ascribed to Fielding. The circumstances of the duel we shall relate in the words of one of the periodical writers of the times. "About seven o'clock a duel was fought in the Piazza, Covent Garden, between Mr. Quin and Mr. Cibber; the former pulling the latter out of the Bedford coffee-house, to answer for some words he had used in a letter to Mr. Fleetwood, relating to his refusing to act a part in King Lear for Mr. Quin's benefit on Thursday se'nnight. Mr. Cibber was slightly wounded in the arm, and Mr. Quin wounded in his fingers: after each had their wounds dressed, they came into the Bedford coffee-house and abused one another; but the company prevented further mischief."

In the season of 1739-40 there was acted at Drury-lane theatre, on the 12th of November, a tragedy, entitled "The Fatal Retirement," by a Mr. Anthony Brown, which received its condemnation on the first night. In this play Quin had been solicited to perform, which he refused; and the ill-success which attended the piece irritated the author and his friends so much, that they ascribed its failure to the

absence of Quin, and, in consequence of it, repeatedly insulted him for several nights afterwards when he appeared on the stage. This illiberal treatment he at length resented, and determined to repel. Coming forward, therefore, he addressed the audience, and informed them, "that at the request of the author he had read his piece before it was acted, and given him his sincere opinion of it; that it was the very worst play he had ever read in his life, and for that reason had refused to act in it." This spirited explanation was received with great applause, and for the future entirely silenced the opposition to him. In this season he performed in Lillo's "Elmerick."

The next season, that of 1740-41, concluded Quin's engagement at Drury-lane. In that period no new play was produced; but on the revival of "As you like it," and "The Merchant of Venice," he performed, for the first time, the parts of Jaques and Antonio, having declined the part of the Jew, which was offered to him, and accepted by Mr. Macklin. The irregular conduct of the manager, Mr. Fleetwood, was at this time such, that it can excite but little surprise that a man like Quin should find his situation so uneasy as to be induced to relinquish it. In the summer of 1741, Mr. Quin, Mrs. Clive, Mr. Ryan, and Mademoiselle Chateauneuf, then esteemed the best female dancer in Europe, made an excursion to Dublin. Quin had been there before, in the month of June, 1739, accompanied by Mr. Giffard, and received, at his benefit 126*l.* at that time esteemed a great sum.

On his second visit Quin opened with his favourite part of Cato, to as crowded an audience as the theatre could contain. Mrs. Clive next appeared in Lappet in "The Miser." She certainly was one of the best that ever played it. And Mr. Ryan came forward in Iago to Quin's Othello. With such excellent performers, we may naturally suppose the plays were admirably sustained. Perhaps it will scarcely be credited, that so finished a comic actress as Mrs. Clive could so far mistake her abilities, as to play Lady Townly to Quin's Lord Townly and Mr. Ryan's Manly; Cordelia to Quin's Lear and Ryan's Edgar, &c. However she made ample amends by her performance of Nell, the Virgin Unmasqued, the Country Wife, and Euphrosyne in "Comus," which was got up on purpose, and acted for the first time in Ireland. Quin seems to have attended the Dublin company to Cork and Limerick; and

the next season 1741-42, we find him performing in Dublin, where he acted the part of Justice Balance in "The Recruiting Officer," at the opening of the theatre in October, on a government night. He afterwards performed Jaques, Apemantus, Richard, Cato, Sir John Brute, and Falstaff, unsupported by any performer of eminence. In December, however, Mrs. Cibber arrived, and performed Indiana to his young Bevil; and afterwards they were frequently in the same play, as in Chamont and Monimia, in the "Orphan;" Comus and the Lady, Duke and Isabella, in "Measure for Measure;" Fryar and Queen, in "The Spanish Friar;" Horatio and Calista, in the "Fair Penitent," &c. &c. with uncommon applause, and generally to crowded houses. The state of the Irish stage was then so low, that it was often found that the whole receipt of the house was not more than sufficient to discharge Quin's engagement; and so attentive was he to his own interest, and so rigid in demanding its execution, that we are told by good authority he refused to let the curtain be drawn up till the money was regularly brought to him.

He left Dublin in Feb. 1741-2, and on the 25th of March assisted the widow and four children of Milward the actor (who died the 6th of February preceding), and performed Cato for their benefit. On his arrival in London he found the attention of the theatrical public entirely occupied by the merits of Mr. Garrick, who in October preceding had begun his theatrical career, and was then performing with prodigious success at Goodman's-fields. The fame of the new performer afforded no pleasure to Quin, who sarcastically observed that "Garrick was a new religion, and that Whitefield was followed for a time; but they would all come to church again." This observation produced a well-known epigram by Mr. Garrick. In the season of 1742-3, Quin returned to his former master, Rich, at Covent-garden theatre, where he opposed Garrick at Drury-lane; it must be added, with very little success. But though the applause the latter obtained from the public was not agreeable to Quin, yet we find that a scheme was proposed and agreed to, though not carried into execution, in the summer of 1743, for them to perform together for their mutual benefit a few nights at Lincoln's-inn-fields theatre. On the failure of this plan, Quin went to Dublin, where he had the mortification to find the fame of Mr. Sheridan,

then new to the stage, more adverse to him than even Garrick's had been in London. Instead of making a profitable bargain in Dublin, as he hoped, he found the managers of the theatres there entirely indisposed to admit him. After staying there a short time, he returned to London, without effecting the purpose of his journey, and in no good humour with the new performers.

In the season of 1743-4, Quin, we believe, passed without engagement; but in that of 1744-5 he was at Covent-garden again, and performed King John, in Cibber's "Papal Tyranny." The next year seems to have been devoted to repose; whether from indolence, or inability to obtain the terms he required from the managers, is not very apparent. Both may have united. It was some of these periods of relaxation that gave occasion to his friend Thomson, who had been gradually writing the "Castle of Indolence" for fourteen or fifteen years, to introduce him in a stanza in the Mansion of Idleness.

He had the next season, 1746-7, occasion to exert himself, being engaged at Covent-garden with Garrick. "It is not, perhaps," says Mr. Davies, "more difficult to settle the covenants of a league between mighty monarchs, than to adjust the preliminaries of a treaty in which the high and potent princes of a theatre are the parties. Mr. Garrick and Mr. Quin had too much sense and temper to squabble about trifles. After one or two previous and friendly meetings, they selected such characters as they intended to act, without being obliged to join in the same play. Some parts were to be acted alternately, particularly Richard III. and Othello." The same writer adds: "Mr. Quin soon found that his competition with Mr. Garrick, whose reputation was hourly increasing, whilst his own was on the decline, would soon become ineffectual. His Richard the Third could scarce draw together a decent appearance of company in the boxes, and he was with some difficulty tolerated in the part, when Garrick acted the same character to crowded houses, and with very great applause."

"The town often wished to see these great actors fairly matched in two characters of almost equal importance. The Fair Penitent presented an opportunity to display their several merits, though it must be owned that the balance was as much in favour of Quin, as the advocate of virtue is superior in argument to the defender of profligacy. The shouts

of applause when Horatio and Lothario met on the stage together (14th Nov. 1746), in the second act, were so loud, and so often repeated, before the audience permitted them to speak, that the combatants seemed to be disconcerted. It was observed, that Quin changed colour, and Garrick seemed to be embarrassed; and it must be owned, that these actors were never less masters of themselves than on the first night of the contest for pre-eminence. Quin was too proud to own his feelings on the occasion; but Mr. Garrick was heard to say, "I believe Quin was as much frightened as myself." The play was repeatedly acted, and with constant applause, to very brilliant audiences; nor is it to be wondered at; for, besides the novelty of seeing the two rival actors in the same tragedy, the Fair Penitent was admirably played by Mrs. Cibber."

It was in this season that Mr. Garrick produced "Miss in her Teens," the success of which is said by Mr. Davies to have occasioned no small mortification to Mr. Quin. He, however, did not think it prudent to refuse Mr. Garrick's offer of performing it at his benefit; and accordingly the following letter was prefixed to all Quin's advertisements:

"SIR,

"I am sorry that my present bad state of health makes me incapable of performing so long and so laborious a character as Jaffier this season. If you think my playing in the farce will be of the least service to you, or any entertainment to the audience, you may command

March 25. "Your humble servant, D. GARRICK."

It was this season also in which "The Suspicious Husband" appeared. The part of Mr. Strickland was offered to Mr. Quin, but he refused it; and in consequence it fell to the lot of Mr. Bridgewater, who obtained great reputation by his performance of it.

At the end of the season Quin retired to Bath, which he had probably chosen already for his final retreat; being, as he said, "a good convenient home to lounge away the dregs of life in." The manager and he were not on good terms, and each seems to have determined to remain in sullen silence till the other should make a proposal. In November, however, Quin thought proper to make a slight advance; which Rich repelled, and Quin remained therefore during the winter unemployed, and it has been asserted that Garrick was instrumental in preventing his engagement. The fire in Cornhill, March 1748, gave

him, however, an opportunity at once of shewing himself, and his readiness to succour distress. He acted Othello at Covent-garden, for the benefit of the sufferers, having quitted Bath on purpose, and produced a large receipt. Soon after, he had a benefit for himself.

For the season of 1748-9 he was engaged again, and on the 13th of January 1749 the tragedy of Coriolanus, by Thomson, who died in the preceding August, was brought out at Covent-garden. Quin, whose intimacy with him has been already mentioned, acted the principal part, and spoke the celebrated prologue, written by lord Lyttelton. When he pronounced the following lines, which are in themselves pathetic, all the endearments of a long friendship rose at once to his imagination, and he justified them by his real tears.

> He lov'd his friends (forgive this gushing tear,
> Alas, I feel I am no actor here;)
> He lov'd his friends, with such a warmth of heart,
> So clear of interest, so devoid of art,
> Such generous freedom, such unshaken zeal,
> No words can speak it — but our tears may tell.

A deep sigh filled up the judicious break in the last line, and the audience felt the complete effect of the strongest sympathy. About the same time Cato was performed at Leicester-house by the family of Frederick prince of Wales, and Quin, whom the prince strongly patronized, was employed to instruct the young performers. From his judgment in the English language, he was also engaged to teach his present majesty, and the other royal children, a correct mode of pronunciation, and delivery; on which account, when the theatrical veteran was afterwards informed of the graceful manner in which the king pronounced his first speech in parliament, he is said to have exclaimed with eagerness, "I taught the boy!"

The next season opened with a very powerful company at Covent-garden, and it is said that Garrick endeavoured, but in vain, to detach Quin from that house. His benefit was Othello, in which, for that night, he acted Iago, while Barry took the part of Othello. This was on the 18th of March 1751, only three days before the death of his patron the prince of Wales; and the house, notwithstanding the novelty arising from the change of parts, was thin. On the 10th of May he performed Horatio in the Fair Penitent, and with that character concluded his performances

as a hired actor. He now carried into execution his plan of retiring to Bath, but visited London in the two succeeding seasons, to perform Falstaff for the benefit of his old friend Ryan. The last time of his appearance on the stage was the 19th of March 1753, on which night the stage, pit, and boxes, were all at the advanced price of 5*s*. The next year, finding himself disabled by the loss of his teeth, he declined giving his former assistance, saying, in his characteristic manner, "I will not whistle Falstaff for any body; but I hope the town will be kind to my friend Ryan; they cannot serve an honester man." He exerted himself, however, to dispose of tickets for him, and continued his attention to the end of Ryan's life. Mr. Davies says, in his Life of Garrick, that to make up the loss of his own annual performance, he presented his friend with no less a sum than 500*l*.

Quin had always observed a prudent œconomy, which enabled him, while on the stage, to assert a character of independence, and, when he quitted it, secured to him a competent provision. There is no reason to suppose that he repented withdrawing from the public eye, though in 1760 Nash was persuaded, probably by some wags, to fancy that Quin intended to supplant him in his office of master of the ceremonies. Towards the latter end of his life, when all competition for fame had ceased, he began to be on terms of friendly intercourse with Garrick; after which he made occasional visits to Hampton. It was on a visit there that an eruption first appeared in his hand, which the physicians feared would turn to a mortification. This was prevented by large quantities of bark; but his spirits were greatly affected by the apprehension, and when the first danger was surmounted a fever came on, of which he died, at his house at Bath, in his 73d year, Jan. 21, 1766. When he found his last hour approaching, he said, "I could wish this last tragic scene was over, but I hope to go through it with becoming dignity."

It remains to say a few words on the character of Quin. He has been represented by some persons as stern, haughty, luxurious, and avaricious. Dr. Smollet, who probably knew him well, says of him, in his Humphrey Clinker, "How far he may relax in his hour of jollity I cannot pretend to say; but his general conversation is conducted by the nicest rules of propriety, and Mr. James Quin is certainly one of the best-bred men in the kingdom. He is not only a

most agreeable companion, but (as I am credibly informed) a very honest man; highly susceptible of friendship; warm, steady, and even generous in his attachments; disdaining flattery, and incapable of meanness and dissimulation. Were I to judge, however, from Quin's eye alone, I should take him to be proud, insolent, and cruel. There is something remarkably severe and forbidding in his aspect, and I have been told he was ever disposed to insult his inferiors and dependents. Perhaps that report has influenced my opinion of his looks.—You know we are the fools of prejudice." It appears that the unfavourable parts of his character have been generally exaggerated, and that he had many excellent qualities. His wit was strong, but frequently coarse, though it is probable that many of the gross things which have been repeated as his, have been invented to suit his supposed manner. Perhaps the following character, which is said to have been written by one of the last of his friends, approaches more nearly to truth than any other.

"Mr. Quin was a man of strong, pointed sense, with strong passions and a bad temper; yet in good-humour he was an excellent companion, and better bred than many who valued themselves upon good-manners. It is true, when he drank freely, which was often the case, he forgot himself, and there was a sediment of brutality in him when you shook the bottle; but he made you ample amends by his pleasantry and good sense when he was sober. He told a story admirably and concisely, and his expressions were strongly marked; however, he often had an assumed character, and spoke in blank verse, which procured him respect from some, but exposed him to ridicule from others, who had discernment to see through his pomp and affectation. He was sensual, and loved good eating, but not so much as was generally reported with some exaggeration; and he was luxurious in his descriptions of those turtle and venison feasts to which he was invited. He was in his dealing a very honest fair man, yet he understood his interest, knew how to deal with the managers, and never made a bad bargain with them; in truth, it was not an easy matter to over-reach a man of his capacity and penetration, united with a knowledge of mankind. He was not so much an ill-natured as an ill-humoured man, and he was capable of friendship. His airs of importance and his gait was absurd; so that he might be said to walk in

hearers or readers with the little resemblance these compositions had to Greek and Roman dramas, or to the genuine tragedies of the moderns.[1]

Quinault, however, was not without his consolations. Louis XIV. gave him a pension of 2000 livres; he received 4000 livres from Lulli for each opera, and he married a rich wife. He was also elected into the French academy; and, in the name of that society, addressed the king on his return from the campaigns of 1675 and 1677. He was a man of a mild conciliating temper, and much respected in society. When sickness came on, he lamented the loss of the time he had bestowed on his operas, and resolved to write no more poetry, unless to celebrate the king, or for the glory of God. His countrymen assure us that he died with fervent sentiments of religion and piety, Nov. 28, 1688, in the fifty-third year of his age. His works, consisting of his operas, some epigrams and miscellaneous poetry, were printed in 1739, 5 vols. 12mo.[1]

QUINQUARBOREUS, or, in French, CINQ-ARBRES (JOHN), a learned Hebrew scholar, was born at Aurillac in Auvergne, about the beginning of the sixteenth century. He studied the Oriental languages under Francis Vatable, and became professor of Hebrew and Syriac in the college of France in 1554, and dean of the royal professors, which high office he held at the time of his death in 1587. In 1546 he published his "Hebrew Grammar," to which was added a short treatise on the Hebrew points. This was often reprinted both in France and elsewhere in 4to, under the title "Linguæ Hebraicæ institutiones absolutissimæ." The edition of 1609, by father Vignal, besides valuable additions, a treatise on Hebrew poetry and syntax, has the advantage of a most beautiful type, cast by Lebé. Quinquarboreus translated into Latin, with notes, the "Targum of Jonathan, son of Uziel, on Jeremiah," which was published in 1549, and again in 1556, 4to, with additions, and the title "Targum in Osean, Joelem, Amosum," &c. He also published in 1551 the gospel of St. Matthew in Hebrew, with the version and notes of Sebastian Munster, and translated into Latin several of the works of Avicenna.[2]

[1] Niceron, vol. XXXIII.—Chaufepie.—Perrault's Les Hommes Illustres.—Dr. Burney in Rees's Cyclopædia.

[2] Moreri.—And Biog. Univ. in art. Cinq-arbres.

QUINTILIAN (MARCUS FABIUS), an illustrious rhetorician and critic of antiquity, and a most excellent author, was born in the beginning of the reign of Claudius Cæsar, about the year of Christ 42. Ausonius calls him Hispanum and Calagurritanum; whence it has usually been supposed that he was a native of Calagurra, or Calahorra, in Spain. It is, however, certain that he was sent to Rome, even in his childhood, where he was educated, applying himself particularly to the cultivation of the art of oratory. In the year 61 Galba was sent by the emperor Nero into Spain, as governor of one of the provinces there; and Quintilian, being then nineteen years old, is supposed to have attended him, and to have taught rhetoric in the city of Calagurra while Galba continued in Spain. Hence it is, according to some, that he was called Calagurritanus, and not from his being born in that city; and they insist that he was born in Rome, all his kindred and connections belonging to that city, and his whole life from his infancy being spent there, except the seven years of Galba's government in Spain; but we are not of opinion that the memorable line of Martial, addressing him "Gloria Romanæ, Quintiliane, togæ," greatly favours such a supposition.

In the year 68, upon the death of Nero, Galba returned to Rome, and took Quintilian with him; who there taught rhetoric at the expence of the government, being allowed a salary out of the public treasury. His career was attended with the highest reputation, and he formed many excellent orators, who did him great honour; among whom was the younger Pliny, who continued in his school to the year 78. After teaching for twenty years he obtained leave of Domitian to retire, and applied himself to compose his admirable book called "Institutiones Oratoriæ." This is the most complete work of its kind which antiquity has left us; and the design of it is to form a perfect orator, who is accordingly conducted through the whole process necessary to attain eminence in that art. Few books abound more with good sense, or discover a greater degree of just and accurate taste. Almost all the principles of good criticism are to be found in it. He has digested into excellent order all the ancient ideas concerning rhetoric, and is at the same time himself an eloquent writer. "Though some parts of his work," says Blair, "contain too much of the technical and artificial system then in vogue, and for that reason may be thought dry and tedious, yet I would

not advise the omitting to read any part of his 'Institutions.' To pleaders at the bar, even these technical parts may prove of some use. Seldom has any person of more sound and distinct judgment than Quintilian, applied himself to the study of the art of oratory." The first entire copy of the "Institutiones Oratoriæ," for the Quintilian then in Italy was much mutilated and imperfect, was discovered by Poggius, as we have already noticed in his article, in the monastery of St. Gall, at the time of holding the council of Constance. The most useful editions of this work are those of Burman, 1720, 2 vols. 4to; of Capperonerius, Paris, fol. 1725; of Gesner, Gottingen, 1738, 4to, beautifully reprinted in 1805, at Oxford, 2 vols. 8vo.

Quintilian not only laid down rules for just speaking, but exhibited also his eloquence at the bar. He pleaded, as he himself tells us, for queen Berenice in her presence, and grew into such high repute that his pleadings were written down in order to be frequently transcribed and circulated, but these were executed in a very erroneous manner. The "Declamationes," which still go under his name, and have frequently been printed with the "Institutiones Oratoriæ," are of doubtful authority. Burman tells us in his preface, that he subjoined them to his edition, not because they were worthy of any time and pains, but that nothing might seem wanting to the curious. He will not allow them to be Quintilian's, but subscribes to the judgment of those critics, who suppose them to be the productions of different rhetoricians in different ages; since, though none of them can be thought excellent, some are rather more elegant than others.

The anonymous dialogue "De Oratoribus, sive de causis corruptæ eloquentiæ," has sometimes been printed with Quintilian's works; yet is generally ascribed to Tacitus, and is commonly printed with the works of that historian; and the late Mr. Melmoth, in his "Fitzosborne's Letters," seems inclined to give it to the younger Pliny; "because," says he, "it exactly coincides with his age, is addressed to one of his particular friends and correspondents, and is marked with some similar expressions and sentiments. But as arguments of this kind are always more imposing than solid," he wisely leaves it as "a piece, concerning the author of which nothing satisfactory can be collected," only "that it is evidently a composition of that period in which he flourished." It was ascribed to Quintilian, because he

actually wrote a book upon the same subject, and with the same title, as he himself declares: yet the critics are convinced by sufficient arguments, that the dialogue, or rather fragment of a dialogue, now extant, is not that of which Quintilian speaks.

Quintilian spent the latter part of his life with great dignity and honour. Some imagine that he was consul; but the words of Ausonius, on which they ground their supposition, shew that he did not possess the consulship, but only the consular ornaments; "honestamenta nominis potius quàm insignia potestatis:" and we may add, that no mention is made of his name in the "Fasti Consulares." It is certain that he was preceptor to the grandsons of the emperor Domitian's sister. Though Quintilian's outward condition and circumstances were prosperous and flourishing, yet he laboured under many domestic afflictions. In his forty-first year he married a wife who was but twelve years old, and lost her when she was nineteen. He bestows the highest applauses on her, and was inconsolable for her loss. She left him two sons, one of whom died at five years old, and the other at ten, who was the eldest, and possessed extraordinary talents. He soon after, however, married a second wife, and by her he had a daughter, whom he lived to see married; who also, at the time of her marriage, received a handsome dowry from the younger Pliny, who had been his scholar, in consideration, as we are told, that she was married to a person of superior rank, who of course required more with her than her father's circumstances would admit. Quintilian lived to be fourscore years of age, or upwards, as is pretty certainly determined; although the time of his death is not recorded. He appears, from his works, and from what we are able to collect of him, to have been a man of great innocence and integrity of life. His "Oratorial Institutions" contain a great number of excellent moral instructions; and it is a main principle inculcated in them, that "none but a good man can make a good orator."

One blemish, however, there lies upon Quintilian's character, which cannot be passed over; and that is, his excessive flattery of Domitian, whom he calls a God, and says, that he ought to be invoked in the first place. He calls him also a most holy censor of manners, and says, that there is in him a certain supereminent splendour of virtues. This sort of panegyric must needs be highly offensive to all

who have read the history of that detestable emperor: nor can any excuse be made for Quintilian, but the necessity he was under, for the sake of self-preservation, of offering this incense to a prince most greedy of flattery; and who might probably expect it the more from one on whom he had conferred particular favours, as he certainly had on Quintilian. Martial, Statius, and Julius Frontinus, have flattered this emperor in the same manner.[1]

QUINTINIE (JOHN DE LA), a famous French gardener, was born at Poictiers in 1626. After a course of philosophy, he applied himself to the law, and went to Paris in order to be admitted an advocate. He had much natural eloquence, improved by learning; and acquitted himself so well at the bar as to gain the admiration and esteem of the chief magistrates. Tamboneau, president of the chamber of accounts, being informed of his merit, engaged him to undertake the preceptorship of his only son, which Quintinie executed entirely to his satisfaction; applying his leisure hours in the mean time to the study of agriculture, towards which he always had a strong inclination. He read Columella, Varro, Virgil, and all authors ancient or modern, who had written on the subject; and gained new lights by a journey which he made with his pupil into Italy. All the gardens in Rome and about it were open to him; and he never failed to make the most useful observations, constantly joining practice with theory. On his return to Paris, Tamboneau entirely gave up to him his garden, to manage as he pleased; and Quintinie applied himself to so intense a study of the operations of nature in this way, that he soon became famous all over France. He made many curious and useful experiments. He was the first who proved it useless to join fibres to the roots of trees when transplanted, and discovered a sure and infallible method of pruning trees, so as to make them not only bear fruit, but bear it in whatever part the owner chuses, and even produce it equally throughout all the branches; which had never before been tried, nor even believed to be possible. The prince of Condé, who is said to have joined the pacific love of agriculture to a restless spirit for war, took great pleasure in conversing with Quintinie. He came to England about 1673; and, during his stay here paid a

[1] Gen. Dict.—Life by Burman.—Moreri.—Saxii Onomast.—Blair's Lectures, *passim*.

visit to Mr. Evelyn, who prevailed on him to communicate some directions concerning melons, for the cultivation of which Quintinie was remarkably famous. They were transmitted to Mr. Evelyn from Paris; and afterwards, in 1693, published by him in the Philosophical Transactions. Charles II. or, as his biographers say, James II. made Quintinie an offer of a considerable pension if he would stay and take upon him the direction of his gardens; but Quintinie chose to serve his own king, Louis XIV. who erected for him a new office of director-general of all his majesty's fruit and kitchen gardens. The royal gardens, while Quintinie lived, were the admiration of the curious; and when he died, the king himself was much affected, and could not forbear saying to his widow, that "he had as great a loss as she had, and never expected to have it repaired." Quintinie died very old, but we know not in what year. He greatly improved the art of gardening, and transplanting trees: and his book, entitled "Directions for the Management of Fruit and Kitchen Gardens," 1725, 2 vols. 4to, contains precepts which have been followed by all Europe.[1]

QUINTUS (CALABER), or rather QUINTUS SMYRNEUS, was a Greek poet, who wrote a supplement to Homer's Iliad, in 14 books, in which a relation is given of the Trojan war from the death of Hector to the destruction of Troy. He is supposed, from the style of his work, to have lived in the fifth century, but nothing certain can be collected concerning his person and country; but some say he was a native of Smyrna, and hence the name of Smyrneus. His poem was first made known by cardinal Bessarion, who discovered it in St. Nicholas' church, near Otranto, in Calabria, from which circumstance the author was named Quintus Calaber. It was published at Venice, by Aldus, but there is no date attached to the title-page; it is supposed to be 1521. The other editions are those of Freigius, Basil, 1569; of Rhodomannus, Hanover, 1604; of De Pauw, Leyden, 1734; and of Bandinius, Gr. Lat. et Ital. Florence, 1765.[2]

QUIRINI (ANGELO MARIA), a Venetian cardinal, celebrated as an historian, a philologer, and an antiquary, was born in 1684, or, according to some authors, in 1680. He entered very early into an abbey of Benedictines at Flo-

[1] Niceron, vol. XXVII.—Perrault's Les Hommes Illustres.—Dict. Hist.
[2] Vossius de Poet. Græc.—Fabric. Bibl. Græc.—Clarke's Bibliog. Dict.

rence, and there studied with so much ardour as to lay in a vast store of literature of every kind, under Salvini, Bellini, and other eminent instructors. The famous Magliabecchi introduced to him all foreigners illustrious for their talents, and it was thus that he became acquainted with sir Isaac Newton and Montfaucon. Not contented with this confined intercourse with the learned, he began to travel in 1710, and went through Germany to Holland, where he conversed with Basnage, Le Clerc, Kuster, Gronovius, and Perizonius. He then crossed into England, where he was honourably received by Bentley, Newton, the two Burnets, Cave, Potter, and others. Passing afterwards into France, he formed an intimate friendship with the amiable and illustrious Fenelon; and became known to all the principal literati of that country. The exact account of the travels of Quirini would contain, in fact, the literary history of Europe at that period. Being raised to the dignity of cardinal, he waited on Benedict XIII. to thank him for that distinction. "It is not for you," said that pope, "to thank me for raising you to this elevation, it is rather my part to thank you, for having by your merit reduced me to the necessity of making you a cardinal." Quirini spread in every part the fame of his learning, and of his liberality. He was admitted into almost all the learned societies of Europe, and in various parts built churches, and contributed largely to other public works. To the library of the Vatican he presented his own collection of books, which was so extensive as to require the addition of a large room to contain it. What is most extraordinary is, that though a Dominican and a cardinal, he was of a most tolerant disposition, and was every where beloved by the Protestants. He died in the beginning of January 1755.

His works are numerous; among them we may notice, 1. "Primordia Corcyræ, ex antiquissimis monumentis illustrata;" a book full of erudition and discernment. The best edition is that of Bresse, 1738, 4to. 2. A work on the Lives of certain Bishops of Bresse, eminent for sanctity. 3. "Specimen variæ Literaturæ, quæ in urbe Brixia, ejusque ditione, paulo post incunabula Typographiæ florebat," &c. 1739, 4to. 4. An Account of his Travels, full of curious and interesting anecdotes. 5. A collection of his Letters. 6. A sketch of his own life, to the year 1740, Bresse, 1749, 8vo. 7. Cardinal Pole's Letters, mentioned in our account of that celebrated ecclesiastic. 8. An edition of

the works of St. Ephrem, 1742, 6 vols. fol. in Greek, Syriac, and Latin. With many smaller productions.[1]

QUISTORP (JOHN), a German Lutheran divine and professor, was born at Rostock in 1584, and studied first at home, and then at Berlin, and at Frankfort on the Oder. He afterwards travelled through Holland, Brabant, and Flanders, as tutor to the son of a patrician of Lubeck. In 1614, his learning and abilities having pointed him out as a fit person to fill the divinity chair at Rostock, he was created doctor of divinity, and paid a visit to the universities of Leipsic, Wirtemberg, Jena, &c. He obtained other preferments in the church, particularly the archdeaconry of St. Mary's at Rostock. In 1645, he was appointed pastor of the same church, and superintendant of the churches in the district of that city. During Grotius's last fatal illness at Rostock he was called in as a clergyman, and from him we have the particulars of the last moments of that celebrated scholar; some of which particulars, Burigny informs us, were misrepresented or misunderstood. Quistorp died May 2, 1648, at the age of sixty-four. He was the author of "Annotationes in omnes Libros Biblicos;" "Commentarius in Epistolas Sancti Pauli," and several other works. He left a son of the same name, who was born at Rostock in 1624, and died in 1669. He became pastor, professor of divinity, and rector of the university of that city, and published some works, "Catechesis Anti-papistica," "Pia desideria," &c. Another John Nicholas Quistorp, probably of the same family, died in 1715, and left some works on controversial subjects.[2]

[1] Dict. Hist.—Moreri. [2] Moreri.—Dict. Hist.

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RABANUS MAURUS (MAGNENTIUS), a celebrated archbishop of Mentz, and one of the most learned divines in the ninth century, was born in the year 785 at Mentz, or rather at Fulda, and descended from one of the most noble families in that country. Mackenzie, however, has inserted him among his Scotch writers, but without much apparent authority. The parents of Rabanus sent him, at ten years old, to the monastery of Fulda, where he was instructed in learning and virtue, and afterwards studied under the famous Alcuinus, at Tours. In this situation he made so rapid a progress, as to acquire great reputation from his writings at the age of thirty. On his return to Fulda he was chosen abbot there, and reconciled the emperor Louis le Débonnaire to his children. Rabanus wrote a letter of consolation to this prince when unjustly deposed, and published a tract on the respect due from children to their parents, and from subjects to their princes, which may be found in "Marca de Concordiâ," published by Baluze. He succeeded Orgar, archbishop of Mentz, in the year 847, but was so much a bigot, as to procure the condemnation of Godeschalc. He died at his estate of Winsel, in the year 856, aged sixty-eight, after having bequeathed his library to the abbeys of Fulda and St. Alban's, leaving a great number of works printed at Cologn, 1627, 6 vols. in 3 folio. The principal are, 1. "Commentaries on the Holy Scriptures," the greatest part of which are mere extracts from the fathers, as was the usual method among commentators in his time. 2. A poem in honour of the holy cross, of which there is a neat edition printed at Augsburg, 1605, in folio; but the most rare is that printed at Phorcheim, *in ædibus Thomæ Anselim*, 1503, curiously ornamented. Of the frontispiece the first figure is that of Albinus, abbot of Fulda, who presents Rabanus to the pope, with a poetical piece entitled "Intercessio Albini;" Rabanus appears next, presenting his book to the pope, with a poetical piece, entitled "Commendatio Papæ." Then follows a kind of dedication to the emperor

Louis le Débonnaire, who is delineated on this dedication holding a shield in one hand, and a cross in the other, his head surrounded with glory; all the letters comprised in these ornamented lines, form a discourse foreign to the dedication. The poem is in the same style; on each of the 28 pages of which it consists, are figures of the cross, stars, cherubim, seraphim, &c. The last represents a cross, with the author adoring it; the letters comprised in this cross form various pious exclamations. 3. A treatise on "the Instruction of the Clergy." 4. A treatise on "the Ecclesiastical Calendar," in which he points out the method of distinguishing the leap years, and marking the indictions. 5. A book "on the sight of God, purity of heart, and the manner of doing penance." 6. A large work, entitled "De Universo, sive Etymologiarum Opus." 7. "Homilies." 8. "A Martyrology," &c. But a treatise on "Vices and Virtues," which is attributed to Rabanus Maurus, was written by Halitgarius bishop of Orleans. His treatise "against the Jews," may be found in Martenne's "Thesaurus;" and some other small tracts in the "Miscellanea" of Baluze, and Father Sirmond's works. Rabanus was unquestionably one of the most learned men of his age, and his character in this respect has been highly extolled both by Dupin and Mosheim.[1]

RABELAIS (FRANCIS), a celebrated French wit, was the son of an apothecary, and born about 1483, at Chinon, in the province of Touraine. He was bred up in a convent of Franciscan friars in Poictou, the convent of Fontenaile-Comte, and received into their order. His strong inclination and taste for literature and the sciences made him transcend the bounds which restrained the learned in his times; so that he not only became a great linguist, but an adept in all branches of knowledge. His uncommon capacity and merit soon excited the jealousy of his brethren. Hence he was envied by some; others, through ignorance, thought him a conjuror; and all hated and abused him, particularly because he studied Greek; the novelty of that language making them esteem it, not only barbarous, but antichristian. This we collect from a Greek epistle of Budæus to Rabelais, in which he praises him highly for his great knowledge in that tongue, and exclaims against the stupidity and malice of the friars.

[1] Dupin.—Mosheim.—Moreri.—Mackenzie's Lives, vol. I. p. 81.

Having endured their persecutions for a long time, he obtained permission of pope Clement VII. to leave the society of St. Francis, and to enter into that of St. Benedict; but his mercurial temper prevailing, he did not find any more satisfaction among the Benedictines, than he had found among the Franciscans, so that after a short time he left them also. Changing the regular habit for that which is worn by secular priests, he rambled up and down for a while; and then fixed at Montpellier, where he took the degrees in physic, and practised with great reputation. He was universally admired for his wit and great learning, and became a man of such estimation, that the university of that place, when deprived of its privileges, deputed him to Paris to obtain the restitution of them, by application to the chancellor Du Prat, who was so pleased with him, and so much admired his accomplishments, that he easily granted all that he solicited. He returned to Montpellier; and the service he did the university upon this occasion, is given as a reason why all the candidates for degrees in physic there, are, upon their admission to them, formally invested with a robe, which Rabelais left; this ceremony having been instituted in honour of him.

In 1532, he published at Lyons some pieces of Hippocrates and Galen, with a dedication to the bishop of Mailezais; in which he tells him, that he had read lectures upon the aphorisms of Hippocrates, and the "ars medica" of Galen, before numerous audiences in the university of Montpellier. This was the last year of his continuance in that place; for the year after he went to Lyons, where he became physician to the hospital, and joined lectures with practice for some years following. John du Bellay, bishop of Paris, and afterwards cardinal, with whom he had been acquainted in his early years, going to Rome in 1534, upon the business of Henry VIII's divorce from Catherine of Spain, and passing through Lyons, carried Rabelais with him, in quality of his physician; who returned home, however, in about six months. He had sometime before quitted his religious connections for the sake of leading a life more suitable to his taste and humour; but now renewed them, and in a second journey to Rome, obtained in 1536, by his interest with some cardinals, a brief from pope Paul III. to qualify him for holding ecclesiastical benefices. John du Bellay, had procured the abbey of St. Maur near Paris to be secularized; and into

this was Rabelais, now a Benedictine monk, received as a secular canon. Here he is supposed to have begun his famous romance, entitled "The lives, heroic deeds, and sayings of Gargantua and Pantagruel." He continued in this retreat till 1545, when Du Bellay, his friend and patron, and now a cardinal, nominated him to the cure of Meudon, which he is said to have filled with great zeal and application to the end of his life. His profound knowledge and skill in physic made him doubly useful to the people under his care; and he was ready upon all occasions to relieve them under indispositions of body as well as mind. He died in 1553. As he was a great wit, many witticisms and facetious sayings are laid to his charge, of which he knew nothing; and many ridiculous circumstances are related of him by some of his biographers, to which probably little credit is due.

He published several productions; but his *chef d'œuvre* is "The History of Gargantua and Pantagruel;" a most extravagant satire, in the form of a romance, upon monks, priests, popes, and fools and knaves of all kinds. Wit and learning are scattered here in great profusion, but in a manner so wild and irregular, and with a strong mixture of obscenity, coarse and puerile jests, profane allusions, and low raillery, that, while some have regarded it as a first-rate effort of human wit, and, like Homer's poems, as an inexhaustible source of learning, science, and knowledge, others have affirmed it to be nothing but an unintelligible rhapsody, a heap of foolish conceits, without meaning, without coherence; a collection of gross impieties and obscenities. There seems to be much truth in both these opinions, and throughout the whole such a degree of obscurity, where he is supposed to allude to persons or events, that no commentary can easily satisfy the reader's curiosity *. The monks, who were supposed to be the chief object of his satire, gave some opposition to it when it first began to be published, for it was published by parts

* Warton, in his "Essay on Pope," says, "Rabelais was not the inventor of many of the burlesque tales he introduced into his principal story; the finest touches of which, it is to be feared, have undergone the usual and unavoidable fate of satirical writings; that is, not to be tasted or understood, when the characters, the facts, and the follies they stigmatize, are perished and unknown." This may be true, but how are taste and virtue improved, or vice depressed, through such a medium of coarse obscenity, as cannot be read aloud in any language?" We may here remark that Sterne must have "given his days and nights" to the perusal of Rabelais.

in 1535; but this opposition was soon overruled by the powerful patronage of Rabelais among the great. The best edition of his works is that with cuts, and the notes of Le Duchat, 5 vols. 12mo, and De Monnoye, 1741, in 3 vols. 4to. Mr. Motteux published an English translation of it at London, 1708, with a preface and notes, in which he endeavours to shew, that Rabelais has painted the history of his own time, under an ingenious fiction and borrowed names. Ozell published afterwards a new translation, with Duchat's notes, 5 vols. 12mo, printed afterwards in 4 vols. We know not which is worst; in point of vulgar obscenity of style, both are execrable.[1]

RABENER (THEOPHILUS WILLIAM), a German satirist, was born in 1714, at Wachau, an estate and manor near Leipsic, of which his father was lord. As he was educated for the law, and was employed for the greatest part of his life in public business, his literary performances must have been the amusement of his leisure hours. He appeared first in print, in 1741, as an associate in a periodical work entitled "Amusements of Wit and Reason," to which some of the most eminent men of his age were contributors, and among these Gellert, with whom he had a lasting friendship. About this time, he was made comptroller of the taxes in the district of Leipsic, an office which required constant attention, and obliged him to be frequently riding from place to place; and on these journeys, as a relaxation from business of a very different kind, he says, in one of his letters, all his satires were written. He published four volumes of them, and in his preface to the last, which is dated 1755, he professes his resolution to publish no more during his life. This determination, he says, is extorted from him by the multiplicity of business in which he is involved, by the impression which the loss of his best friends had made on his mind, and by his disgust at the impertinence of some of his readers; who, though he had avoided every thing personal, were continually applying his general characters to individuals. He had then been made secretary to the board of taxes at Dresden, and was afterwards involved in the calamities which that city suffered when besieged by the king of Prussia. During this siege, his house, his manuscripts, and all his property, were destroyed; which misfortune he bore

[1] Life prefixed to Ozell's edition.—Chaufepie.—Niceron, vol. XXXIV.

with a temper of mind truly philosophical; and his letters on this occasion, which were afterwards published without his knowledge, show that it did not deprive him of his usual cheerfulness; nor did this disposition deject him even in his last illness. He died of an apoplexy in March 1771. He is represented by his biographer Weiss, as an amiable and virtuous man, strict in his own conduct, but indulgent to that of others. He had a deep sense of religion, which he could not bear to hear ridiculed: and whenever any thing of this kind was attempted in his presence, he generally punished the scoffer with such sarcastic raillery as rendered him an object of contempt. He was remarkably temperate, though very fond of lively and cheerful conversation, in which he excelled; but he never would accept of any invitation which he thought was given with a view to exhibit him as a man of wit, and he was averse to all compliments paid to him as such; he knew how to preserve the respect due to him even while he promoted mirth and conviviality, for he never suffered these qualities to exceed the bounds of virtue and decency.

Rabener's "Satirical Letters" were translated into *English*, and the French and other nations have translations of some of his satires, which, it is thought, have not appeared to great advantage. He seems to have been intimately acquainted with the writings of Swift, Pope, and Arbuthnot, which he appears very frequently to have imitated; and in some particular places has translated them. From them he borrowed the idea of adopting, in some of his pieces, the character of Martinus Scriblerus; and there is a great similarity of manner between his extract of the chronicle of the village of Querlequitsch, and the "Memoirs of P. P. clerk of this parish." He also wrote an account of a codicil to Swift's will, relative to the foundation of an hospital for fools and madmen, in which he appropriates an additional wing for the reception of Germans.[1]

RABUTIN (Roger, count de Bussy), a distinguished French officer and wit, was born April 3, 1618, at Epiry in Nivernois, descended from a family which ranks among the most noble and ancient of the duchy of Burgundy. He served in his father's regiment from twelve years old, and distinguished himself so much by his prudent conduct in several sieges and battles, that he would certainly have

[1] Portraits of celebrated German literati, 1793, in Month. Rev. vol. XIV. N. S.

risen to the rank of marechal, had he not as much distinguished himself by indiscriminate satire, and by immoral conduct. Being left a widower, 1648, he fell violently in love with Mad. de Miramion, and carried her off, but could not prevail on her to return his passion. He was admitted into the French academy in 1665, and the same year a scandalous history in MS. was circulated under his name, which is called "The amorous History of the Gauls," containing the amours of two ladies (d'Olonne, and de Chatillon) who had great influence at court. It has since been joined to other novels of that time, and printed in Holland, 2 vols. 12mo, and at Paris, under the title of Holland, 5 vols. 12mo. This MS. being shown to the king, his majesty was extremely angry, and to satisfy the offended parties, sent De Bussy to the Bastile, April 7, 1665. From thence he wrote several letters acknowledging that he was the author of the history, but had entrusted the original to the marchioness de la Baume, who had betrayed his confidence by taking a copy; alleging also that the characters had been changed and spoilt, for the purpose of raising up enemies to him. The king did not believe one word of this, but tired with his repeated importunities, granted his request; and De Bussy obtained leave to stop a month in Paris, after which he retired to his own estate, where he remained in banishment till 1681. The king then permitted him to return to Paris, and not only recalled him to court in 1682, but even suffered him to attend his levee, at the duke de Saint-Aignan's earnest solicitation. He soon perceived, however, that the king showed him no countenance, and he therefore retired again to his estate. In 1687, he revisited the court for his children's interests, and returned home the year following; but ceased not to offer his services to the king, from whom he obtained several favours for his family. He died April 9, 1693, at Autun, aged 75. His works are, 1. "Memoires," 2 vols. 4to, or 12mo, concerning his adventures at court, and in the army, and what happened after his disgrace. 2. "Letters," 7 vols. 3. A small piece, entitled "Instructions for the conduct of Life," which he gave his sons, when he sent one to the academy, and the other to college. This is said to do credit to his principles, which appear to have been better than his practice. The only work of his now read in France is that which produced all his misfortunes, the "Histoire amoureuse des Gaules," the last edi-

tion of which was printed at Paris in 1754, 5 vols. 12mo. He has been called very unjustly the French Petronius, for he has neither the indecency nor the elegance of that writer. The French critics are very favourable to him, in asserting that although in the above work we may discover symptoms of malignity, there are none of exaggeration or falsehood.[1]

RACAN (HONORAT DE BUEIL, marquis of), a French poet, was born at Roche-Racan in Touraine in 1589. At sixteen, he was made one of the pages to Henry IV. and, as he began to amuse himself with writing verses, he became acquainted with Malherbe, who, amidst his advices, reproached him with being too negligent and incorrect in his versification; but Boileau, who has passed the same censure on him, affirms that he had more genius than his master; and was as capable of writing in the Epic as in the Lyric style, in which last he was allowed to excel. Menage has also spoken highly of Racan, in his additions and alterations to his "Remarques sur les Poesies de Malherbe." Racan had little or no education, and no learning. On quitting the office of page, he entered into the army; but this, more to oblige his father, the marquis of Racan, than out of any inclination of his own; and therefore, after two or three campaigns, he returned to Paris, where he married, and devoted himself to poetry. His works, the best edition of which is that of Paris, 1724, 2 vols. 8vo, consist of sacred odes, pastorals, letters, and memoirs of the life of Malherbe, prefixed to many editions of the works of that poet. He was chosen one of the members of the French academy, at the time of its foundation; and died in 1670, aged eighty-one.[2]

RACINE (BONAVENTURE), a French ecclesiastical historian, was born November 25, 1708, at Chauny. He completed his studies at the Mazarine college at Paris, where he acquired great skill in Latin, Greek, Hebrew, and ecclesiastical history, and was sent for by M. de la Croix-Castries, archbishop of Albi, in 1729, to re-establish the college at Rabastens. Here he remained two years, and under his care the college became flourishing; but, being afterwards banished by the intrigues of the Jesuits, for his attachment to the anti-constitutionists, retired to M. Colbert at Montpellier, who employed him in super-

[1] Biog. Univ. in art. Bussy. [2] Niceron, vol. XXIV.—Chaufepie.—Gen. Dict.

intending the college of Lunel. This situation he privately quitted in a short time, to avoid some rigorous orders; and, going to Paris, undertook the education of some young men at the college of Harcourt; but this place too he was obliged to quit in 1734, by cardinal Fleury's order; from which time he lived sequestered from the world, wholly occupied in his retreat in study and devotion. M. de Caylus, bishop of Auxerre, being determined to attach M. Racine to himself, gave him a canonry at Auxerre, and admitted him to sacred orders, all which, however, occasioned no change in his way of life. He died at Paris, worn out by application, May 15, 1755, aged 47, and was buried at St. Severin. His principal works are, four tracts relative to the dispute which had arisen concerning "Fear and Confidence," written with so much moderation, that they pleased all parties; and an "Abridgment of Ecclesiastical History," 13 vols. 12mo and 4to. This work has been extremely admired, particularly by the opponents of the bull Unigenitus, and of the Jesuits, who are treated in it with great severity, as they had been the cause of all his troubles. He intended to have continued his Abridgment down to the year 1750 at least, had he lived longer; and a history of the first 33 years of the eighteenth century has been published by one of his friends, 2 vols. 12mo; and some Reflections, by M. Racine, on Ecclesiastical History, have also appeared, 2 vols. 12mo, which are a summary of his Abridgment.[1]

RACINE (JOHN), an illustrious French poet, was born at La Ferte-Milon in 1639, and educated at Port Royal, where he gave the greatest proofs of uncommon abilities and genius. During three years' continuance there, he made a most rapid progress in the Greek and Latin languages, and every species of polite literature. He was an early reader of Sophocles and Euripides; and so fond of these authors, as to have committed their plays to memory, and delighted to repeat their striking beauties. While thus studying the models of antiquity, we are told that he accidentally met with the Greek romance of Heliodorus, "of the Loves of Theagenes and Chariclea," and was reading it when his director, surprising him, took the book and threw it into the fire. Racine found means to get another copy, which underwent the same fate; and after that a

[1] Moreri.—Dict. Hist.

third, which, having a prodigious memory, he got by heart; and then, carrying it to his director, said, "You may now burn this, as you have burned the two former."

Leaving Port Royal, he went to Paris, and studied logic some time in the college of Harcourt. He had already composed some little pieces of French poetry, but it was in 1660, when all the poets were celebrating the marriage of the king, that he first discovered himself to the public. His "La Nymphe de la Seine," written upon that occasion, was highly approved by Chapelain; and so powerfully recommended by him to Colbert, that the minister sent Racine a hundred pistoles from the king, and settled a pension on him, as a man of letters, of 600 livres, which was paid him to the day of his death. The narrowness of his circumstances had obliged him to retire to Usez, where an uncle, who was canon regular and vicar general there, offered to resign to him a priory of his order which he then possessed, if he would become a regular; and he still wore the ecclesiastical habit, when he wrote the tragedy of "Theagenes," which he presented to Moliere; and that of the "Freres Ennemis," in 1664, the subject of which was given him by Moliere.

In the mean time, the success of his ode upon the king's marriage led him to loftier attempts, which ended in his becoming a writer for the theatre. In 1666, he published his tragedy of "Alexandra;" concerning which Mr. de Valincour relates a fact, which he had from Racine himself. Reading this play to Corneille, he received the highest encomiums from that great writer; but at the same time was advised by him to apply himself to any other kinds of poetry, as more proper for his genius than dramatic. "Corneille," adds de Valincour, "was incapable of low jealousy; if he spoke so to Mr. Racine, it is certain that he thought so. But we know that he preferred Lucan to Virgil; whence we must conclude, that the art of writing excellent verse, and the art of judging excellently of poets and poetry, do not always meet in the same person." It was certainly singular advice to a man who was to become Corneille's legitimate successor, and sole rival in the French drama.

Racine's dramatic character embroiled him at this time with the gentlemen of Port Royal. Mr. Nicole, the Jeremy Collier of France, in his "Visionaires & Imaginaires," had thrown out occasionally some poignant strokes

against the writers of romance and poets of the theatre, whom he called the public poisoners, not of bodies, but of souls; "des empoisonneurs publics, non des corps, mais des ames." Racine, considering himself as included in this censure, addressed a very animated letter to Nicole; in which, without entering deeply into a defence of his brethren, he endeavoured to turn into ridicule the solitaires and religious of the Port Royal. M. du Bois and Barbier Daucour having each of them replied to this letter, Racine opposed them in a second, all which, originally published in 1666, are to be found in the edition of Racine's works 1728, and also in the last editions of the works of Boileau. In 1668, he published "Les Plaideurs," a comedy, and a close imitation of Aristophanes; and "Andromache," a tragedy, which was much applauded and much criticised. Some however think it his first good tragedy. He continued to exhibit from time to time several excellent tragedies: "Britannicus," in 1670; "Berenice," in 1671; "Bajazet," in 1672; "Mithridates," in 1673; "Iphigenia," in 1675; "Phædra," in 1677. During this time, he met with all that opposition which envy and cabal are ever ready to set up against a superior genius; and one Pradon, a poet whose name is not otherwise worth remembering, was then employed by persons of the first distinction to have a "Phædra" ready for the theatre against the time that Racine's should appear.

After the publication of "Phædra," he took a resolution to quit the theatre for ever; although he was still in full vigour, being not more than thirty-eight; and the only person who was capable of consoling Paris for the old age of Corneille. But he had imbibed in his infancy a deep sense of religion; and this, though it had been suppressed for a while by his connections with the theatre, and particularly with the famous actress Champmêlé, by whom he had a son, now returned in full force. While under this impression, that his past life had been erroneous, he resolved to write no more plays, and according to the kind of penitence which he thought prescribed by his religion, actually formed a design of becoming a Carthusian friar. His religious director, however, distrusting perhaps this extraordinary zeal, advised him to moderate it, to marry, and settle in the world, with which proposal Racine complied; and immediately took to wife the daughter of the treasurer of Amiens, by whom he had seven children. His

next concern was to reconcile himself, as he did very sincerely, with the gentlemen of Port Royal, whose censures on dramatic writers he acknowledged to be most just. He made peace at first with Nicole, who received him with open arms; and Boileau introduced him to Arnaud, who also embraced him tenderly, and forgave all his satire.

He had been admitted a member of the French academy in 1673, in the room of La Mothe le Vayer, deceased; but spoiled the speech he made upon that occasion, by pronouncing it with too much timidity. He had always lived in friendship with Boileau, and they exchanged opinions on each other's works with the greatest freedom and candour, and without any reserve. In 1677 a design was formed of uniting talents which in fact neither possessed. In that year Racine was nominated with Boileau, to write the history of Louis XIV.; and the public expected great things from two writers of such distinction, but they were disappointed. "Boileau and Racine," says de Valincour, "after having for some time laboured at this work, perceived that it was entirely opposite to their genius; and they judged also, with reason, that the history of such a prince neither could nor ought to be written in less than an hundred years after his death, unless it were to be made up of extracts from gazettes, and such-like materials."

Though Racine had made it a point of conscience never to meddle any more with poetry, yet he was again invited to resume his dramatic character by madame de Maintenon, who intreated him to compose some tragedy fit to be played by her young ladies at the convent of St. Cyr, and to take the subject from the Bible. Racine accordingly composed "Esther;" which, being first represented at St. Cyr, was afterwards acted at Versailles, before the king, in 1689. "It appears to me very remarkable," says Voltaire, "that this tragedy had then universal success; and that two years after, 'Athaliah,' though performed by the same persons, had none. It happened quite contrary, when these pieces were played at Paris, long after the death of the author; and when prejudice and partiality had ceased. 'Athaliah,' represented in 1717, was received, as it deserved to be, with transport; and 'Esther,' in 1721, inspired nothing but coldness, and never appeared again. But at that time there were no courtiers who complaisantly acknowledged 'Esther' in madam de Maintenon, and with equal malignity saw 'Vashti" in madam de Montespan; 'Haman' in M. de

Louvois; and, above all, the persecution of the Hugonots by this minister, in the proscription of the Hebrews." This author goes on, in his own style, censuring the story of Esther itself, as uninteresting, and, he is pleased to say, improbable, and then adds: "But, notwithstanding the badness of the subject, thirty verses of 'Esther' are of more value than many tragedies which have had great success."

Offended at the bad reception of "Athaliah," he was more disgusted than ever with poetry, and now renounced it totally. He spent the latter years of his life in composing a History of the house of Port Royal, the place of his education; which is well drawn up, in an elegant style, and was published in 1767, in two vols. 12mo. Too great sensibility, say his friends, but more properly an impotence of spirit, shortened the days of this poet. Though he had conversed much with the court, he had not learned to disguise his real sentiments. Having drawn up a well-reasoned and well-written memorial upon the miseries of the people, and the means of relieving them, he one day lent it to Madam de Maintenon to read; when the king coming in, and demanding what and whose it was, commended the zeal of Racine, but disapproved of his meddling with things that did not concern him; and said, with an angry tone, "Because he knows how to make good verses, does he think he knows every thing? and would he be a minister of state, because he is a great poet?" These words hurt Racine greatly: he conceived dreadful ideas of the king's displeasure, and this brought on a fever, which surpassed the power of medicine; for he died of it, after being grievously afflicted with pains, in 1699. The king, who was sensible of his great merit, and always loved him, sent often to him in his illness; and finding, after his death, that he had died poor, settled a handsome pension upon his family. He was interred at Port Royal, according to his will; and, upon the destruction of that monastery in 1708, his remains were carried to St. Stephen du Mont, at Paris. He was middle-sized, and of an agreeable and open countenance; was a great jester, but was restrained by piety, in the latter years of his life, from indulging this talent; and, when warmed in conversation, had so lively and persuasive an eloquence, that he himself often lamented his not having been an advocate in parliament. Of his works his countrymen have reason to be proud: no modern

stage has been honoured, in such quick succession, by two such writers as Corneille and Racine. Fontenelle's parallel between them we have already given (see CORNEILLE, vol. X. p. 269.), but it is thought too partial to Corneille. We shall content ourselves with saying, after Perrault, that "If Corneille surpassed Racine in heroic sentiments and the grand character of his personages, he was inferior to him in moving the passions, and in purity of language."

There are some pieces of Racine of a smaller kind, which have not been mentioned: as, "Idylle sur la Paix, 1685;" "Discourse prononcé à la reception de T. Corneille et Bergeret, à l'Académie Françoise, en 1685;" "Cantiques Spirituelles, 1689;" "Epigrammes Diverses." The works of Racine were printed at Amsterdam, 1722, in 2 vols. 12mo; and the year after at London, very pompously, in 2 vols. 4to; but there are more superb editions lately printed in Paris at the Didot press.[1]

RACINE (LOUIS), son of the preceding, was born at Paris in 1692. He was also a distinguished poet, but adopted the ecclesiastical habit, and in 1720 published his poem "On Grace." From his retirement, D'Aguesseau brought him again into the world, and cardinal Fleury afterwards gave him a place in the finances; on which he married, and lived happily, till the loss of an only son threw him into a deep melancholy. He died in 1763, at the age of 71. His poetical writings are, "Poems on Religion and Grace;" "Odes," of which the diction is splendid, and the sentiments elevated; "Epistles," and a "Translation of Milton's Paradise Lost." In prose he wrote "Reflexions sur la Poesie;" "Memoires sur la Vie de Jean Racine;" "Remarques sur les Tragedies de J. Racine." Besides these, he contributed several dissertations to the Memoires of the Academy of Inscriptions, of which he was a member. His works were collected and published in 6 vols. 12mo.[2]

RADBERT. See PASCHASIUS.

RADCLIFFE (Dr. JOHN), an eminent English physician, was born at Wakefield in Yorkshire, where his father possessed a moderate estate, in 1650. He was taught Greek and Latin at a school in the same town; and, at fifteen years of age, was sent to University college, in Oxford. In 1669, he took his first degree in arts; but no fellowship

[1] Life, by his Son, 1747. — Perrault, Les Hommes Illustres. — Moreri. — Dict. Hist. [2] Dict. Hist.

becoming vacant there, he removed to Lincoln college, where he was elected into one. He applied himself to physic, and ran through the necessary courses of botany, chemistry, and anatomy; in all which, having excellent parts, he quickly made a very great progress. He took the degree of M.A. in 1672, and then proceeded in the medical faculty. It is remarkable, that he recommended himself more by ready wit and vivacity, than by any extraordinary acquisitions in learning; and, in the prosecution of physic, he rarely looked further than to the pieces of Dr. Willis, who was then practising in London with a very distinguished character. He had few books of any kind; so few, that when Dr. Bathurst, head of Trinity college, asked him once in a surprise, "where his study was?" Radcliffe, pointing to a few phials, a skeleton, and an herbal, replied, "Sir, this is Radcliffe's library." In 1675 he proceeded M.B. and immediately began to practise. He never paid any regard to the rules universally followed, but censured them, as often as he saw occasion, with great freedom and acrimony; which drew all the old practitioners upon him, with whom he waged an everlasting war. Yet his reputation increased with his experience; and before he had been two years established, his business was very extensive, and among those of the highest rank. About this time, Dr. Marshall, rector of Lincoln college, opposed his application for a faculty-place in the college, which was to serve as a dispensation from taking holy orders, which the statutes required him to do, if he kept his fellowship. This was owing to some witticisms which Radcliffe, according to his manner, had pointed at the doctor. The church, however, being inconsistent with his present situation and views, he chose to resign his fellowship, which he did in 1677. He would have kept his chambers, and resided there as a commoner; but Dr. Marshall being still irreconcilable, he quitted the college, and took lodgings elsewhere. In 1682 he went out M.D. but continued two years longer at Oxford, increasing both in wealth and fame.

In 1684 he went to London, and settled in Bow-street, Covent-garden. Dr. Lower was there the reigning physician; but his interest beginning to decline on account of his whig principles, as they were called, Radcliffe had almost an open field: and, in less than a year, got into high practice, to which perhaps his conversation contributed as much as his reputed skill in his profession, for

few men had more pleasantry and ready wit. In 1686, the princess Anne of Denmark made him her physician. In 1687, wealth flowing in upon him very plentifully, he had a mind to testify his gratitude to University college, where he had received the best part of his education; and, with this intent, caused the East window, over the altar, to be put up at his own expence. It is esteemed a beautiful piece, representing the nativity of our Saviour, painted upon glass; and appears to be his gift, by the following inscription under it: "D. D. JOAN. RADCLIFFE, M. D. hujus Collegii quondam Socius, A. D. M.DCLXXXVII." He is called "Socius;" not that he was really a fellow, but, being senior scholar, had the same privileges, though not an equal revenue, with the fellows. In 1688, when prince George of Denmark joined the prince of Orange; and the princess, his consort, retired to Nottingham, the doctor was pressed, by bishop Compton, to attend her in quality of his office, she being also pregnant of the duke of Gloucester; but, not choosing to declare himself in that critical state of public affairs, nor favouring the measures then in agitation, he excused himself on account of the multiplicity of his patients.

After the Revolution, he was often sent for to king William, and the great persons about his court; and this he must have owed entirely to his reputation, for it does not appear that he ever inclined to be a courtier. In 1692 he ventured 5000*l.* in an interloper, which was bound for the East Indies, with the prospect of a large return; but lost it, the ship being taken by the French. When the news was brought him, he said that "he had nothing to do, but go up so many pair of stairs to make himself whole again." In 1693, he entered upon a treaty of marriage with the only daughter of a wealthy citizen, and was near bringing the affair to a conclusion, when it was discovered that the young lady had an intrigue with her father's book-keeper. This disappointment in his first love would not suffer him ever after to think of the sex in that light: he even acquired a degree of insensibility, if not aversion for them; and often declared, that "he wished for an act of parliament, whereby nurses only should be entitled to prescribe to them." In 1694, queen Mary caught the small-pox and died. "The physician's part," says bishop Burnet, "was universally condemned; and her death was imputed to the negligence or unskilfulness of Dr. Radcliffe. He

was called for; and it appeared, but too evidently, that his opinion was chiefly considered, and most depended on. Other physicians were afterwards called, but not till it was too late."

Soon after, he lost the favour of the princess Anne, by neglecting to obey her call, from his too great attachment to the bottle, and another physician was elected into his place. In 1699, king William returning from Holland, and being indisposed, sent for Radcliffe; and, shewing him his swoln ancles, while the rest of his body was emaciated and skeleton-like, said, "What think you of these?" "Why truly," replied the physician, "I would not have your majesty's two legs for your three kingdoms:" which freedom lost the king's favour, and no intercessions could ever recover it. When queen Anne came to the throne, the earl of Godolphin used all his endeavours to reinstate him in his former post of chief physician; but she would not be prevailed upon, alledging, that Radcliffe would send her word again, "that her ailments were nothing but the vapours." Still he was consulted in all cases of emergency and critical conjuncture; and though not admitted as the queen's domestic physician, he received large sums for his prescriptions.

In 1703, Radcliffe was himself taken ill (on Wednesday, March 24), with something like a pleurisy; neglected it; drank a bottle of wine at sir Justinian Isham's on Thursday, took to his bed on Friday; and on the 30th was so ill, that it was thought he could not live till the next day. Dr. Stanhope, dean of Canterbury; and Mr. Whitfield (then queen's chaplain, and rector of St. Martin, Ludgate, afterwards vicar of St. Giles, Cripplegate), were sent for by him, and he desired them to assist him. By a will, made the 28th, he disposed of the greatest part of his estate to charity; and several thousand pounds, in particular, for the relief of sick seamen set ashore. Mr. Bernard, the serjeant-surgeon, took from him 100 ounces of blood; and on the 31st he took a strange resolution of being removed to Kensington, notwithstanding his weakness, from which the most pressing entreaties of his friends could not divert him. In the warmest time of the day he rose, and was carried by four men in a chair to Kensington, whither he got with difficulty, having fainted away in his chair. "Being put to bed," says Dr. Atterbury, on whose authority we relate these particulars, "he fell asleep immediately, and

it is concluded now (April 1) that he may do well; so that the town-physicians, who expected to share his practice, begin now to think themselves disappointed." Two days after, the same writer adds, "Dr. Radcliffe is past all danger: his escape is next to miraculous. It hath made him not only very serious, but very devout. The person who hath read prayers to him often (and particularly this day) tells me, he never saw a man more in earnest. The queen asked Mr. Bernard how he did; and when he told her that he was ungovernable, and would observe no rules, she answered, that then nobody had reason to take any thing ill from him, since it was plain he used other people no worse than he used himself."

He continued, however, in full business, increasing in wealth and eccentric temper, to the end of his days; always carrying on, as we have before observed, war with his brethren the physicians, who never considered him in any other light than that of an active, ingenious, adventuring empiric, whom constant practice brought at length to some skill in his profession. One of the projects of "Martin Scriblerus" was, by a stamp upon blistering-plasters and melilot by the yard, to raise money for the government, and give it to Radcliffe and others to farm. In Martin's "Map of Diseases," which was "thicker set with towns than any Flanders map," Radcliffe was painted at the corner, contending for the universal empire of this world, and the rest of the physicians opposing his ambitious designs, with a project of a treaty of partition to settle peace.

In 1713 he was elected into parliament for the town of Buckingham. In the last illness of queen Anne, he was sent for to Carshalton, about noon, by order of the council. He said, "he had taken physic, and could not come." Mr. Ford, from whose letter to Dr. Swift this anecdote is taken, observes, "In all probability he had saved her life; for I am told the late lord Gower had been often in the same condition, with the gout in his head." In the account that is given of Dr. Radcliffe in the "Biographia Britannica," it is said, that the queen was struck with death the twenty-eighth of July: that Dr. Radcliffe's name was not once mentioned, either by the queen or "any lord of the council;" only that lady Masham sent to him, without their knowledge, two hours before the queen's death. In this letter from Mr. Ford to dean Swift, which is dated the thirty-first of July, it is said, that the queen's disorder began

between eight and nine the morning before, which was the thirtieth; and that about noon, the same day, Radcliffe was sent for by an order of council. These accounts being contradictory, the reader will probably want some assistance to determine what were the facts. As to the time when the queen was taken ill, Mr. Ford's account is most likely to be true, as he was upon the spot, and in a situation which insured him the best intelligence. As to the time when the doctor was sent for, the account in the Biog. Brit. is manifestly wrong: for if the doctor had been sent for only two hours before the queen's death, which happened incontestably on the first of August, Mr. Ford could not have mentioned the fact on the 31st of July, when his letter was dated. Whether Radcliffe was sent for by lady Masham, or by order of council, is therefore the only point to be determined. That he was generally reported to have been sent for by order of council is certain; but a letter is printed in the "Biographia," said to have been written by the doctor to one of his friends, which, supposing it to be genuine, will prove, that the doctor maintained the contrary. On the 5th of August, four days after the queen's death, a member of the House of Commons, a friend of the doctor's, who was also a member, and one who always voted on the same side, moved, that he might be summoned to attend in his place, in order to be censured for not attending on her majesty. Upon this occasion the doctor is said to have written the following letter to another of his friends:

"Dear Sir, Carshalton, Aug. 7, 1714.

"I could not have thought that so old an acquaintance and so good a friend, as sir J——n always professed himself, would have made such a motion against me. God knows my will to do her majesty any service has ever got the start of my ability; and I have nothing that gives me greater anxiety and trouble than the death of that great and glorious princess. I must do that justice to the physicians that attended her in her illness, from a sight of the method that was taken for her preservation by Dr. Mead, as to declare nothing was omitted for her preservation; but the people about her (the plagues of Egypt fall on them!) put it out of the power of physic to be of any benefit to her. I know the nature of attending crowned heads in their last moments too well to be fond of waiting upon them, without being sent for by a proper authority. You have heard of

parlons being signed for physicians, before a sovereign's demise: however, ill as I was, I would have went to the queen in a horse-litter, had either her majesty, or those in commission next to her, commanded me so to do. You may tell sir J——n as much, and assure him from me, that his zeal for her majesty will not excuse his ill usage of a friend, who has drank many a hundred bottles with him, and cannot, even after this breach of a good understanding that ever was preserved between us, but have a very good esteem for him. I must also desire you to thank Tom Chapman for his speech in my behalf, since I hear it is the first he ever made, which is taken more kindly; and to acquaint him, that I should be glad to see him at Carshalton, since I fear (for so the gout tells me) that we shall never more sit in the House of Commons together. I am, &c.

"JOHN RADCLIFFE."

But, whatever credit may now be paid to this letter, or however it may now be thought to justify the doctor's refusal to attend her majesty, he became at that time so much the object of popular resentment, that he was apprehensive of being assassinated; as appears by the following *letter, directed* to Dr. Mead, at Child's coffee-house, in St. Paul's church-yard:

"Dear Sir, Carshalton, Aug. 3, 1714.

"I give you, and your brother, many thanks, for the favour you intend me to-morrow; and if there is any other friend that will be agreeable to you, he shall meet with a hearty welcome from me. Dinner shall be on the table by two, when you may be sure to find me ready to wait upon you. Nor shall I be at any other time from home, because I have received several letters, which threaten me with being pulled to pieces, if ever I come to London. After such menaces as these, it is easy to imagine, that the conversation of two such very good friends is not only extremely desirable, but the enjoyment of it will be a great happiness and satisfaction to him, who is, &c.

"JOHN RADCLIFFE."

Radcliffe died on the first of November the same year, having survived the queen just three months; and it is said, that the dread he had of the populace, and the want of company in the country village, which he did not dare to leave, shortened his life, when just sixty-four years old.

He was carried to Oxford, and buried in St. Mary's church in that city.

He had a great respect for the clergy; and shewed much judgment in bestowing his patronage. He gave the rectory of Headbourne-worthy, Hants, to the learned and pious Dr. Bingham; and it was through his solicitation that the headship of St. Mary hall, at Oxford, was conferred on the celebrated Dr. Hudson; whom he so much esteemed, that it has been generally supposed it was to the persuasion of Dr. Hudson, that the university was indebted for the noble benefactions of Dr. Radcliffe; for the Library * and Infirmary which bear his name; and for an annual income of 600*l.* for two travelling fellowships. To University college also he gave, besides the window over the altar-piece already mentioned, the money which built the master's lodge there, making one side of the Eastern quadrangle.

We do not find that he ever attempted to write any thing, and probably he would not have succeeded as an author. He was believed to have been very little conversant in books, which made Dr. Garth say, humourously enough, that "for Radcliffe to leave a library, was as if an eunuch should found a seraglio." A most curious but ungracious portrait is given of him by Dr. Mandeville, in his

* Dr. Radcliffe's idea, in December 1712, was to have enlarged the Bodleian library. "The intended scheme was," as we learn from Dr. Atterbury's "Epistolary Correspondence," vol. III. "to build out from the middle window of the Selden part, a room of ninety feet long, and as high as the Selden part is, and under it to build a library for Exeter college, upon whose ground it must stand. Exeter college has consented, upon condition that not only a library be built for them, but some lodgings also, which must be pulled down to make room for this new design, be rebuilt. The university thinks of furnishing that part of the charge; and Dr. Radcliffe has readily proferred to furnish the rest; and withall, after he has perfected the building, to give 100*l.* for ever to furnish it with books." This scheme not having been adopted, the doctor left 40,000*l.* for building a new library; with 150*l.* a year for the librarian, and 100*l.* a year to buy books. The foundation stone was laid June 16, 1737, with the following inscription on a plate of copper:

"Quod felix faustumque sit
Academiæ Oxoniensi,
Die xvi kalendarum Junii
Anno MDCCXXXVII,
Carolo Comite de Arran Cancellario,
Stephano Niblet, S. T. P.
Vice-cancellario,
Thoma Paget & Johanne Land, A. M.
Procuratoribus,
Plaudente undique togatâ gente,
Honorabilis admodum
Dnus Dnus Carolus Noel Somerset,
Honorabilis Johannes Verney,
Gualterus Wagstaff Bagot Baronettus,
Edwardus Harley et
Edwardus Smith, } Armigeri,
Radclivii munificentissimi Testamenti
Curatores, P. P.
Jacobo Gibbs, Architecto."

The whole building was completed in 1747; and on the 12th of April, 1749, it was opened with great solemnity.

"Essay on Charity Schools," subjoined to his "Fable of the Bees." What, however, the late Dr. Mead has recorded of him, is no small testimony in his favour; namely, that he was deservedly at the head of his profession, on account of his great medical penetration and experience."

Some remarkable traits in his character may be discovered in the following detached remarks and extracts:

His caprice in his profession seems to have been unbounded. When the lady of sir John Trevor, the master of the Rolls, was dying, in the summer of 1704, she was given over by Radcliffe as incurable. The master, thinking it a compliment to Radcliffe not to join any of the London physicians with him, sent to Oxford for Dr. Breach, an old crony, to consult on that occasion; which made such a *breach* with Radcliffe that he set out in a few days for Bath; where he is represented "as delighting scarce in any other company but that of papists."

The lady of sir John Holt he attended, in a bad illness, with unusual diligence, out of pique to the husband, who was supposed not to be over-fond of her.

When Mr. Harley was stabbed by Guiscard, Swift complains, that, by the caprice of Radcliffe, who would admit *none* but his own surgeon, he had "not been well looked after;" and adds in another place, "Mr. Harley has had an ill surgeon, by the caprice of that puppy Dr. Radcliffe; which has kept him back so long."

May 26, 1704, he carried some cause against an apothecary, by the aid of the solicitor-general Harcourt; and "two days before," Atterbury says, "a play was acted, wherein the doctor was extremely ridiculed upon that head of his quarrel with the apothecary. A great number of persons of quality were present; among the rest, the duchess of Marlborough and the maids of honour. The passages where the doctor was affronted were received with the utmost applause."

In 1709, he was ridiculed by Steele, in the "Tatler," under the title of "the mourning Æsculapius, the languishing hopeless lover of the divine Hebe, emblem of youth and beauty." After curing the lady of a severe fever, he fell violently in love with her; but was rejected. The story is thus related in the "Biographia Britannica:" "The lady who made the doctor, at this advanced age, stand in need of a physician himself, was, it is said, of great beauty, wealth, and quality; and too attractive not to inspire the

coldest heart with the warmest sentiments. After he had made a cure of her, he could not but imagine, as naturally he might, that her ladyship would entertain a favourable opinion of him. But the lady, however grateful she might be for the care he had taken of her health, divulged the secret, and one of her confidants revealed it to Steele, who, on account of party, was so ill-natured as to write the ridicule of it in the Tatler."

This article shall be closed with an extract from the Richardsoniana: "Dr. Radcliffe told Dr. Mead, 'Mead, I love you, and now I will tell you a sure secret to make your fortune; use all mankind ill.' And it certainly was his own practice. He owned he was avaricious, even to spunging, whenever he any way could, at a tavern reckoning, a sixpence, or shilling, among the rest of the company, under pretence of 'hating (as he ever did) to change a guinea, because (said he) it slips away so fast.' He could never be brought to pay bills without much following and importunity; nor then if there appeared any chance of wearying them out.—A paviour, after long and fruitless attempts, caught him just getting out of his chariot at his own door, in Bloomsbury-square, and set upon him. 'Why, you rascal,' said the doctor, 'do you pretend to be paid for such a piece of work? why you have spoiled my pavement, and then covered it over with earth to hide your bad work.' 'Doctor,' said the paviour, 'mine is not the only bad work that the earth hides!' 'You dog you,' said the doctor, 'are you a wit? you must be poor, come in;' and paid him. Nobody," adds Mr. Richardson, "ever practised this rule, 'of using all mankind ill,' less than Dr. Mead (who told me himself the story, and) who, as I have been informed by great physicians, got as much again by his practice as Dr. Radcliffe did."

Many other anecdotes are given of this singular character in "Some Memoirs of his Life," published in 1714 or 1715, chiefly written by William Pittis, of New college, Oxford, assisted by information from Dr. Mead. A fourth edition of this appeared in 1736, to which Mr. Pittis annexed his name, with an appendix of "Letters," and the new title of "Dr. Radcliffe's Life and Letters."[1]

[1] Life as above.—Biog. Brit.—Swift's Works; see Index.—Burnett's Own Times.—Atterbury's Correspondence.—Lysons's Environs, vol. I. and vol. IV.—Bowles's edition of Pope's Works.—Letters by Eminent Persons, 3 vols. 8vo. 1813.—Gent. Mag. Index.

RADERUS (MATTHEW), a learned Jesuit, was born at Inchenhen, in the Tyrol, in 1561. He was educated among, and joined the society of the Jesuits in his twentieth year. After having, through a long life, borne the reputation of a man of piety and erudition, and an able teacher, he died December 22, 1634, in the seventy-fourth year of his age. He was author or editor of various works connected with his profession, and of some of classical criticism. Among these are the "Alexandrian Chronicle," 1615, 4to; "Bavaria Sancta," Monac. 1615—27, 3 vols. folio, with plates by Sadeler; "Bavaria Pia," ibid, 1628, folio, with plates by the same; an excellent edition of "Martial," *Mentz*, 1627, folio, and another of "Quintus Curtius."[1]

RADIER. See DREUX.

RAIKES (ROBERT), a printer at Gloucester, deserves notice here as the founder of that useful institution the SUNDAY SCHOOL, and as a man whose character is to be praised for general benevolence. The lives of such men, however, seldom afford many particulars, and Mr. Raikes, living constantly at his native place in the regular employment of his trade, may be said to have passed his days in comparative retirement. He was born at Gloucester in 1735. His father was of the same business as himself, a printer, and conducted, for many years, with successful merit, the "Gloucester Journal." The education Mr. Raikes received was liberal, and calculated for his future designation in life, and at a proper age he was taught his father's business, which he carried on throughout the whole of his life with great reputation.

Having prospered in the course of trade, he began early to look round for objects of benevolence, and first found them in the prisons. To relieve such, he employed his pen, his influence, and his property, and discovering that ignorance was the principal cause of those offences which render imprisonment necessary, he formed a plan of giving these unfortunate men moral and religious instruction, and regular employment, which proved highly beneficial and consolatory. But that for which he has been most highly and deservedly praised is the institution of the Sunday schools, which he planned in 1781, and which are now so common as to require no description. He commenced this benevolent undertaking in concert with the

[1] Alegambe,—Moreri.

rev. Mr. Stock, a clergyman of Gloucester, and although some improper disputes have arisen as to whom the right of founder belongs, it is well known that these two gentlemen never thought it worth while to contest the point, or to exchange a word on the subject, but continued during their lives to act in perfect concert and harmony; and if there was any difference, it was not in zeal, but in the more extensive range of Mr. Raikes's acquaintance, and the influence he possessed to induce persons of rank and opulence to assist in the plan.

Mr. Raikes was for some years a member of the court of assistants of the stationers' company; and died at Gloucester April 5, 1811, aged seventy-five. His brothers and nephews are well known to rank among the most eminent merchants in London.[1]

RAIMONDI (MARC ANTONIO), the most celebrated of the old masters in the art of engraving, was born at Bologna, as is generally supposed, about the year 1487 or 1488. His first master was Francesco Francia, or Raibolini, (See FRANCIA,) a painter and engraver, from whom he learned the principles of drawing, and succeeded so well, that the name of Francia was added to his own. It does not appear from whom he learned engraving; but it must have been early, as the print of "Pyramus and Thisbe" is dated 1502, and this, as well as several of his first works from the designs of Francia, were probably executed before his departure from Bologna.

Being desirous of improving himself by travelling, he went to Venice, where he first met with the works of the German engravers, particularly a set of wood-cuts by Albert Durer, representing "the life and passion of our Saviour." Vasari informs us that he copied these with so much exactness, that they were sold for the originals; that Albert Durer complained of the injury, and got no redress, unless an order that Marc Antonio should not, for the future, add the cypher or monogram of Albert Durer to any of the copies he might make from his engravings. Copying them, it appears, was not thought illegal, the only injury being that of appending the mark of the person whose works are copied. But what renders the story somewhat improbable is, that the prints of "the life and passion of our Saviour" by Marc Antonio, have *no* mark of Albert

[1] Gent. Mag. vol. LXXI.—Nichols's Bowyer, vols. III. and IX.

Durer, but the cypher of Marc Antonio only. Strutt thinks that Vasari has mistaken one set of prints for another, that is, for those of "the life of the Virgin," which Antonio also copied, and to the last of which he added his own cypher, as well as the monogram of Albert Durer, some proof that his intention could not be to usurp the fame of the latter.

When Marc Antonio quitted Venice he went to Rome, where his merit soon recommended him to Raphael, who not only employed him to engrave a considerable number of his designs, but assisted him in tracing and correcting the outlines upon the plates. Raphael was so pleased with his performances that he sent many specimens of them, as a complimentary present to Albert Durer, which he thought well worthy of his acceptance. Antonio's great reputation brought many young artists to Rome, where he formed a school that soon eclipsed those of Germany; and in the process of time it was considered to be as necessary for an engraver, as for a painter, to visit Italy: the Italian style of engraving became the standard of excellence, and at the conclusion of the sixteenth century, the German manner was almost totally disused. Among his scholars the most successful was Agostino de Musis, and Marc de Ravenna.

After the death of Raphael, Marc Antonio was employed by Julio Romano. This connection was unfortunate, for he disgraced himself and his profession by engraving that painter's abominable designs to accompany Aretine's infamous verses. For this pope Clement VII. sent him to prison, from which he was released with great difficulty by the interest of the cardinal Julius de Medici and Baccio Bandinelli, the sculptor. The exquisite merit of his "martyrdom of St. Laurence," at length reconciled the pope to him, who pardoned his offence entirely, and took him under his protection. He had now attained his highest reputation, and had accumulated wealth, but lost the latter entirely in 1527, when Rome was taken by the Spanish army. After this misfortune he retired to Bologna, where perhaps he died, but when is not known. The last print we have of his is dated 1539, after which he cannot be traced with certainty. Strutt considers him as one of the most extraordinary engravers that ever lived. The purity of his outlines, the correctness with which the extremities of his figures are marked, and the beauty and

character which appear in the heads, prove him to have been a man of great taste and solid judgment, as well as a perfect master of drawing. These beauties, without doubt, appear most striking in his works from Raphael, a circumstance which seems greatly to confirm the report of his being much assisted by that great master. Strutt has given a list of the best of Marc Antonio's prints, which however are rarely to be met with in their original state.[1]

RAINBOW (EDWARD), a pious and exemplary bishop of Carlisle, was born April 20, 1608, at Bliton, a village in Lincolnshire near Gainsborough. His father, Thomas, was at this time rector of Bliton, and afterwards of Wintringham in the same county; both which preferments he owed to the Wrays of Glentworth. He married Rebecca Allen, daughter of the rev. David Allen, rector of Ludbrough, a very learned lady, who had been successfully taught Latin, Greek, and Hebrew, by her father. Under such parents he had the advantage of a religious as well as learned education. For the latter purpose he was sent first to Fillingham, and next, in 1619, to the public school of Gainsborough, whence, in April 1620, he was removed to Peterborough in Northamptonshire, and put under the tuition of Dr. John Williams, afterwards archbishop of York, but then a prebendary of Peterborough, and a good friend of old Mr. Rainbow. In order to have the farther advantage of this gentleman's protection, he was sent, in June 1621, to Westminster school, Dr. Williams being then dean of Westminster. In all these places his progress was marked by great diligence and proficiency in his studies, and a conduct which did credit to the instructions of his parents.

In July 1623, he was entered of Corpus Christi college, Oxford, of which his elder brother was now a member, and afterwards died a fellow. Here he remained until June 1, 1625, when he removed to Magdalen college, Cambridge, in order to enjoy one of the scholarships then founded by the countess dowager of Warwick, who herself nominated him to the same. In 1627 he took his degree of B. A. and that of M. A. in 1630, and soon after was appointed by the great patron of his family, sir John Wray, to be master of the free-school at Kirton, three or four

[1] Strutt's Dict. and Essay prefixed to vol. II.—Heineken's Dictionnaire des Artistes, 1778.—Roscoe's Leo.

miles from Bliton, his native place. His testimonials from the university proved that he was more than sufficient for this situation. He had indeed, while at college, distinguished himself on one or two occasions by an uncommon display of talent, particularly when the Tripos delivered a scurrilous speech, and being interrupted, Mr. Rainbow was ordered, without any preparation, to take his place. On this occasion he delivered an extempore speech with so much delicacy of wit, and chastened satire, as to receive universal approbation.

Kirton school, to which he had now removed, was never much to his liking, and he therefore soon left it, and came to London. When he was admitted to orders does not appear, but we first hear of his preaching at Glentworth in 1632. In London he first took up his residence in Fuller's Rents, but in three months removed to Sion college for the sake of the library there. He also became a candidate for the preachership of Lincoln's-inn, but was not successful. In June of that year, however, he was appointed curate at the Savoy, and being invited back to his college by Dr. Smith the master, and some others of the society, he was, in 1634, admitted to a fellowship. After his return to the university, he appears to have resided occasionally, or for some stated time, annually, at London, where, in the year above mentioned, he preached one sermon, printed at the request of his friends, and another in 1639; but it was at the university that his sermons were most admired, and his hearers most numerous. Here too, as in the case of the *tripos*, he was suddenly called upon to supply the place of a gentleman who was unexpectedly absent, and acquitted himself with great credit, in an extempore discourse. He does not, however, appear to have reviewed his early sermons with much pleasure, finding that he had indulged too much in a declamatory kind of style, which he did not think becoming in such compositions, nor to be preferred to the plain exposition of the doctrinal parts of the Holy Scriptures. With the same conscientious feeling, when he became a college tutor in 1635, he added to other branches of instruction, a knowledge of the foundation and superstructure of religion; and so acceptable was his mode of teaching, that the master of the college recommended to his care, the sons of some noblemen, particularly Theophilus earl of Suffolk. In 1639, he was chosen dean of his college, and the following year attended

James earl of Suffolk, son to Theophilus, to the Long parliament. In 1642, on the death of Dr. Smith, he was elected master of Magdalen college, with the concurrence of the earl. In 1646 he took his degree of D. D. and chose for the subject of his thesis a defence of the principles of the church of England, as containing every thing necessary to salvation. For some time he does not appear to have been molested for this attempt to support a church which the majority were endeavouring to pull down. In 1650, however, when he refused to sign a protestation against the king, he was deprived of the mastership, which he was very willing to give up rather than comply with the party in power. His steady friend, however, the earl of Suffolk, gave him the small living of Little Chesterford near Audley Inn in Essex, in 1652, but this he held only by his lordship's presentation, as he determined never to submit to an examination by the republican *triers*, as they were called.

Unpromising as his situation now was, he married Elizabeth, daughter of Dr. Smith, his predecessor in the mastership of the college. In performing his duties as a parish priest, he used a selection from the common prayer-book, with which his hearers, many of whom had never read them, were very much pleased. He also regularly visited and catechised his flock, and by works of charity gradually gained upon their affections. In 1659, he accepted the rectory of Benefield in Northamptonshire, from the earl of Warwick, but still on condition of having nothing to do with the triers; and here likewise he became very popular.

On the restoration, in 1660, he was replaced in the mastership of Magdalen college, appointed chaplain to the king, and the year following was promoted to the deanery of Peterborough. In 1662, being elected vice-chancellor of the university, which obliged him to reside there, he greatly contributed to restore proper discipline. In 1664, he was appointed bishop of Carlisle, so much against his inclination, that it required the utmost importunity of his friends to reconcile him to a station for which his modesty made him think he was unfit. After consecration, although the expences attending his entrance on this office were very considerable, he immediately resigned all his other preferments; but when he found in what a state his predecessor (Dr. Stern) had left the episcopal residence, Rose

castle, he thought it his duty, however unwillingly, to sue him for dilapidations. He then, at great expence, repaired the castle, and rebuilt the chapel entirely. His more serious attention, however, was bestowed on the various duties of his office, both with respect to the clergy and people. To the former, in particular, he set an example of diligence in preaching, catechising, &c. and in hospitality. He had prayers four times a day in his family. After continuing this course for twenty years, he became a martyr to the stone and gout, with alternate fits of both which he had long been afflicted. He died at Rose castle, March 26, 1684, in his seventy-sixth year, and was interred in Dalston church-yard, where a plain stone intimates only his name and title. He printed three occasional sermons: one we have already mentioned, which was preached at St. Paul's cross, Sept. 28, 1634, entitled "Labour forbidden and commanded;" the second was on the funeral of Susannah, countess of Suffolk, preached May 13, 1649, and printed with some elegies by Drs. Collins and Duport. This Baxter recommended to be reprinted among Clark's Lives. The third was on the funeral of the celebrated Anne countess of Pembroke, Dorset, and Montgomery, at Appleby in Westmoreland, April 14, 1676. He appears to have been a man of polite manners, uncommon learning, and of exemplary piety and charity. In 1670, he joined with Dr. Wilkins, bishop of Chester, in opposing the conventicle act.[1]

RAINE (MATTHEW), an eminent scholar and teacher, was born May 20, 1760. He received the first rudiments of his education under his father, the rev. Matthew Raine, who was for many years a schoolmaster of ability and reputation at Hackforth near Richmond in Yorkshire. In June 1772, he was admitted on the foundation of the Charter-house, to which he was nominated by the king at the request of lord Holderness. After distinguishing himself, as a boy, he was elected, in 1778, to a Charter-house exhibition at Trinity college, Cambridge, of which he became a fellow in 1783, having taken the degree of B. A. in 1782. He engaged for some time in tuition at the university, and had several distinguished pupils. In 1791, he was elected schoolmaster of the Charter-house, his only

[1] Life by Jonathan Banks, and Funeral Sermon by his chaplain, the rev. Thos. Tully, 1688, 12mo.

opponent being Charles Burney, D. D. whose talents as a scholar were even then generally acknowledged, and are now perhaps unrivalled.

Mr. Raine having been advanced to this important station, for which no man was ever better qualified, he proceeded to take the degree of D. D. in 1798. In 1809, he was elected preacher to the hon. society of Gray's-inn, and in the year following, was presented by the governors of the Charter-house to the rectory of Little Hallingbury in Essex, whither he had intended to retire at the close of 1811. But in the early part of the year, his frame was so weakened by a violent fit of the gout, added to his cares and anxiety for the school, and the labour which he bestowed on his compositions for the pulpit, that on a recurrence of his disorder, at the close of the summer, he was unable to throw it out, and died of suppressed gout, Sept. 17, 1810. His remains are deposited in Charter-house chapel, and a monument with an inscription written by Dr. Parr, has been erected to his memory by his scholars. The present school-room, built during his mastership, and the improvements made by him in the dormitory, will long remain as proofs of the attention which Dr. Raine paid to the discipline and good order of the school; and such was the mildness and sweetness of his disposition, that his pupils loved and revered him while at school, and were his friends through life.

In the pulpit, the excellent choice and arrangement of his subject, and the graceful dignity of his manner, combined with a superior eloquence and harmony of voice, commanded the attention of his hearers, and whenever he preached, the chapel of Gray's-inn was thronged by a numerous and enlightened audience.—But his labours were not confined to the school and the pulpit. He was one of the first and most active managers of the London Institution; and the "Society of Schoolmasters" is mainly indebted to his generous support for its present respectability and importance.

Among his intimate friends were all the first scholars of the day; and none was more indebted to the friendship of Dr. Raine than professor Porson, whose successor in the professorial chair it was no little satisfaction to Dr. Raine to have educated under his own care at the Charter-house.

The literary world have much cause to regret the premature death of Dr. Raine. He had turned his thoughts

to many subjects of great interest to the classical scholar, but his delicacy was so great, that he scrupled to publish without more mature consideration than his employment gave him leisure to bestow on them. He published only two sermons, at the request of those before whom they were preached; one preached at Kingston-upon-Thames, Feb. 19, 1786, on the death of capt. Pierce, commander of the Halsewell East Indiaman; the other, a York assize sermon, preached July 26, 1789, when the father of his pupil Walter Fawkes, esq. was high sheriff.[1]

RAINOLDS (JOHN), one of the most learned and eminent divines of the sixteenth century, and a strenuous champion against popery, was the fifth son of Richard Rainolds of Pinho, or Penhoe, near Exeter in Devonshire, where he was born in 1549. He became first a student in Merton college, Oxford, in 1562, of which his uncle, Dr. Thomas Rainolds, had been warden in queen Mary's time, but was ejected in 1559 for his adherence to popery, which appears to have been the religion of the family. In 1563 he was admitted a scholar of Corpus Christi college, and in October 1566, was chosen probationer fellow. In Oct. 1568, he took his degree of bachelor of arts, and in May 1572, that of master, being then senior of the act, and founder's Greek lecturer in his college, in which last station he acquired great reputation by his lectures on Aristotle.

A story is told by Fuller and others, that Mr. Rainolds was at first a zealous papist, and his brother William a professed protestant; but that having frequently disputed together, the issue was a change of principles on both sides, John becoming a zealous protestant, and William a papist. As no time is specified when this change took place, we may be permitted to entertain some doubts of its authenticity. John Rainolds entered the university at a very early age, and at a time when the reformed religion was so fully established and guarded there, that had he been a *zealous* papist, he could not have escaped censure; but of this nothing is upon record: on the contrary, his first public appearances were all in support of the doctrines of the reformation, and his established character appears to have given great weight to his opinions on matters in dispute at Oxford. In 1576, when he was only in his

[1] From private communication.

twenty-seventh year, we find him opposing the giving the degree of D. D. to Corrano (See CORRANO) who was suspected of being unsound in certain doctrinal points. Wood has preserved a long letter of his on this subject, which shows him well versed in religious controversy, and decidedly for the doctrines of the reformers.

In June 1579, he took the degree of bachelor of divinity, and in June 1585 that of doctor, and on both occasions maintained theses which had for their subject, the defence of the church of England in her separation from that of Rome. This was a point which he had carefully studied by a perusal of ecclesiastical records and histories. He held also a controversy with Hart, a champion for popery; and on this, as well as well as every other occasion, acquitted himself with so much ability, that in 1586, when a new divinity lecture was founded at Oxford by sir Francis Walsingham, principal secretary of state, he desired that Dr. Rainolds might be the first lecturer, and he was accordingly chosen. Wood and Collier, whose prejudices against the reformation are sometimes but thinly disguised, represent the design of the founder and of others in the university with whom he consulted, as being "to make the difference between the churches wide enough"—"to make the religion of the church of Rome more odious, and the difference betwixt them and the protestants to appear more irreconcileable," &c. The intention, however, plainly was, to counteract the industry of the popish party in propagating their opinions and seducing the students of the university, in which they were too frequently successful. And Wood allows that the founder of this lecture, "that he might not fail of his purpose to rout the papists and their religion," could not have chosen a fitter person, for Rainolds was a man of infinite reading, and of a vast memory. He accordingly read this lecture in the divinity school thrice a week in full term, and had a crowded auditory. Wood says erroneously, that when appointed to this lecture he was dean of Lincoln; but this dignity was not conferred upon him until 1593, (not 1598 as Wood says). It was the gift of the queen, who was much pleased with the report of his services in opposing popery, and offered him a bishopric; but he preferred a college life, where he thought he could do most good by training up a race of defenders of the reformation, a measure then of great importance. That he might have no temptation to

relax in this care, he, in 1598, exchanged the deanery of Lincoln for the presidentship of Corpus Christi college, and was elected Dec. 11 of that year, and soon after removed to the president's lodgings at Corpus, from some chambers which he had been allowed in Queen's college. To Corpus Christi he became an eminent benefactor by restoring their finances, which had been impoverished by the neglect or avarice of some of his predecessors, at the same time that he made more effectual provision for the scholars, chaplains, and clerks, that he might retain in college such as were useful. He also repaired the chapel, hall, and library; but his more particular attention was paid to the rules of discipline, and the proficiency of the students in learning and religion.

In 1603, when the Hampton-court conference took place, we find him ranged on the puritan side; on this occasion, he was their spokesman, and it may therefore be necessary to give some account of what he proposed, as this will enable the reader in some measure to determine how far the puritans of the following reign can claim him as their ancestor. At this conference, he proposed, 1. "That the Doctrine of the Church might be preserved in purity, according to God's word." 2. "That good Pastors might be planted in all churches to preach the same." 3. "That the Church-government might be sincerely ministred according to God's word." 4. "That the book of Common Prayer might be fitted to the more increase of Piety." With regard to the first he moved his majesty, that the book of "Articles of Religion" concluded in 1562, might be explained in places obscure, and enlarged where some things were defective. For example, whereas Art. 16, the words are these, "After we have received the Holy Ghost, we may depart from Grace;" notwithstanding the meaning may be sound, yet he desired, that because they may seem to be contrary to the doctrine of God's Predestination and Election in the 17th Article, both these words might be explained with this, or the like addition, "yet neither totally nor finally;" and also that the nine assertions orthodoxall, as he termed them, i. e. the Lambeth articles, might be inserted into that book of articles. Secondly, where it is said in the 23d Article, that it is not lawful for any man to take upon him the office of preaching or administering the Sacraments "in the congregation," before he be lawfully called, Dr. Rainolds

took exception to these words, "in the congregation," as implying a lawfulness for any whatsoever, "out of the congregation," to preach and administer the Sacraments, though he had no lawful calling thereunto. Thirdly, in the 25th Article, these words touching "Confirmation, grown partly of the corrupt following the Apostles," being opposite to those in the collect of Confirmation in the Communion-book, "upon whom after the example of the Apostles," argue, said he, a contrariety each to other; the first confessing confirmation to be a depraved imitation of the Apostles; the second grounding it upon their example, Acts viii. 19, as if the bishop by confirming of children, did by imposing of hands, as the Apostles in those places, give the visible Graces of the Holy Ghost. And therefore he desired, that both the contradiction might be considered, and this ground of Confirmation examined. Dr. Rainolds afterwards objected to a defect in the 37th Article, wherein, he said, these words, "The Bishop of Rome hath no authority in this land," were not sufficient, unless it were added, "nor ought to have." He next moved, that this proposition, "the intention of the minister is not of the essence of the Sacrament," might be added to the book of Articles, the rather because some in England had preached it to be essential. And here again he repeated his request concerning the nine "orthodoxall assertions" concluded at Lambeth. He then complained, that the Catechism in the Common-Prayer-book was too brief; for which reason one by Nowel, late dean of St. Paul's, was added, and that too long for young novices to learn by heart. He requested, therefore, that one uniform Catechism might be made, which, and none other, might be generally received. He next took notice of the profanation of the Sabbath, and the contempt of his majesty's proclamation for reforming that abuse; and desired some stronger remedy might be applied. His next request was for a new translation of the Bible, because those which were allowed in the reign of Henry VIII. and Edward VI. were corrupt and not answerable to the original; of which he gave three instances. He then desired his majesty, that unlawful and seditious books might be suppressed, at least restrained, and imparted to a few. He proceeded now to the second point, and desired that learned ministers might be planted in every parish. He next went on to the fourth point relating to the Common-Prayer, and

complained of the imposing Subscription, since it was a great impediment to a learned ministry; and intreated, that "it might not be exacted as formerly, for which many good men were kept out, others removed, and many disquieted. To subscribe according to the statutes of the realm, namely, to the articles of religion, and the king's supremacy, they were not unwilling. Their reason of their backwardness to subscribe otherwise was, first, the books Apocryphal, which the Common-Prayer enjoined to be read in the church, albeit there are, in some of those chapters appointed, manifest errors, directly repugnant to the scriptures . . . . The next scruple against subscription was, that in the Common-Prayer it is twice set down, 'Jesus said to his Disciples,' when as by the text original it is plain, that he spake to the Pharisees. . . . . The third objection against subscription were 'Interrogatories in Baptism,' propounded to infants." Dr. Rainolds owned "the use of the Cross to have been ever since the Apostles time; but this was the difficulty, to prove it of that ancient use in Baptism." He afterwards took exceptions at those words in the Office of Matrimony, "With my body I thee worship;" and objected against the churching of women by the name of Purification. Under the third general head touching Discipline he took exception to the committing of ecclesiastical censures to lay-chancellors. "His reason was, that the statute made in king Henry's time for their authority that way was abrogated in queen Mary's time, and not revived in the late queen's days, and abridged by the bishops themselves, 1571, ordering that the said lay-chancellors should not excommunicate in matters of correction, and *anno* 1584 and 1589, not in matters of instance, but to be done only by them, who had the power of the keys." He then desired, that according to certain provincial constitutions, they of the clergy might have meetings once every three weeks: first, in rural deaneries, and therein to have the liberty of prophesying, according as archbishop Grindal and other bishops desired of her late majesty. Secondly, that such things, as could not be resolved upon there, might be referred from thence to the episcopal synods, where the bishop with his Presbyteri should determine all such points as before could not be decided. Notwithstanding our author's conduct at this conference, Dr. Simon Patrick observes, that he professed himself a conformist to the church of Eng-

land, and died so. He remarks, that Dr. Richard Crakanthorp tells the archbishop of Spalato, that the doctor was no Puritan (as the archbishop called him). "For, first, he professed, that he appeared unwillingly in the cause at Hampton-court, and merely in obedience to the king's command. And then he spoke not one word there against the hierarchy. Nay, he acknowledged it to be consonant to the word of God in his conference with Hart. And in an answer to Sanders's book of the 'Schism of England' (which is in the archbishop's library) he professes, that he approves of the book of 'consecrating and ordering bishops, priests, and deacons.' He was also a strict observer of all the orders of the church and university both in public and his own college; wearing the square cap and surplice, kneeling at the Sacrament, and he himself commemorating their benefactors at the times their statutes appointed, and reading that chapter of Ecclesiasticus, which is on such occasions used. In a letter also of his to archbishop Bancroft (then in Dr. Crakanthorp's hands), he professes himself conformable to the church of England, 'willingly and from his heart,' his conscience admonishing him so to be. And thus he remained persuaded to his last breath, desiring to receive absolution according to the manner prescribed in our liturgy, when he lay on his death-bed; which he did from Dr. Holland, the king's professor in Oxford, kissing his hand in token of his love and joy, and within a few hours after resigned up his soul to God."

Wood says, perhaps justly, that the "best matter" produced by this Hampton-court conference was the new translation of the Bible, which is now the authorized translation. It was begun in 1604, by forty-seven divines of Westminster and the two universities. Dr. Rainolds had too much reputation as a Greek and Hebrew scholar to be omitted from this list. Some of the prophets appear to have been the portion allotted to him, but his growing infirmities did not, it is thought, permit him to do much. The Oxford translators, however, used to meet at his lodging in Corpus college, once a week, and compared what they had done in his company. During this undertaking he was seized with the consumption of which he died, May 21, 1607, in the fifty-eighth year of his age.

His death is thus recorded by Anthony Wood, with his character taken from various contemporaries.

"It must not be forgotten that this year died Dr. John Rainolds, president of Corpus Christi college, one of so

prodigious a memory that he might have been called a walking library; of so virtuous and holy life and conversation (as writers say) that he very well deserved to be red-lettered; so eminent and conspicuous, that as Nazianzen speaketh of Athanasius, it might be said of him 'to name Rainolds is to commend virtue itself.' He had turned over (as I conceive) all writers, profane, ecclesiastical and divine, all the councils, fathers, and histories of the church. He was most excellent in all tongues which might be any way of use, or serve for ornament to a divine. He was of a sharp and nimble wit, of a grave and mature judgment, of indefatigable industry, exceeding therein Origen surnamed Adamantius. He was so well seen in all arts and sciences, as if he had spent his whole time in each of them. Eminent also was he accounted for his conference had with king James and others at Hampton Court, though wronged by the publisher thereof, as he was often heard to say. A person also so much respected by the generality of the academicians for his learning and piety, that happy and honoured did they account themselves that could have discourse with him. At times of leisure he delighted much to talk with young towardly scholars, communicating his wisdom to the encouraging them in their studies, even to the last. A little before his death, when he could not do such good offices, he ordered his executors to have his books (except those he gave to his college and certain great persons), to be dispersed among them. There was no house of learning then in Oxford, but certain scholars of each (some to the number of twenty, some less,) received of his bounty in that kind, as a catalogue of them (with the names of the said scholars) which I have lying by me sheweth." This catalogue Wood prints in a note. It records the dispersion of a very considerable library among the students of the different colleges, to the amount of two hundred and eighty, many of whom became afterwards men of great eminence in the church. He also bequeathed some books to the Bodleian, and some to his relations. He was interred with great solemnity in the chapel of Corpus Christi college, where a monument was erected to his memory by his successor in the presidentship, Dr. Spenser, with the following inscription: "Virtuti sacrum. Jo. Rainoldo S. Theol. D. eruditione, pietate, integritate incomparabile, hujus Coll. Præses, qui obiit, &c. Jo. Spenser auditor, successor,

virtutum et sanctitatis admirator H. M. amoris erga posuit." Dr. Rainolds wrote some controversial works published in his life-time, enumerated by Wood, and sermons on the prophecies of Obadiah and Haggai, which with some other pieces appeared after his death; that on Haggai was published during the rebellion to enlist him on the side of those who were enemies to the church establishment, to which he ever appears to have been attached; although he may be ranked among doctrinal puritans. Motives for publication like these throw an air of suspicion upon the works, and incline us to doubt whether they now appear as he left them.

His brother, WILLIAM Rainolds, above mentioned, was educated in Winchester school, and became fellow of New college in 1562. The story of his turning Roman Catholic in consequence of a dispute with his brother John, seems discredited by Wood; and Dodd gives farther reason to question it, on the authority of father Parsons, who was told by Rainolds himself, that his first doubts on the subject were occasioned by perusing Jewell's Works, and examining the authors quoted by that learned prelate. It is certain, however, that he left a benefice he had in Northamptonshire, and went to Rheims, where he could have the free exercise of his adopted religion, and was made professor of divinity and Hebrew. At last he returned to Antwerp, where he died in 1594. He wrote against Whitaker, and other works in the popish controversy. Two letters to him are printed with his brother John's "Orationes," Oxon. 1614, 1628, 4to. There was a third brother, EDMUND, educated at Corpus college, Oxford, who was ejected for popery in 1568. Dodd thinks the converting conference between the brothers was more likely to have been held between this Edmund and John, than between William and John. Edmund died in 1630, and was buried at Wolvercote, near Oxford, where he had an estate, and probably lived in privacy.[1]

RALEGH (SIR WALTER), or RALEIGH, or RAWLEGH, an illustrious Englishman, was the fourth son, and the second by a third wife, of Walter Ralegh, esq. of Fardel, near Plymouth. His father was of an ancient knightly family, and his mother was Catharine, daughter of sir Philip Champernoun, of Modbury in Devonshire, relict of Otho Gilbert, of Compton, the father, by her, of sir Humphrey

[1] Ath. Ox. vol. I.—Gen. Dict.—Fuller's Abel Redivivus.—Wood's Annals.—Prince's Worthies of Devon.

Gilbert, the celebrated navigator. Mr. Ralegh, upon his marriage with this lady, had retired to a farm called Hayes, in the parish of Budley, where sir Walter was born in 1552. After a proper education at school, he was sent to Oriel college, Oxford, about 1568, where he soon distinguished himself by great force of natural parts, and an uncommon progress in academical learning; but Wood is certainly mistaken in saying he stayed here three years; for in 1569, when only seventeen, he formed one of the select troop of an hundred gentlemen, whom queen Elizabeth permitted Henry Champernoun to transport to France, to assist the persecuted Protestants. Sir Walter appears to have been engaged for some years in military affairs, of which, however, we do not know the particulars. In 1575 or 1576, he was in London, exercising his poetical talents; for there is a commendatory poem by him prefixed, among others, to a satire called "The Steel Glass," published by George Gascoigne, a poet of that age. This is dated from the Middle Temple, at which he then resided, but with no view of studying the law; for he declared expressly, at his trial, that he had never studied it. On the contrary, his mind was still bent on military glory; and accordingly, in 1578, he went to the Netherlands, with the forces which were sent against the Spaniards, commanded by sir John Norris, and it is supposed he was at the battle of Rimenant, fought on Aug. 1. The following year, 1579, when sir Humphrey Gilbert, who was his brother by his mother's side, had obtained a patent of the queen to plant and inhabit some Northern parts of America, he engaged in that adventure; but returned soon after, the attempt proving unsuccessful. In 1580, the pope having incited the Irish to rebellion, he had a captain's commission under the lord deputy of Ireland, Arthur Grey, lord Grey de Wilton. Here he distinguished himself by his skill and bravery. In 1581, the earl of Ormond departing for England, his government of Munster was given to captain Ralegh, in commission with sir William Morgan; and captain Piers Ralegh resided chiefly at Lismore, and spent all this summer in the woods and country adjacent, in continual action with the rebels. At his return home, he was introduced to court, and, as Fuller relates, upon the following occasion. Her majesty, taking the air in a walk, stopped at a splashy place, in doubt whether to go on: when Ralegh, dressed

in a gay and genteel habit of those times, immediately cast off and spread his new plush cloak on the ground; on which her majesty gently treading, was conducted over clean and dry. The truth is, Ralegh always made a very elegant appearance, as well in the splendor of attire, as the politeness of address; having a commanding figure, and a handsome and well-compacted person; a strong natural wit, and a better judgment; and that kind of courtly address which pleased Elizabeth, and led to her favour. Such encouragement, however, did not reconcile him to an indolent life. In 1583 he set out with his brother sir H. Gilbert, in his expedition to Newfoundland; but within a few days was obliged to return to Plymouth, his ship's company being seized with an infectious distemper; and sir H. Gilbert was drowned in coming home, after he had taken possession of that country. These expeditions, however, being much to Ralegh's taste, he still felt no discouragement; but in 1584 obtaining letters patent for discovering unknown countries, he set sail to America, and took possession of a place, to which queen Elizabeth gave the name of Virginia.

Upon his return, he was elected member of parliament for Devonshire, and soon after knighted; an honour (says his late biographer), which, from the sparing hand of that monarch, was considered as high distinction. About this period, also, he was favoured by a licence to sell wines throughout the kingdom. In 1585, he appears several ways engaged in the laudable improvements of navigation; for, he was one of the colleagues of the fellowship for the discovery of the North-west passage. The same year, he sent his own fleet upon a second voyage to Virginia, and afterwards upon a third. It was this colony of Virginia which first brought tobacco to England; and sir Walter Ralegh, who first introduced it into use. Queen Elizabeth had no objection to it, as a valuable article of commerce; but her successor, James I. held it in such abhorrence, as to use his utmost endeavours to explode the use of it. About the same time sir Walter was made seneschal of Cornwall and lord warden of the Stannaries.

On the suppression of the rebellion in Munster, when the forfeited lands were divided in signories, among those who had been active in its reduction, he obtained a grant of 12,000 acres in the counties of Cork and Waterford; which he planted at his own expence; and, at the end of

this reign, sold to Richard Boyle, afterwards the great earl of Cork, who owned this purchase to have been the first step to his future vast fortune.

Sir Walter was now become such a favourite with the queen, that they who had at first been his friends at court began to be alarmed, and to intrigue against him, particularly the earl of Leicester, his former patron, who is said to have grown jealous of his influence with her majesty, and to have set up, in opposition to him, Robert Devereux, the young earl of Essex. To this he appears to have paid little attention, but constantly attended his public charge and employments, whether in town or country, as occasion required. He was, in 1586, a member of that parliament which decided the fate of Mary queen of Scots, in which he probably concurred. But still speculating on the consequences of the discovery of Virginia, he sent three ships upon a fourth voyage thither, in 1587. In 1588 he sent another fleet, upon a fifth voyage, to Virginia; and the same year took a brave part in the destruction of the Spanish armada, sent to invade England. About this time he made an assignment to divers gentlemen and merchants of London, of all his rights in the colony of Virginia. This assignment is dated March 7, 1588-9.

In April 1589, he accompanied don Antonio, the expelled king of Portugal, then in London, to his dominions, when an armament was sent to restore him; and for his conduct on this occasion, was honoured by the queen with a gold chain. On his return to England, the same year, he touched upon Ireland, where he visited Spenser the poet, whom he brought to England, introduced into the queen's favour, and encouraged by his own patronage, himself being no inconsiderable poet. Spenser has described the circumstances of sir Walter's visit to him in a pastoral, which about two years after he dedicated to him, and entitled "Colin Clout's come home again." In 1592 he was appointed general of an expedition against the Spaniards at Panama. Soon after this we find him again in the House of Commons, where he made a distinguished figure, as appears from several of his printed speeches. In the mean time, he was no great favourite with the people, and somewhat obnoxious to the clergy, not only on account of his principles, which were not thought very orthodox, but because he possessed some lands which had been taken from the church. His enemies, knowing this, ventured to attack him; and,

in 1593, he was aspersed with atheism, in a libel against several ministers of state, printed at Lyons with this title: "Elizabethæ Reginæ Angliæ Edictum, promulgatum Londini, Nov. 29, 1591; et Andr. Philopatris ad idem responsio." In this piece the writer, who was the Jesuit Parsons, inveighs against sir Walter Ralegh's "School of Atheism;" insinuating, that he was not content with being a disciple, but had set up for a doctor in his faculty. Osborn accounts for this aspersion thus: "Ralegh," says he, "was the first, as I have heard, who ventured to tack about, and sail aloof from the beaten track of the schools; and who, upon the discovery of so apparent an error as a torrid zone, intended to proceed in an inquisition after more solid truths; till the mediation of some, whose livelihood lay in hammering shrines for this superannuated study, possessed queen Elizabeth, that such a doctrine was against God no less than her father's honour, whose faith, if he owned any, was grounded upon school-divinity. Whereupon she chid him, who was, by his own confession, ever after branded with the title of Atheist, though a known asserter of God and providence." That he was such an asserter, has been universally allowed; yet Wood not only adopts the unfavourable opinion of his principles, but pretends to tell us from whom he imbibed them.

About the same time, 1593, Ralegh had an illicit amour with a beautiful young lady, Elizabeth, daughter of sir Nicolas Throgmorton, an able statesman and ambassador; which so offended the queen, that they were both confined for several months; and, when set at liberty, forbidden the court. Sir Walter afterwards made the most honourable reparation he could, by marrying the object of his affection; and he always lived with her in the strictest conjugal harmony. The next year he was so entirely restored to the queen's favour, that he obtained a grant from her majesty of the manor of Sherborne, in Dorsetshire, which had been alienated from the see of Salisbury by bishop Caldwell, and was doubtless one of those church-lands, for accepting which he was censured, as mentioned above. During his disgrace he projected the discovery and conquest of the large, rich, and beautiful empire of Guiana, in South America; and, sending first an old experienced officer to collect information concerning it, he went thither himself in 1595, destroyed the city of San Joseph, and took the Spanish governor. Upon his return, he wrote a discourse

of his discoveries in Guiana, which was printed in 1596, 4to, and afterwards inserted in the third volume of Hakluyt's voyages, in Birch's works of Ralegh, and in Mr. Cayley's late "Life of Ralegh." His second attempt on Guiana was conducted by Lawrence Keymis, who sailed in Jan. 1596, and returned in June following. An account of this also is to be found in Hakluyt. The same year, sir Walter had a chief command in the Cadiz action, under the earl of Essex, in which he took a very able and gallant part. In the "Island Voyage," in 1597, which was aimed principally at the Spanish plate-fleets, Ralegh was one of the principal leaders; and would have been completely successful, had he not been thwarted by the jealousy and presumption of Essex. This unhappy nobleman's misfortunes were now coming on; and Ralegh, who had long been at variance with him, contributed to hasten his fall, particularly by a most disgraceful and vindictive letter which he wrote to sir Robert Cecil, to prevent his showing any lenity to Essex. Sir E. Brydges, who has lately reprinted this letter, in his elegant memoir of sir Walter Ralegh, observes, that it exhibits an awful lesson; for "Ralegh, in this dreadful letter, is pressing forward for a rival that snare by which he afterwards perished himself. He urges Cecil to get rid of Essex! By that riddance he himself became no longer necessary to Cecil, as a counterpoise to Essex's power." "Then, I have no doubt it was," adds sir Egerton, "that Cecil, become an adept in the abominable lesson of this letter, and conscious of his minor talents, but more persevering cunning, resolved to disencumber himself of the ascendant abilities, and aspiring and dangerous ambition of Ralegh." But whatever share Ralegh had in defeating the designs of Essex, his sun set at queen Elizabeth's death, which happened March 24, 1602-3.

Upon the accession of king James, he lost his interest at court; was stripped of his preferments, and even accused, tried, and condemned for high treason. Various causes have been assigned for this strange reverse of fortune. In the first place, it has been observed, that the earl of Essex, in his life-time, had prejudiced king James against him; and, after the earl's death, there were circumstances implying, that secretary Cecil had likewise been his secret enemy. For, though Cecil and Ralegh joined against Essex, yet, when he was overthrown, they divided; and when king

James came to England, sir Walter presented to him a memorial, in which he reflected upon Cecil in the affair of Essex; and, vindicating himself, threw the whole blame upon the other. He farther laid open, at the end of it, the conduct of Cecil concerning Mary queen of Scots, his majesty's mother; and charged the death of that unfortunate princess on him; which, however, only irritated Cecil the more against Ralegh, without producing any effect on the king. But, what seems alone sufficient to have incensed the king against Ralegh was, his joining with that party of Englishman, who, jealous of the concourse of Scotchmen who came to court, wished to restrict his majesty in the employment of these his countrymen. We are told, however, that the king received him for some time with great kindness; but this time must have been short, for on July 6, 1603, he was examined before the lords of the council at Westminster, and returned thence a private prisoner to his own house. He was indicted at Staines, September 21, and not long after committed to the Tower of London; whence he was carried to Winchester, tried there November 17, and condemned to die. That there was something of a treasonable conspiracy, called "Ralegh's plot," against the king was generally believed; yet it never was proved that he was engaged in it: and perhaps the best means to prove his innocence may be found in the very trial upon which he was condemned; in which the barbarous partiality and foul language of the attorney-general Coke broke out so glaringly, that he was exposed for it, even upon the public theatre. After this, Ralegh was kept near a month at Winchester, in daily expectation of death; and that he expected nothing less, is plain from an excellent letter he wrote to his wife, which is printed among his Works.

He was however reprieved, and committed prisoner to the Tower of London, where he lay many years, his lady living with him, and bringing him a second son, named Carew, within the year. His estate was at first restored to him, but taken again, and given to the king's minion Robert Carr, afterwards earl of Somerset. Ralegh found a great friend in Henry, the king's eldest son, who laboured to procure him his estate, and had nearly effected it; but, that hopeful and discerning prince dying in 1612, all his views were at an end. The prince is reported to have said, that "no king but his father would keep such a bird in a cage." During his confinement, he devoted the greatest

part of his time to reading and writing, and indeed the productions of his pen at this time are as many, as if original writing and compilation had been the whole pursuit of his life. His writings have been divided into poetical, epistolary, military, maritimal, geographical, political, philosophical, and historical. But, however excellent these miscellanies are allowed by others to be written, he considered them as trivial amusements compared to his grand work "The History of the World;" the first volume of which was published in 1614, folio, and extends to the end of the Macedonian empire. As to a report respecting the second volume of this history, which, it is said, he burned because the first had sold so slowly that it had ruined his bookseller, it is scarcely worth notice; for it appears that there was a second edition of it printed by the same bookseller, within three years after the first. According to his own evidence, he had certainly planned a second and third volume; but was persuaded to lay them aside by the death of prince Henry, to whose use they were dedicated, and the course of his life afterwards left no room for a labour of this magnitude. Of the "History" it has been said, that the design was equal to the greatness of his mind, and the execution to the strength of his parts, and the variety of his learning. His style is pure, nervous and majestic; and much better suited to the dignity of history, than that of lord Bacon. Ralegh seems to have written for posterity, Bacon for the reign of James I. This admirable work of Ralegh has been thought a just model for the reformation of our language, yet is now little read or consulted.

Some have fancied, that the merit of this work procured his releasement from the Tower; but there seems little foundation for that opinion, since king James is known to have expressed some dislike to it. It is more likely that the king's hopes from the mine-adventure to Guiana produced this effect; and accordingly we find sir Walter at large, after twelve years confinement, in March 1616. In August he received a commission from the king to go and explore the golden mines at Guiana. It is said that he was offered a formal pardon for 700*l.* but this he declined, by the advice of sir Francis Bacon, who said, "Sir, the knee-timber of your voyage is money. Spare your purse in this particular; for upon my life you have a sufficient pardon for all that is past already: the king having, under his broad seal, made you admiral of your

fleet, and given you power of martial law over your officers and soldiers." Sir Walter set off from Plymouth July 1617; but his design, being by some secret means betrayed to the Spaniards, was defeated: and, his eldest son Walter being killed by the Spaniards at St. Thome, the town was burnt by captain Keymis, who, being reproached by Sir Walter for his ill conduct in this affair, committed suicide. On this, the Spanish ambassador Gundomar making heavy complaints to the king, as if the peace had been broken between Britain and Spain, a proclamation was published immediately against Ralegh and his proceedings, threatening punishment in an exemplary manner. Notwithstanding this, Ralegh, who landed at Plymouth in July 1618, and heard that the court was exasperated by the Spanish ambassador, firmly resolved to go to London. In this, however, he was anticipated by being arrested on his journey thither; and finding, as he approached, that no apology could save him, repented of not having made his escape while he had it in his power. He attempted it indeed after he was confined in the Tower, but was seized in a boat upon the Thames. It was found, however, that his life could not be touched for any thing which had been done at Guiana: therefore a privy seal was sent to the judges, forthwith to order execution, in consequence of his former attainder.

This manner of proceeding was thought extrajudicial at first; but at length he was brought, October 28, to the king's bench bar at Westminster, and there asked, if he could say any thing why execution should not be awarded? To this he said, that "he hoped the judgment he received to die so long since could not now be strained to take away his life; since, by his majesty's commission for his late voyage, it was implied to be restored, in giving him power as marshal upon the life and death of others:" repeating the words of sir Francis Bacon. Notwithstanding this, sentence of death was passed upon him; and he was beheaded the next day, Thursday Oct. 29, 1618, in Old Palace-yard, when he suffered with great magnanimity. To some who deplored his misfortunes, he observed, that "the world itself is but a larger prison, out of which some are daily selected for execution." When brought up for sentence, he had an ague fit, to which he now alluded, when on the scaffold, informing the spectators, that as he was the day before taken out of his bed in a strong fit of a

fever, which much weakened him, if any disability of voice or dejection of countenance should appear in him, they would impute it rather to the disorder of his body than any dismayedness of mind. He concludes his speech with these words: "And now I intreat, that you will all join with me in prayer to the great God of Heaven, whom I have grievously offended, being a man full of all vanity, who has lived a sinful life in such callings as have been most inducing to it; for I have been a soldier, a sailor, and a courtier, which are courses of wickedness and vice: that his Almighty Goodness will forgive me; that he will cast away my sins from me, and that he will receive me into everlasting life. So I take my leave of you all, making my peace with God."

The mode of his execution is thus related: "Proclamation being made, that all men should depart the scaffold, he prepared himself for death, giving away his hat and cap and money to some attendants, who stood near him. When he took leave of the lords and other gentlemen, he intreated the lord Arundel to desire the king, that no scandalous writings to defame him might be published after his death; concluding, 'I have a long journey to go; therefore must take leave.' Then having put off his gown and doublet, he called to the headsman to shew him the axe; which not being suddenly done, he said, 'I pr'ythee let me see it: dost thou think that I am afraid of it?' Having fingered the edge of it a little, he returned it, and said smiling to the sheriff, 'This is a sharp medicine, but it is a sound cure for all diseases;' and having intreated the company to pray to God to assist him and strengthen him, the executioner kneeled down and asked him forgiveness, which Ralegh, laying his hand upon his shoulder, granted. Then being asked, which way he would lay himself on the block, he answered, 'So the heart be right, it is no matter which way the head lies.' As he stooped to lay himself along, and reclined his head, his face being towards the east, the executioner spread his own cloak under him. After a little pause, he gave the sign, that he was ready for the stroke, by lifting up his hand, and his head was struck off at two blows, his body never shrinking nor moving. His head was shewed on each side of the scaffold, and then being put into a red leather bag, with his velvet night-gown thrown over it, was afterwards conveyed away in a mourning coach of his lady's.

His body was interred in St. Margaret's Westminster; but his head was preserved by his family many years. The sacrificing such a man to the will of the court of Spain, a power detestable for the attempt of the armada, and contemptible by its defeat, has ever since been mentioned with general indignation. Burnet, speaking of certain errors in James I.'s reign, proceeds thus: "Besides these public actings, king James suffered much in the opinion of all people, by his strange way of using one of the greatest men of that age, sir Walter Ralegh; against whom the proceedings at first were censured, but the last part of them was thought both barbarous and illegal." And a little farther: "the first condemnation of him was very black; but the executing him after so many years, and after an employment that had been given him, was counted a barbarous sacrificing him to the Spaniards."

Sir Walter's death gave such disgust to the people, that the king published a declaration, in justification of the measure, which only increased the odium naturally generated by such highly disgraceful acts. But that the pleasure of Spain, and that only, was the cause, was confessed by one of the ministers, who wrote to Cottingham, our agent then in Spain, desiring him to represent to that court, "in how many actions of late, his majesty had strained upon the affections of his people, and especially in this last concerning sir Walter Ralegh," whose character Cottingham was likewise desired to magnify, that Spain might see at what price James was willing to purchase her favour.

Sir Walter was tall, to the height of six feet, well shaped, and not too slender; his hair of a dark colour, and full; and the features and form of his face such as they appear before the last edition of his History in 1736. His taste in dress, both civil and military, was magnificent. Of the latter sort, his armour was so rare, that we are told part of it was for its curiosity preserved in the Tower: and his civil wardrobe was richer, his clothes being adorned with jewels of great value. The truth is, the richness of his apparel was made matter of reproach to him; but, though he was undoubtedly pleased with the distinction, he was far from making it the end of his ambition: for, how much he excelled in arms abroad, counsel at home, and letters in general, history and his own writings have

made sufficiently notorious. One great blot on his character we have already noticed. He was naturally ambitious, and he was bred in a school where scruples as to the means of gratification were not yet taught.

His works may be divided into classes, according to Oldys's arrangement, 1. "Poetical: including his poems on Gascoigne's Steel-Glass; The Excuse; The silent Lover; the Answer to Marloe's Pastoral; with his poems of Cynthia, and two more on Spenser's Fairy-Queen; The Lover's Maze; a Farewel to Court; The Advice; which last three are printed in an old "Collection of several ingenious Poems and Songs by the wits of the age," 1660, in 8vo; another little poem, printed in the London Magazine for August 1734; several in the Ashmolean library at Oxford, namely, "Erroris Responsio," and his "Answer to the Lie," &c.; three pieces written just before his death, viz. his Pilgrim; his "Epigram in allusion to the Snuff of a Candle," and his Epitaph, printed in his "Remains." There is likewise ascribed to him a satirical Elegy upon the death of the lord treasurer Cecil, earl of Salisbury, printed by Osborne in his Memoirs of king James, and said to be our author's by Shirley in his Life of Ralegh, p. 179. Of his poems, a beautiful and correct, but limited edition, has lately been published by sir E. Brydges, with a memoir of his life, written with the taste and feeling which distinguish all the productions of that gentleman's pen. 2. Epistolary: viz. Letters, eight-and-twenty of which Mr. Oldys tells us he has seen in print and manuscript. 3. Military: these discourses relate either to the defence of England in particular, or contain general arguments and examples of the causes of war among mankind. On the former subject he seems to have drawn up several remonstrances, which have but sparingly and slowly come to light. However, as he had a principal hand in the determinations of the council of war for arming the nation when it was under immediate apprehensions of the Spanish invasion, there is reason to believe that he was the author of a treatise concerning "Notes of Direction" for such "Defence of the Kingdom," written three years before that invasion. To this treatise was also joined a "Direction for the best and most orderly retreat of an army, whether in campaign or straits." And these were then presented in manuscript to the privy-council. One advice is, that since frontier forces are unlikely to prevent an

enemy from landing, if they should land through the deficiency or absence of our shipping (for this is the force which Ralegh was ever for having first used against such foreign invasions) it were better by driving or clearing the country of provisions, and temporizing, to endeavour at growing stronger, and rendering the enemy weaker, than to hazard all by a confused and disorderly descent of the populace to oppose the first landing, as their custom was formerly. But this was one of the chief points, which a little before the approach of the Spanish armada was opposed by Thomas Digges, esq. muster-master-general of the queen's forces in the Low Countries, in a "Discourse of the best order for repulsing a foreign Force," &c. which he then published. This occasioned an Answer, which having been found in an old manuscript copy among others of sir Walter Ralegh's discourses, and several circumstances agreeing with the orders in the council of war, as well as some passages in his "History of the World," and his other writings, it was published by Nathaniel Booth, of Gray's Inn, esq. at London, 1734, in 8vo, under this title: "A Military Discourse, whether it be better for England to give an invader present battle, or to temporize and defer the same," &c. But Ralegh's opinion upon this subject is more fully given in his Discourses of the original and fundamental cause of natural and necessary, arbitrary and customary, holy and civil wars; which, though published several years after his death, have sufficient marks of authenticity. 4. Maritimal: viz. his "Discourse of the invention of shipping," &c. printed among his essays in 1650, in 8vo; his "Observations and Notes concerning the Royal Navy and Sea-service," dedicated to prince Henry, printed likewise among his essays; his Letter to that prince concerning the model of a ship, printed among his Remains; his "Report of the truth of the Fight about the isles of Azores," printed in 1591, in 4to, and reprinted by Hakluyt, vol. II.; his Relation of the Action at Cadiz, already mentioned; and his "Memorial touching Dover Port," printed in a pamphlet, entitled "An Essay on ways and means to maintain the Honour and Safety of England;" published by sir Henry Sheers in 1701, in 4to. Sir Walter, in the introduction to his "Observations and Notes concerning the Royal Navy and Sea-service," mentions a "Discourse of a maritimal voyage, with the passages and incidents therein," which he had formerly writ-

ten to prince Henry; and in his "History of the World" he takes notice of another treatise, written to the same prince, "Of the art of War by Sea;" "a subject to my knowledge," says he, "never handled by any man, ancient or modern; but God has spared me the labour of finishing it, by the loss of that brave prince; of which, like an eclipse of the sun, we shall find the effects hereafter." 5. Geographical; viz. several discourses and papers of his concerning the discovery, planting, and settlement of Virginia, which were formerly in the hands of sir Francis Walsingham; "A treatise of the West Indies;" "Considerations on the Voyage for Guiana," a manuscript containing ... leaves in 4to, in the library of sir Hans Sloane, bart. and now in the British Museum; "Discovery of the large, rich, and beautiful empire of Guiana," published by himself, and mentioned above. His "Journal of his second Voyage to Guiana," which remains still in manuscript; and his "Apology" for the said voyage. 6. Political: viz. "The Seat of Government," shewing it to be upheld by the two great pillars of civil justice and martial policy; "Observations concerning the causes of the magnificency and opulency;" "The Prince; or Maxims of State," printed at London, 1642, in 4to. Wood says that it is the same with "Aphorisms of State," published by John Milton at London, in 1661, in 8vo. "The Cabinet-Council, containing the chief arts of Empire, and mysteries of State discabineted," &c. published by John Milton, esq. London, 1658, 8vo. In the second edition at London, 1692, 8vo, it is entitled "The Arts of Empire and mysteries of State discabineted," &c. "The Spaniard's Cruelties to the English in Havanna;" his "Consultation about the Peace with Spain;" and our protecting the Netherlands, in manuscript. "The present state of Spain, with a most accurate account of his catholic majesty's power and rights; also the names and worth of the most considerable persons in that kingdom," in manuscript; which seems to be a different piece from "The present state of Things, as they now stand between the three kingdoms, France, England, and Spain," also in manuscript; "A Discourse on the Match propounded by the Savoyan between the lady Elizabeth and the prince of Piedmont," and another on that "between prince Henry of England and a daughter of Savoy," both in manuscript; "A Dialogue between a Jesuit and a Recusant; shewing how dangerous their principles are to

Christian Princes," published by Philip Ralegh, esq. among our author's genuine Remains, at the end of an Abridgment of his History of the World, London, 1700, in 8vo; "A Dialogue between a counsellor of state and a justice of peace," better known in the printed copies by the title of the "Prerogative of Parliaments," dedicated to king James, and printed at Midelburge, 1628, in 4to, and reprinted in 1642 in 4to; A "Discourse of the words Law and Right," in manuscript in the Ashmolean library; "Observations touching Trade and Commerce with the Hollander and other nations, as it was presented to king James; wherein is proved, that our sea and land commodities serve to enrich and strengthen other countries against our own:" printed in 1653, in 12mo. But it is doubtful whether this tract was written by our author. 7. Philosophical: viz. "A treatise of the Soul;" in manuscript in the Ashmolean library. His "Sceptic," or Speculations; printed among his Remains. "Instructions to his Son and Posterity," 1632, in 12mo; and to this is subjoined "The dutiful Advice of a loving Son to his aged Father:" a treatise of "Mines, and the trial of Minerals;" and a "Collection of chymical and medicinal Receipts;" both which are in manuscript. 8. Historical: viz. his "History of the World," the best edition of which is that by Oldys, 1736, fol. with a life. Dr. Birch published a collection of his "Miscellaneous Works," including most of the above, 1748, in 2 vols. 8vo. Mr. Cayley has lately published a very elaborate life of sir Walter, which includes every information as yet procurable, respecting this very extraordinary and unfortunate man.

His son, CAREW, incidentally noticed above, was born in the Tower of London, in 1604, and was educated at Wadham college, Oxford. After spending five years in the university he went to court; but meeting with no encouragement there, his friend, the earl of Pembroke, advised him to travel, as he did till the death of James, which happened about a year after. On his return he petitioned Parliament to restore him in blood; but, while this was under consideration, the king sent for him, and told him that he had promised to secure the manor of Sherborn to the lord Digby, it having been given by king James to that nobleman on the disgrace of Carr earl of Somerset. Mr. Ralegh, therefore, was under the necessity of complying with the royal pleasure, and to give up his inheritance. On this submission an act was passed for his restoration,

a pension of 400*l.* a year was granted to him after the death of his mother, who had that sum paid during life in lieu of her jointure. About a year after this he married the widow of sir Anthony Ashley, by whom he had two sons and three daughters, and soon after he was made one of the gentlemen of the king's privy chamber. In 1645 he wrote a vindication of his father against some misrepresentations which Mr. James Howel had made relative to the mine-affair of Guiana. After the death of the king he again applied to Parliament for a restoration of his estate; but was not successful, although he published, in order to enforce the necessity of his claim, "A brief relation of sir Walter Ralegh's Troubles." In 1656 he printed his "Observations on Sanderson's History of king James," which were replied to by that historian with considerable asperity. In 1659, by the favour of General Monk, Mr. Ralegh was appointed governor of Jersey. King Charles II. would have conferred some mark of favour upon him, but he declined it. His son Walter, however, received the honour of knighthood from that monarch. Mr. Ralegh died in 1666, and was buried in his father's grave at St. Margaret's, Westminster. Anthony Wood says that he had seen some sonnets of his composition, and certain ingenious discourses in MS.[1]

RALEGH (WALTER), an eminent English divine in the seventeenth century, was second son of sir Carew Ralegh (elder brother of the celebrated sir Walter Ralegh.) His mother was relict of sir John Thynne, of Longleate, in Wiltshire, and daughter of sir William Wroughton, vice-admiral under sir John Dudley (afterwards duke of Northumberland) in the expedition against the Scots in 1544. He was born at Downton, in Wiltshire, in 1586, and educated in Winchester-school, whence he was sent to Magdalen college, Oxford, of which he became a commoner in Michaelmas-term, 1602. In June 1605, he took the degree of B. A. and in June 1608, that of master; and being a noted disputant, was made junior of the public act the same year, in which he distinguished himself to great advantage. About that time he entered into holy orders, and became chaplain to William earl of Pembroke, in whose family he spent about two years, when he was collated by his lordship to the rectory of Chedzoy, near Bridgewater,

[1] Life by Cayley.—Biog. Brit.—Life by Oldys.

in Somersetshire, in the latter end of 1620. Being settled here, he married Mary, the daughter of sir Richard Gibbs, and sister of Dr. Charles Gibbs, prebendary of Westminster. He was afterwards collated to a minor prebend in the church of Wells, and to the rectory of Streat, with the chapel of Walton in Wiltshire. About the time of the death of his patron, the earl of Pembroke, which happened in 1630, he became chaplain in ordinary to king Charles I. and by that title was created D. D. in 1636. January the 13th, 1641, he was admitted dean of Wells on the death of Dr. George Warburton. During the rebellion he was sequestered on account of his loyalty, and afterwards treated with the utmost barbarity. It being his month to wait on the king as his chaplain, the committee of Somersetshire raised the rabble, and commissioned the soldiers to plunder his parsonage-house at Chedzoy; and in his absence they seized upon all his estate spiritual and temporal, drove away his cattle and horses, which they found upon his ground, and turned his family out of doors. His lady was forced to lie two nights in the corn-fields, it being a capital crime for any of the parishioners to afford them lodging. After this she went to Downton, in Wiltshire, the seat of sir Carew Ralegh, where her husband met her. The king's party having had some success in the West, Dr. Ralegh had an opportunity to return to his family, and resettle at Chedzoy; but the parliament party soon gained the ascendant by the defeat of the lord Goring, and he was obliged to take refuge at Bridgewater, then garrisoned by the king. Here he continued till that town was surrendered to Fairfax and Cromwell, when he was taken prisoner, and after much severe usage set upon a poor horse, with his legs tied under the belly of it, and so carried to his house at Chedzoy, which was then the head-quarters of Fairfax and Cromwell; and being extremely sick through his former ill treatment, obtained the favour of continuing prisoner in his own house. But as soon as the generals marched, Henry Jeanes, who was solicitous for his rectory of Chedzoy, and afterwards succeeded him in it, entered violently into the house, took the doctor out of his bed, and carried him away prisoner with all his goods. His wife and children were exposed to such necessities, that they must have perished if colonel Ash had not procured them the income of some small tenements, which the doctor had purchased at Chedzoy. After this Dr. Ralegh was

sent prisoner to Ilchester, the county-gaol; thence to Banwell-house, and thence to the house belonging to the deanery in Wells, which was turned into a gaol; and here, while endeavouring to secrete a letter which he had written to his wife, from impertinent curiosity, he was stabbed by David Barrett, a shoe-maker of that city, who was his keeper, and died of the wound October 10, 1646, and was interred on the 13th of the same month before the dean's stall, in the choir of the cathedral of Wells. His papers, after his death, such as could be preserved, continued for above thirty years in obscurity, till at last coming into the hands of Dr. Simon Patrick (afterwards bishop of Ely) he published them at London, 1679, in 4to, under this title: "Reliquiæ Raleghanæ, being Discourses and Sermons on several subjects, by the reverend Dr. Walter Ralegh, dean of Wells, and chaplain in ordinary to his late majesty king Charles the First." This editor tells us, that "besides the quickness of his wit and ready elocution, he was master of a very strong reason; which won him the familiarity and friendship of those great men who were the envy of the last age, and the wonder of this, the lord Falkland, Dr. Hammond, and Mr. Chillingworth; the last of which was wont to say (and no man was a better judge of it than himself) that Dr. Ralegh was the best disputant that ever he met withal: and indeed there is a very great acuteness easily to be observed in his writings, which would have appeared more if he had not been led, by the common vice of those times, to imitate too far a very eminent man (meaning, perhaps, bishop Andrews) rather than follow his own excellent genius." He is said to have been a believer in the millenium, or reign of Christ on earth for a thousand years, and to have written a book on that subject, which is lost. In 1719 the rev. Lawrence Howell published at Lond. 8vo, "Certain Queries proposed by Roman catholics, and answered by Dr. Walter Ralegh," &c. which appears to be authentic.

RALPH (JAMES), a political and poetical writer of considerable note, is said to have been descended of mean parentage, and was born probably in America. There at least, from the Memoirs of Benjamin Franklin we learn that he became acquainted with that eminent man, who

Ath. Ox. vol. II.—Dr. Patrick's "Brief Account" prefixed to the "Reliquiæ."—Walker's Sufferings of the Clergy.

gives a favourable account of him, as being "ingenuous and shrewd, genteel in his address, and extremely eloquent." Franklin appears to have considered him, however, as a man who might be imposed on, and acknowledges "that he had a hand in unsettling his principles." The first effect of this was Ralph's leaving a wife and children in America, in 1725, and regardless of what became of them, forming another female connexion, by marriage, as it would appear, soon after he arrived with Franklin in England. He is also said to have assumed Franklin's name for some time, until a quarrel dissolved their friendship, such as it was. In 1728 he published his "Night," and in 1729, "Zeuma, or the Love of Liberty."

We hear no more of him, until his appearance in the "Dunciad," in which his poem of "Night" is alluded to in these lines:

> "Silence, ye Wolves, while Ralph to Cynthia howls,
> And makes *Night* hideous—Answer him, ye Owls."

Warburton says these lines were inserted after the first edition of the Dunciad, and that he was not known to Pope, until he published a swearing-piece called "Sawney," very abusive of Pope, Swift, and Gay. He adds that "this low writer attended his own works with panegyrics in the Journals; and once, in particular, praised himself highly above Mr. Addison, in wretched remarks upon that author's account of English poets, printed in a London Journal, Sept. 1728. He was wholly illiterate, and knew no language, not even French. Being advised to read the rules of dramatic poetry before he began a play, he smiled and replied, 'Shakspeare writ without rules.' He ended at last in the common sink of all such writers, a political newspaper, to which he was recommended by his friend Arnall (see ARNALL), and received a small pittance for pay; and being detected in writing on both sides on one and the same day, he publicly justified the morality of his conduct."

Such is Warburton's account, heightened a little, unquestionably, by his regard for Pope, but, except where he calls him illiterate, not much beyond the truth; for Ralph's pen was completely venal, and both his principles and his distresses prevented any consideration on the moral part of his conduct. He had by this time produced on the stage, "The Fashionable Lady," an opera, "The Fall of the Earl of Essex," a tragedy; and afterwards, "The Lawyer's Feast," a farce, and "The Astrologer," a comedy,

none of which had much success. He was a writer, in 1739, in the "Universal Spectator," a periodical paper; but from his letters to Dr. Birch, in the British Museum, it appears that he was no great gainer by any of his performances. There is an excellent pamphlet, however, attributed to him, which was published about 1731, a "Review of the Public Buildings of London;" but from the style and subject, we should suppose his name borrowed. In 1735 he commenced a managing partner with Fielding in the Haymarket theatre; but, as Davies says, "he had no other share in the management than viewing and repining at his partner's success."

At length he became an attendant on the "levees of great men," and luckily applied himself to political writing, for which he was well qualified. When the duchess of Marlborough, about 1742, published memoirs of her life, Ralph was employed to write an answer, which he called "The other side of the question." This, says Davies, was written with so much art, and made so interesting, by the author's management, that it sold very well. His pamphlets and political papers at length appeared of so much importance, that towards the latter end of the Walpole administration, it was thought proper to buy him off with an income. Whether his paper called "The Remembrancer," recommended him to Doddington, lord Melcombe, or was written in consequence of his acquaintance with that statesman, does not appear; but from Doddington's celebrated "Diary," we learn that he was much in the confidence of the party assembled round the prince of Wales, and was not only constantly employed to carry messages and propositions to the leaders of the party, but was frequently consulted as to the subject of such messages. Nor indeed do his talents as a politician seem much inferior to those who employed him. He had likewise before this acquired considerable fame by his "Use and Abuse of Parliaments," 1744, 2 vols. 8vo, and still more by his "History of England, during the reign of William III.; with an introductory review of the reigns of Charles II. and James II." 1744—6, 2 vols. folio, written upon principles avowed by his party. This was always considered as an useful work. Ralph had read a great deal, and was very conversant in the history and politics of this country. He applied himself, with great assiduity, to the study of all writings upon party matters: and had

collected a prodigious number of pamphlets relating to the contests of whig and tory, the essence of which he incorporated in his work so as to make it a fund of curious information and opinions, of which more regular historians might afterwards avail themselves. Mr. Fox, in his late "Historical Work," pronounces him "an historian of great acuteness, as well as diligence, but who falls sometimes into the common error of judging too much from the event."

Notwithstanding his importance with his party, who, we may suppose, provided for him while he was of service to them, his turn for the stage had not left him, and he was continually teazing Garrick (to whom he had been introduced by Doddington), to encourage him in his error. Garrick saw that he was not qualified to write for the stage, and was candid enough to tell him so. Davies also says that Garrick had so much friendship for him, that he prevailed upon the minister, Mr. Pelham, to settle a pension upon him. The editor of Doddington's "Diary" relates this in a different way. After some remarks on Doddington's selfish motives, he adds, "But all this may be strictly honourable within the verge of a court; and on this account, I could patiently hear his lordship recommend Mr. Ralph as a very honest man, and in the same pages inform us, that he was ready to be hired to any cause; that he actually put himself to auction to the two contending parties (the Bedford and Pelhams), and that, after several biddings, the *honest* Mr. Ralph was bought by the Pelhams." If, however, Garrick was in any way the means of closing this bargain, Ralph soon forgot the obligation, and in his "Case of Authors by profession," published in 1758, conveys many insinuations against Garrick, as a manager. Garrick was so irritated, that he never spoke to him afterwards, nor would go into any company where there was a chance of meeting him.

The death of the prince of Wales was a severe blow to Ralph. In a letter to Doddington he thus states his situation:—"My brain, such as it is, is my whole estate. I lost half a year's pension, when I went into the prince's service. I lost another 100*l.* about the same time by a bankrupt bookseller. His royal highness died in my debt 65*l.* every farthing of which I had a thousand pressing occasions for; it is almost two years since that event. I did not alter my manner of living except in a few particulars the

1. because I was put in hope that friends would have been found to assist, if not provide for me, till I could again be useful; 2d, because I thought it for their credit, that I should not appear a ruined man, while they continued to honour me with their countenance; and 3dly, because I knew I should be provided for (if ever I was provided for at all) in exact conformity to the figure I lived in, which I cannot yet be humble enough to suppose is better than I have pretensions to, unless the pretensions of players, fiddlers, rope-dancers, &c. to a decent manner of living, should be thought better than mine," &c.

On the death of George II. Ralph, according to Mr. Davies's account, attained the summit of his wishes: by the interest of the earl of Bute, a pension of 600*l.* per annum was bestowed upon him, but he did not live to receive above one half year's income. A fit of the gout proved fatal to him at his house at Chiswick, Jan. 24, 1762. He died almost in the arms of lord Elibank and sir Gilbert Elliot, from whom Mr. Davies had this information. His character may be gathered from the preceding particulars. He left a daughter, to whom a pension of 150*l.* was granted in consequence of some papers found in her father's possession, which belonged to the prince of Wales, and contained a history of his life, said to be written by himself, under the title of "The History of Prince Titi." The late Dr. Rose of Chiswick, who was Ralph's executor, gave up those papers to the earl of Bute, and the pension was granted to Miss Ralph, who died, however, about a month after her father. It has been thought, with much probability, that "The History of Prince Titi" was the composition of Ralph himself. Besides the above daughter, he left a son, if we may rely on the following paragraph in all the papers of May 22, 1770, erroneous certainly in other particulars: "Mr. Ralph, who died a few days since, was the son of that great historian. He enjoyed a pension of 150*l.* a year, which the late and present king settled on his father for writing the History of Scotland."[1]

[1] Biog. Dram.—Gent. Mag. LXX. p. 421.—Doddington's Diary, 4th edit. See Index.—Park's edition of Walpole's Royal and Noble Authors, vol. I. art. Frederick prince of Wales.—Davies's Life of Garrick, vol. I. p. 224—241.—Bowles's edition of Pope.—Fox's Historical Work, p. 179.

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